

JOSEPH YAHUDA, LL.B.

Hebrew is Greek

PREFACE

by

Professor Saul Levin

*“εὕρομεν ὡς ἐξ ἑνὸς εἶεν γένους
Ἰουδαῖοι καὶ Λακεδαιμόνιοι καὶ
ἐκ τῆς πρὸς Ἀβραμον οἰκειότητος”*

Ἰουδαϊκὴ Ἀρχαιολογία

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CONTENTS

Preface	xiii
Prologue	xxv
I. Hebrew and the Hebrews	i
II. <i>Modus Operandi</i>	10
III. The Foundations	18
IV. Phonetics	43
V. Morphology	55
VI. Grammar	75
VII. General Propositions	89
VIII. Verbal Adjectives	102
IX. Proper Nouns	121
X. Initial 1	135
XI. Greek Prepositions	168
XII. The Suffix -ζω	240
XIII. Classified Homologies	257
XIV. Concatenation of Homologies	285
XV. Monographs	295
Mahatma—The Cherubim—Moloch-Worship —Understanding Greek—The New Testament —The Koran	
XVI. Tests of Accuracy	326
XVII. Complete Homologies	355

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TABLE OF PROPOSITIONS

I.	The Alphabets	19
II.	Vocalization	22
III.	Pronunciation of Hebrew	22
IV.	Interchange of Letters in the Bible	27
V.	Dialectal Changes	37
VI.	Classified Consonants	42
VII.	Similarities	43
VIII.	Dissimilarities	43
IX.	Interchange of Letters peculiar to one Alphabet or to the other	44
X.	Interchange of Letters common to both Alphabets	46
XI.	The Rough and the Smooth Breathings	49
XII.	Double-consonants	51
XIII.	Double-letters	53
XIV.	Aphesis and Apheresis	55
XV.	Syncope	56
XVI.	Apocope	57
XVII.	Letters which drop out	58
XVIII.	Prosthesis	66
XIX.	Terminal Letters	67
XX.	Metathesis	69
XXI.	Suffix and Prefix	69
XXII.	Greek Patterns	73
XXIII.	The Definite Article	75
XXIV.	Same and Opposite Genders	77
XXV.	Different Genders	79
XXVI.	Neuter Gender	79
XXVII.	Common Gender	81
XXVIII.	Nouns in -is	81
XXIX.	The Genitive Homology	82
XXX.	The Construct	82
XXXI.	The Dative Case	83

TABLE OF PROPOSITIONS

I.	The Alphabets	19
II.	Vocalization	22
III.	Pronunciation of Hebrew	22
IV.	Interchange of Letters in the Bible	27
V.	Dialectal Changes	37
VI.	Classified Consonants	42
VII.	Similarities	43
VIII.	Dissimilarities	43
IX.	Interchange of Letters peculiar to one Alphabet or to the other	44
X.	Interchange of Letters common to both Alphabets	46
XI.	The Rough and the Smooth Breathings	49
XII.	Double-consonants	51
XIII.	Double-letters	53
XIV.	Aphesis and Apheresis	55
XV.	Syncope	56
XVI.	Apocope	57
XVII.	Letters which drop out	58
XVIII.	Prosthesis	66
XIX.	Terminal Letters	67
XX.	Metathesis	69
XXI.	Suffix and Prefix	69
XXII.	Greek Patterns	73
XXIII.	The Definite Article	75
XXIV.	Same and Opposite Genders	77
XXV.	Different Genders	79
XXVI.	Neuter Gender	79
XXVII.	Common Gender	81
XXVIII.	Nouns in -is	81
XXIX.	The Genitive Homology	82
XXX.	The Construct	82
XXXI.	The Dative Case	83

xxxii.	The Future	84
xxxiii.	The Aorist	84
xxxiv.	The Middle Voice	85
xxxv.	The Subjunctive Mood	85
xxxvi.	The Optative Mood	86
xxxvii.	Simple and Compound Verbs	87
xxxviii.	Compound Words (Hybrids)	89
xxxix.	Identical and Equivalent Homologues	91
xl.	Complete and Incomplete Homologues	92
xli.	Multihomologies	93
xlII.	Atavisms	94
xlIII.	Arabic Homologues of Greek Words	99
xlIV.	Arabic and Hebrew Homologues of Greek Words	99
xlV.	Arabic Homologues of Hebrew Words	101
xlVI.	Verbal Adjectives	102
xlVII.	Proper Nouns	121
xlVIII.	The Middle Voice 1	135
xlIX.	Greek Prepositions	168
l.	Verbs in -ζω	240
li.	Kindred Homologies	257
liI.	Concatenation	285
liII.	Mahatma	295
liV.	Cherubim	301
liV.	Moloch	304
lvi.	Understanding Greek	313
lvII.	Words in the New Testament	320
lvIII.	Words in the Koran	322
liX.	Tests of Accuracy	332
lx.	Complete Homologies	355
lxI.	Unreliability of Authorities	375
lxII.	General Homologies	428

PREFACE

THE connections between Semitic (or Afro-Asiatic) and Indo-European languages are being investigated more methodically nowadays, but the researchers are still too few and isolated. Every so often I hear of a scholar in Poland or Brazil or Israel who has been studying a certain extensive set of comparative data and working out a theory. Some of these men and women are at a university; others are in a different profession but expert in many languages. There is no learned society or journal for us to share our findings in brief instalments, and thus to profit from mutual criticism and supplementation. But the subject itself is rich, and the individuals attracted to it are impelled to write long monographs; that is the only way to satisfy themselves and to present the sceptical world with a coherent statement of their research. To keep it unpublished, for fear that it may contain errors, would be a disservice all around. Once it is made available, any competent reader can extract for himself all that is profitable to him.

Mr. Joseph Yahuda is in a class apart. He wrote to me from London in 1977, after seeing my book on *The Indo-European and Semitic Languages*; and that opened up a fruitful correspondence, interrupted only by periods of illness. He was my senior by many years and (in the midst of a legal career) the author of several books on subjects of Jewish interest, beginning with *La Palestine revisitée* in 1928 and including the highly relevant *Law and Life according to Hebrew Thought* (published in 1932). His latest book is the outcome of an extended sabbatical, which he has taken from his profession in order to devote himself, fully and vigorously, to a systematic investigation of the vocabulary and grammar of the Hebrew Bible, and its linkage to Greek.

These are facts which I learned gradually as our friendship developed, though we have never had an opportunity to meet. He offered, from the outset, to send me the galley proofs of the present book, which was already in the printer's hands. His cordial manner and my own curiosity would not allow me to

refuse such a preview. It turned out that we often disagreed; but as I read on, I found more and more of truly great value—indeed, some of it astonishingly helpful for problems that had baffled me for years.

To illustrate this I shall make a few observations about particular pages, while commending the book as a whole for careful study by all who have a fair knowledge of Greek and Hebrew or Arabic, the chief languages treated by Mr. Yahuda. Furthermore, those who are expert in Sanskrit, Avestan, Armenian, or Hittite on the Indo-European side, or Akkadian on the Semitic, can from their several perspectives elucidate many of the phenomena noted by Mr. Yahuda. When the recently excavated texts from Ebla are published, they are also bound to have a great bearing on the pre-history of Hebrew.

1. I was most gratified to learn from him (pp. 256, 427, 668, ^{καρδ} on the homology of ^{קרן} and ^{κράω}) that ^{קָרָא}, which occurs nowhere in Biblical Hebrew except for ^{קָרָא} Jonah 3: 2, means specifically an 'oracular or prophetic proclamation'. Indisputable as that is in the context of Jonah's mission to Nineveh, it un-^{καρδ}blocked for me the relation between the Hebrew root ^{קרן} and the Greek ^{κρή}, ^{κρε(ι)-}. Ever since I had discovered¹ that the Homeric expression ^{σε κρή} 'you need, you must' has the same structure as a Semitic verb-root with a prefix and *stative* vocalization—e.g., ^{קָרָא} 'you lack, you will lack' (Deut. 8: 9)—I kept trying in vain to establish which Semitic root is cognate to ^{κρή}. The meaning of ^{קרן} 'call' seemed too distant from 'need' or 'must'. Besides, the 'emphatic' quality of the consonant ^ק corresponds usually to the non-aspirate ^κ, not to ^χ [^{k^b}]. This left me with an uncomfortable surmise that there was no Semitic cognate to ^{κρή}, and that notwithstanding the impressive correspondence in structure the root itself was unparalleled in any known language apart from Greek. ^{καρδ}

Now, however, I am satisfied that ^{קרן} and ^{κρή} are indeed cognate, and anchored in the most basic stratum of the Hebrew and Greek vocabulary. The phonetic problem can be eased, if not quite solved, by noting an affinity between the 'emphatic'

¹ See *The Indo-European and Semitic Languages: An Exploration of Structural Similarities Related to Accent, Chiefly in Greek, Sanskrit, and Hebrew* (Albany, 1971), pp. 516-25; cf. pp. 241-57.

καθαρά in Attic (Aristophanes, *Aves* 214, etc.), *καθαρή* in Ionic (Herodotus 2. 38. 2), but *κοθαρά* in other dialects, actually attested in an inscription of Heraclaea (southern Italy): *ΚΡΙΘΑΣ ΚΟΘΑΡΑΣΔΟΚΙΜΑΣ* 'pure choice barley' (genitive singular; *Inscriptiones Graecae* 14. 645. 1. 103). The Hebrew form closest to this is *טהרה*, the feminine singular form of the stative verb in the perfect tense '(she) is pure' (Lev. 15: 28; also the 'converted perfect' *וטהרה* 'and then she is pure', 12: 7). The term is fundamental in both Greek and Hebrew religion.

κοθαρ-, *καθαρ-* has no satisfactory Indo-European etymology, but *טהר* has Arabic (including Soqotri) and Ethiopic cognates, possibly borrowed from Hebrew after the Biblical period. The correspondence between the consonants [k-t-r] : [t-h-r] is surprising but, upon reflection, very attractive. If we expected the Hebrew counterpart to *κ-θ-ρ* to be *קתר* because *ק* is usually transliterated by *κ* in the Septuagint and *ת* by *θ*, something in the phonology of Hebrew would still block the sequence **-תק-* which is not found in any Hebrew root; thus the Hebrew (and Aramaic) cognate of *قتل* 'kill' is *קטל*. The aspiration in *θ*, however, is maintained in the *ה* of *טהר*, and the [t] component of *θ* turns up at the beginning of the Hebrew root.

The Hebrew vowels {-ו-ā-ו̄-} are best matched by the -ο-α-ā of Greek dialects outside of Attic and Ionic. For these dialects we lack evidence whether the short ο was pronounced open (which the phoneticians now symbolize by [ɔ] or [ɒ]) or closed (which they symbolize by [o] or [ɔ]). The short ο in Attic and Ionic was evidently the latter; so the Attic and Ionic α in the first syllable of this word is still as close as possible phonologically to the Hebrew [ɔ], a sound intermediate between [a] and [o].¹ The shortness of the α in *κοθαρ-* is established at least for one dialect, Lesbian, by the meter of Alcaeus (fragment 38[B6]. 23 Lobel-Page). I am not able to relate the Greek dialect variation *κοθαρ-* : *καθαρ-* to the Hebrew morphological alternation between {-ו-ā-} in the stative perfect and {-α-ā-} in the *פיעל* ('intensive' or rather causative) imperative and imperfect; e.g. *טהרני* 'purify me' (Ps. 51: 4). Greek has, for example, *καθαροῦμεν* 'we

¹ The English word *cot* has [a] (in the American pronunciation), *caught* has [ɔ], and *coat* [o].

ק and the glottal stop א on the one hand and possibly between χ and η on the other. From the morphological point of view a stative interpretation of σε χρή fits very well: 'you are called upon'. תִּקְרָא, תִּקְרָא from its form could be stative, but in fact is active: 'you (or she) call(s), will call'. תִּירָא, תִּירָא however, is stative: 'you are (or she is) afraid, afeared'; for the difference in vocalization between active and stative is neutralized in the imperfect tense of Hebrew verbs that end in א-.

The derived noun קְרִיאָה is of a type that was originally participial: 'something proclaimed'; with the internal vocalization [-iʔ-] it is a passive rather than a stative formation. Occurring in a relatively late text, it typifies a trend away from the stative [-e-] and toward the passive [-iʔ-], which has prevailed enormously in post-Biblical Hebrew. It corresponds not quite so well as *קְרִיאָה would to the Greek noun χρε(ι)ώ, which means 'need' often in Homer and 'oracular pronouncement' in the Alexandrian poet Apollonius (*Argonautica* 1. 491). The latter meaning can be safely posited as early as Homer; for he uses χρεός, χρεῖος in both meanings ('oracular pronouncement' in *Od.* 11. 479). Greek has very few feminine nouns in -ώ that are synonyms or near-synonyms of neuter nouns in -ος; but Hebrew has many feminines like שְׂאֵלָה {-š-}, שְׂאֵלָה {-š-} (*Esther* 5: 8) 'something asked for'. At least one of them, שְׂאֵלָה, 'something stolen', corresponds neatly to κλέπος in every detail.¹

The imperative form of the verb קָרָא 'call, proclaim' (to so-and-so) is addressed by God to a prophet in Isaiah 40: 6, 38, Jeremiah 11: 6, Jonah 1: 2, 3: 2, Zechariah 1: 14, 17. The Greek active imperative, *χρᾶ in Ionic or *χρη in Attic, is not attested but can be inferred from the indicative χρᾶ, χρη 'he (or she) pronounces oracularly'; the subject is usually the Pythia, Apollo's prophetess, but it can be any prophet or the prophetic god himself (*Herodotus* 1. 55. 2, 62. 4, 4. 67. 2, 7. 141. 2, etc.; *Sophocles, Electra* 35). Whereas קָרָא in itself conveys nothing extraordinary about the voice except loudness, the Greek χρᾶ, χρη may have suggested an unearthly tone.

¹ See my article in the *Festschrift for Winfred P. Lehmann* (Amsterdam Studies in the Theory and History of Linguistic Science, series IV, vol. iv, 1977), pp. 317-39.

Offhand we would take the circumflexed \bar{a} for a contraction of $\acute{a}\epsilon$, the ϵ being a 'thematic' attachment to the end of the root; but the η does not lend itself to this sort of analysis. So $\aleph\eta\eta$ is structurally, not just phonetically, very close to the Greek word for 'proclaim' in an oracular setting.¹

2. By comparing $\aleph\eta$ 'this' with the $-\delta\epsilon$ in $\delta\epsilon$, Mr. Yahuda (p. 76) has enabled me to clarify *two* long-standing perplexities: What are the affinities of this ubiquitous Greek particle, which has no evident Indo-European cognates? And why does the striking syntactical parallel of article-noun-article-adjective, so peculiar to Greek among the Indo-European languages and to Hebrew (including Phoenician and Moabite) and Arabic among the Semitic, not extend to article-noun-article-demonstrative? For example, $\aleph\eta\eta\aleph\eta$ 'the great king' matches $\acute{o}\ \beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma\ \acute{o}\ \mu\acute{\epsilon}\gamma\alpha\varsigma$ with the article repeated (II Kings 18: 19 = Is. 36: 4), but only Hebrew has the repeated article in $\aleph\eta\eta\aleph\eta$

$\aleph\eta\eta$, $\acute{o}\ \pi\rho\omicron\phi\eta\tau\eta\varsigma\ \acute{\epsilon}\kappa\epsilon\iota\nu\omicron\varsigma$ 'that prophet' (Deut. 18: 20), $\aleph\eta\eta$

$\aleph\eta\eta$, $\acute{o}\ \beta\omicron\upsilon\nu\omicron\varsigma\ \omicron\upsilon\tau\omicron\varsigma$ 'this mound' (Gen. 31: 48 = 46).

But if $\aleph\eta\eta$ were translated $\acute{o}\ \beta\omicron\upsilon\nu\omicron\varsigma\ \delta\epsilon$ (instead of $\omicron\upsilon\tau\omicron\varsigma$), the match—both morphological and syntactical—would become palpable. In one respect $\delta\epsilon$ even behaves more like $\aleph\eta\eta$ than an ordinary adjective such as $\acute{o}\ \mu\acute{\epsilon}\gamma\alpha\varsigma$ behaves like $\aleph\eta\eta$: the normal position of $\delta\epsilon$ is after the noun (e.g., Euripides, *Electra* 43, *Phoen.* 920, *Heracles* 849), whereas most attributive adjectives in Greek and the demonstratives $\omicron\upsilon\tau\omicron\varsigma$ and $\acute{\epsilon}\kappa\epsilon\iota\nu\omicron\varsigma$ precede the noun more often than not (except in the Septuagint, where the translators adhered to the order of words in the Hebrew original).

I visualize a pointing gesture to accompany [de] or [ze].² In sound these two syllables are similar, although $-\delta\epsilon$ lacks an

¹ The middle forms of the Greek verb occur much oftener than the active forms, not only to mean 'have someone pronounce an oracle' (cf. $\aleph\eta\eta\aleph\eta$, Num. 24: 1) but more generally 'have recourse to, make use of'.

² See 'The Connective "Particles" of Classical Greek Discourse', *CUY Forum*, 5-6 (1978-9), 55-7. Both $\delta\epsilon$ and $\omicron\upsilon\tau\omicron\varsigma$ correspond to 'this' in English; but $\delta\epsilon$ points to one being noticed for the first time, $\omicron\upsilon\tau\omicron\varsigma$ to one noticed before.

accent. However, \acute{o} $\delta\epsilon$ exists also, but limited to an initial position; with that accent it cannot follow a noun as $\delta\epsilon$ does.

3. Another problem of Greek syntax, which Mr. Yahuda's book throws unexpected light on, is the rule that a god's name, in prose (and comic verse), will be preceded by the article: \acute{o} $\text{Ze}\acute{\upsilon}\varsigma$, η $\text{D}\eta\mu\eta\tau\eta\rho$. The name of a man or a woman takes the article only when it recurs.¹ The Hellenists of modern times have explained that the article marks the person as already known to the listener or reader, because of a previous mention if the person is human, whereas a god is already known whenever he is mentioned.

Mr. Yahuda in no way undermines this by equating \acute{o} $\text{Ze}\acute{\upsilon}\varsigma$ with אלהים (pp. 4, 38, 114), which is conventionally translated 'God Almighty'. But he brings out what no one has ever suspected before: that אלהים 'God' in the Hebrew expression is functioning like the definite article in the Greek. To grasp the syntactical parallel, we need not adopt his phonetic argument that the Hebrew sounds are just a modification of the Greek sounds. It is only necessary to remark (a) that אלהים is, beyond question, phonetically close to the Arabic article ال , and (b) that אלהים , without אלהים , is characteristic of Hebrew poetry like $\text{Ze}\acute{\upsilon}\varsigma$, without \acute{o} , in Greek poetry. אלהים 'higher' or 'highest', when referring to God, is also preceded by אלהים in prose (Gen. 14: 18, 19, 20, 22) but not in poetry (except for Ps. 78: 35).²

So the problem is now to find the meaning originally common to אלהים and אל . Was it something like 'the famous'? *Ille* in Latin often had that sense—e.g., *magnus ille Alexander* (Cicero, *Pro Archia*, 10 [24])—when it was just beginning its devolution into

¹ Details in B. L. Gildersleeve and C. W. E. Miller, *Syntax of Classical Greek*, ii (New York, 1911), 229-36.

² אלהים (p. 67), occurring only in Ezek. 13: 11, 13, seems to incorporate the article of another Semitic language. Although in this high-flown prophetic passage it has commonly been taken to mean 'hail', an alternative and probably a better interpretation is 'gypsum' or 'plaster, cement' ($\gamma\acute{\upsilon}\phi\omicron\varsigma$). In Job 28: אלהים 'corals and crystal', the element [el-] is absent. See W. Muss-Arnolt, 'On Semitic Words in Greek and Latin', *Transactions of the American Philological Association*, 23 (1892), 70, and earlier scholarship cited by him.

the definite article of the Romance languages. Putting Hebrew and Greek usage together, I would conclude that in plain speech the essential mark of divinities was their *glory*.

4. My initial reaction to Mr. Yahuda's derivation of הַזֵּנָה (or הַזֵּנָה) 'harlot' from γυνή 'woman' (pp. 46, 425) was sharply adverse: 'could be taken for a calumny against the whole female sex', I noted in a letter dated March 20 1978. But later I reflected that the Old English word *cwene* 'woman' (related to γυνή, though not an exact cognate) was often used disparagingly and served to translate the Latin *meretrix*.¹ So I can envisage הַזֵּנָה developing from γυνή (or a dialect form such as γυνά) in a biased sense, as it designated an *unmarriageable* woman, one presented to the Hebrews through commerce and not one of their own.

5. It can hardly be an accident that the word for 'yesterday'—*χθές* in Greek, **חֲדָשׁ** in Hebrew—is among the very few in either language that sometimes have the sound [E-] prefixed without any change of meaning: *ἐχθές*, **חֲדָשׁ** (p. xxix). In Greek the *ἐ-* is reminiscent, semantically as well as phonetically, of the prefix attached to verbs to show past time, but optionally omitted in poetic narratives. *ἐχθές* occurs only in prose or comic texts, where the *ἐ-* is obligatory with past verbs.

6. In a belated discovery, as important as any taken up in my book or more so, I find that Mr. Yahuda has partly anticipated me. I paid no particular heed to his citation of קָטֵר καθαίρω (pp. 44, 59), but most recently I have realized that there is an excellent structural match, not only in the consonantal root but in the vowels within it and the suffix. The feminine form of the adjective (nominative singular) that means 'pure' or 'clean' is

* It is the source of *queen*, which is now virtually obsolete, whereas *quene* is from the Old English *cwen* '(king's) wife'. Over many centuries, however, the superior and the inferior word were commonly confused in spelling and no doubt in pronunciation. After 1800, though the distinction in spelling was finally standardized, the two words were irretrievably homophonous:

This modern Amazon and queen of queens

(Byron, *Don Juan* 6. 95)

During the long reign of the beloved and respected Victoria people stopped using the pejorative *quean*.

will purify' (Xenophon, *Oeconomicus* 18. 6); but the verb happens not to occur in what little survives of the dialects that show the adjective as καθαρός.

The correspondence of -ά (-ή in Ionic and sometimes in Attic) to the Hebrew feminine suffix {-ָה} remains somewhat problematical in regard to the quality of the vowel (see above, p. xv); but at any rate it recurs: ἀγορά, ἀγορή: אָהָרָה 'assembly';

ἀγάπη: אָהָבָה 'love'; feminine ethnics such as Αἰγυπτία (-η)

Ἑγυπτία: מוֹאבִּיָּה 'Moabite', etc. The accent on the last

syllable is the most momentous feature of all, because it allows us to throw a flood of light upon the original or principal function and placement of Greek descriptive adjectives. καθαρά, καθαρά, καθαρή resembles the Hebrew non-terminal form טָהֳרָה

much more than the terminal form, which has a different vowel [é] accented in the previous syllable. Only the 'converted perfect'

טָהֳרָה is recorded (Lev. 12: 8); and in general the final position is sparsely recorded for stative verbs. In their function as a predicate—'is pure', 'has become pure'—such verbs are normally followed by a subject rather than preceded. So it was originally (as I infer) in Greek with the adjectives that are most like stative verbs: they served primarily as predicates, followed typically by a noun. In the classical Greek language, although the order of words is remarkably free on the whole, still that collocation is favoured (with the copulative verb ἐστὶ 'is' optional and very often absent); e.g. καθαρὰ ἡ κρίσις 'the decision is pure, untainted' (Aristotle, *Rhetorica* 3. 12. 1414¹³-14; cf. Euripides, *Cyclops* 562; Plato, *Menexenus* 245d, etc.).

The alternation of vowel and accent, depending upon the position of a word in a phrase or sentence, is (in my considered opinion) an archaic characteristic of Hebrew. In particular the shifting of the accent, when the word is initial or non-terminal, to the last syllable—so that it comes on a suffix—gives us an idea of what developed in the prehistory of Greek, and perhaps other Indo-European languages. Such an accent on the last syllable is unstable. In Hebrew it will be displaced if the next word has an accent on the first syllable: מְלֵאָה טָהֳרָה 'the wine-press is full' (Joel 4: 13; cf. Ps. 26. 10). In Greek the vowel-and-accent pattern of any given word is stable, or stabilized, no

ατδαρα

τδαρα

μδαρα
γκαι

matter where it happens to be placed in the sentence or how it functions: whether the adjective *κοθαρά* is predicative '(is) pure' or attributive '(a) pure', nothing will displace the accent to **κόθαρά*,¹ nor can there be a terminal form **κοθέρά*. But this accent on the last syllable, to judge from all the ancient evidence, is weak, unlike the firm accent—a raised pitch—on the penultimate or antepenultimate syllable of words such as *δευτέρᾱ* 'second' (feminine), *δεύτερος* (masculine), *τετάρτη*, *τέταρτος* 'fourth', and other adjectives that are not primarily descriptive or predicative. The marking of an acute accent on the last syllable, *before ■ pause*, is a medieval convention, though traceable to the doctrine of the Greek grammarians early in the Christian era; it scarcely counts as evidence of a raised pitch there, rather than a stress. The grave accent, which we find actually written in any other environment (*καθαρά* or *καθαρή*), is somewhat better attested than the acute (*καθαρά*, *καθαρή*); but what sound it stands for is most uncertain.

My accentuation of *κοθαρά* (or *κοθαρά*, for that matter) is conventional, in that our ancient sources give little definite information about accents in the dialects apart from Attic and Ionic. Lesbian alone is amply reported to have had recessive accent in all words—i.e. never on the last syllable. The other dialects, so far as the indications go, agreed on the whole with Attic and Ionic in the accentual part of their phonology, but disagreed on some details. There is *nothing contrary* to my citation of the feminine form of the adjective as *κοθαρά* in the dialect of Heraclea; what we have for certain is *ΚΟΘΑΡΑ*.

The Indo-Europeanists, attempting to reconstruct the order of words in the prehistoric ancestral language, are frustrated by the exceedingly flexible order in classical Greek, which defies any simple formulation. But in view of my inference that the vowel-and-accent pattern of *κοθαρά* illustrates how descriptive adjectives arose out of *stative verbs followed by a subject*, we can reasonably posit a type of sentence in which the predicate came first.

¹ Only if it becomes the name of a person does the accent then recede toward the beginning of the word: *ἀγαρή* 'noble,' *φαῖδρά* 'radiant,' but the princesses *Ἀγαρή* and *Φαῖδρά*. The central function of a name is vocative, for addressing the person; and in Greek (as in Sanskrit) the vocative is associated with an accent of raised pitch on the first syllable, or as close to it as the phonology of the language allows.

7. All this is far from an exhaustive enumeration of what I personally have gained from Mr. Yahuda's long and detailed book. But let it serve, since my part is only to contribute a preface. Each reader can surely find for himself the points throughout the book that are most pertinent to his scholarly interests. I would, however, call attention briefly to a few etymologies that strike me as original, ingenious, and often relevant to a comparison between the Septuagint and the original Hebrew text:¹

(a) ἀνοχή 'stopping, postponement, relief' (p. 78): חַנּוּכָּה 'remission' (only in Esther 2: 18). αλαχ Χαννα

(b) ἄρα (in Attic), ἄρη (in Homer): חֵלֶן 'curse' (p. 39). The full vowel [o] remains in the first syllable even when a suffix is added: חֵלֶן 'my curse' (Ezek. 17: 19; cf. 17: 16, Gen. 24: 41, Deut. 29: 11, 20). αλα

(c) δαμάω, δαμάζω 'I tame, I overcome': חֵלֶן 'he is overcome' (p. 360). The thematic (so-called ח'') verb of Hebrew is most closely paralleled by the Greek thematic noun or adjective ἵπποδαμος 'horse-tamer, horse-taming', whose vocative case ends in -ε. αλα

(d) δίψα: חֵלֶן (this noun only in Jer. 2: 25, although the root is frequent) 'thirst' (p. 402). Such a metathesis and modification of consonants would be unusual but credible. αλα

(e) ἔδνα, ἔεδνα 'bridal gifts' (p. 349): חֵלֶן 'these are a gift [of love] to me' (Hosea 2: 14; cf. חֵלֶן 'give'). αλα

(f) εὐλή: חֵלֶן 'worm, maggot' (pp. 51, 109). The [t-] would then be a prefix. αλα

(g) κατὰ (rarely κατὰ in poetry): חֵלֶן 'according to' (Deut. 25: 2, etc.; p. 171). αλα

(h) κνέφας 'darkness, twilight' (p. 365): חֵלֶן 'he will be hidden' (Is. 30: 20). This raises the question whether the familiar

¹ Some of them were first proposed to me in handwritten memoranda from Mr. Yahuda, responding to the points that I brought up in my letters. Not everything that figured in our correspondence has found a place in the book (which was virtually finished before our acquaintance began). But in any case I am here including etymologies that are too good to leave unmentioned.

noun כַּנָּף ^{καὶ ἀέρας} 'wing' was originally perceived as a shadow from a large bird in the sky.

(i) φρέαρ (pl. φρέατα, in epic φρεῖατα): ^{πηγάδα} בְּאֵר (pl. construct בְּאֵרוֹת, Gen. 14: 10) 'a well' (p. 81). ^{πηγεύρις}

Among the issues of linguistic methodology which this book is bound to raise, an important one concerns the occasional, sporadic, or spontaneous deviants from the normal form—i.e. the normal pronunciation—of a particular word or words. Have such deviants had, in the long run, a major or only a minor role in the gradual transformation of languages? The linguistic profession is far from a consensus. But in the examples I have cited, the relation between the known Greek and Hebrew forms can be explained without a need to posit any highly anomalous change.

I have unbounded admiration for Mr. Yahuda's energy, enthusiasm, and thoroughness. As shown in the foregoing pages, I have profited greatly from scrutinizing his book, and particularly from certain inspired passages. Some of his boldest thoughts are the best; and if we criticize him, we ought in fairness to acknowledge that a sternly cautious method would have inhibited those valuable flashes. Once, in 1979, I wrote to him, 'Your book will be here for a long time, after both of us are in our graves.' This preface is intended, in a small way, to help toward the fulfilment of that expectation.

SAUL LEVIN

2. *Identical Phrases.* The similarity of certain Hebrew words to their Greek counterparts establishes an identity of expression in both languages beyond the words concerned.

Thus, there are three words in Hebrew for 'yesterday' (שְׁמַח, שְׁמַח, שְׁמַח) which respectively relate to the Greek phrases of two words each: *ἡμέρα χθές, ἐχθὲς ἡμέρα, χθὲς ἡμέρα*—and two in Arabic: *أَس* and *البارحه*, both of which homologize with the first phrase. It is remarkable that (שְׁמַח) is augmented with -שְׁ, when *é* is added to lengthen *χθές*; and that only the phrase *ἡ χθὲς ἡμέρα* is known. Moreover, it is not less significant that the suffix-prefix phenomenon—by reversing the order of the last two words, *ἡμέρα χθὲς*—should account for three homologues (one Hebrew, שְׁמַח, and the two Arabic), two of which (שְׁמַח and *أَس*) are quasi-homophones.

Again, (חֶמֶד) in Jes 27. 2 is the homologue of *ἡμερίς*, fem. of *ἡμερος*; as Subst., *ἡμερίς* (sc. *ἀμπελος*), *ἡ*, the cultivated vine Od. 5. 69. The biblical text, however, actually expresses what Homer implies, i.e. (חֶמֶד חֶמֶד). As usual, Driver's *Lexicon* finds fault with the text, asserting that it should 'rd. here (חֶמֶד חֶמֶד) I dread to think what would have happened to our Scriptures if they had been effectively subjected to such vandalism.

Yet another word is (מַעֲנָה) in IS 14. 14. According to the *Lexicon*, (מַעֲנָה) is a 'field for ploughing', the text here also is corrupt and the meaning dubious. In fact, (מַעֲנָה) is the homologue of *ἡμίονος*, mule; the text, as almost always, is quite sound (although, had the usual order in a construct been observed, it would have read (מַעֲנָה מַעֲנָה) like (צֶמֶד בָּקָר) Ib 11. 7; cf. (מַעֲנָה הַיָּד) Jud 13. 14); and the certainty of the meaning is vouched for by Homer himself: 'a field about as broad as half the area of a day's ploughing by a pair of mules'. Cf. Ps 129. 3, Il. 10. 351, Od. 8. 124. Therefore, I feel I am entitled to assert not only that Hebrew is Greek, but also that it is as Greek as Homer.

3. *Complete Series.* Graeco-Hebraic homologues are not formed of disconnected words picked up here and there at random. Most of the homologues are consistently inter-related, belonging as they do to various series of kindred words which afford evidence as conclusive as it is massive, e.g. names (a) of parts of the anatomy, (b) of members of the family, (c) of weapons, (d) of military

Χα ΓΕΡΡΡ Χα ΞΕ (= αὐτὸ τὸ βιβλίον)

PROLOGUE

XXV

הספר הזה restores to the Greeks the twenty-four books of the Old Testament, which were written in their language—an adventitious reward for their having preserved the parts of the Hebrew heritage enshrined in the Septuagint, the New Testament, and the books by Josephus and Philo. At the same time and in precisely the same way, ἡδε ἡ γραφή offers to the Jews the forty-eight books of Homer, together with the rest of the literature of Hellas—a kind of compensation for the sufferings endured by them at the hands of the Greeks. Lastly, هذا الكتاب gives orientalist a peep into pre-Islamic Arabia that invites further research.

This oecumenical work should have been undertaken by a team of at least three seasoned scholars: each an accomplished expert in one of the three languages immediately involved, and having more than a nodding acquaintance with the other two. It is not my fault that I have done it single-handed.

As a matter of fact, I repeatedly tried to get others to join me in the venture, without success. Thus early on, at the end of a two-hour session with one of the prospective collaborators, he exclaimed: 'All this is rubbish, and we've wasted each other's time.' My response was: 'You, as well as I, will be judged by these words which I shall quote whenever I discuss my work again.' There was no animus or acrimony in this exchange; indeed, as the research progressed, I tried twice more to interest him in it, but in vain.

Shortly after the aforesaid encounter, I quoted the disparaging remark uttered at its conclusion to the late Christodoulos Hourmouzos, a graduate of the University of Athens and an expert on Homer, who said to me: 'But I think you are one of the greatest glossologists I know.' He readily promised his full co-operation, but unfortunately died before we could settle down to working together.

There were those who confessed to being persuaded that there was 'something' in my theory, yet thought that my claim about the identity of Hebrew with Greek was rather exaggerated. They

maintained that I was 'aiming too high', and suggested that, in my own interest, I should lower my sights and adopt a 'less uncompromising attitude'. One of them was the late Sir Leon Simon, an acknowledged classicist who knew Hebrew. In fulfilment of his promise—in spite of the thick fog and his heavy cold—the old man came a long way on the evening of 14 January 1959 to preside at my first lecture on the subject. He introduced me briefly and with caution, expressly reserving his comments to the end of my address. Then, before calling for questions, he said the following which I noted down immediately after the meeting:

'I don't suppose everybody will agree with everything Mr. Yahuda has told us, assuming we have all understood him all the way. But whatever the doubts about it may be, of one thing I for one am certain. He has solved a mystery which has puzzled scholars for over two thousand years. Because if he is right—that several Greek words with *σκ* are transformed in Hebrew as if *σκ* were a digraph or one of the two letters dropped—then Homer did not nod when he left the short vowel preceding *Σκάμανδρον* short, in the famous line:

ὄν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον.'

On the other hand, I had a fruitful interview with a scholar of world-wide repute, which was followed by an exchange of long memoranda. But for some reason he put an end to the correspondence with a curt communication in which he wrote: 'You might as well derive the English "ball" from the Gr. *βάλλω* "to throw" or seek a connection between "chow" and "show" because chows are exhibited at shows!'

In the result, I had to fall back on my own resources and rely solely on my efforts, devoting to this research much of my leisure over a period of more than thirty years. Two things kept me going: the unflagging moral support of my beloved wife, and the thrills we both experienced at every major discovery. I also received encouragement from Professor Cyrus H. Gordon, of Brandeis and New York Universities; and the Revd. Rabbi Solomon D. Sassoon, of Jerusalem.

One day, in the course of a social conversation with a friend, darling Cecile became more than usually enthusiastic—in fact, exuberant—over my research. Whereupon her friend said: 'You don't know Greek or Hebrew, how can you be so sure?' To which Cecile replied: 'But I know my husband. He hates guessing and

always insists on evidence. As a lawyer, he can weigh up evidence. He tells me that he has plenty of convincing evidence, and I believe him.' *Have I?*

The following pages will show, in logical classification and due detail, to what extent, if any, I have such evidence. Here I shall only give a bird's eye view of the evidence which, I submit, justifies my 'uncompromising attitude' that Hebrew is Greek. It is fourfold, that is to say: the number of homologies and their quality, the grammatical similarities, and the interpretation of enigmatic words. The number of homologies is vast, and their percentage of the biblical vocabulary is very high: I estimate it at 90 per cent. Witness the long lists set out in support of the Propositions. As to the grammatical similarities, they are dealt with in Chapter VI; while the enigmatic words are encountered everywhere. Let me, then, advert briefly to the quality of the homologies.

The high quality of Graeco-Hebraic homologies—which inestimably enhances the value of their large proportion and great number, as proof of the identity of one language with the other—is manifested by several important features, that is to say:

1. *Peculiarity of Meaning.* There are commonplace Greek words which, in addition to their ordinary meaning (or meanings), bear a peculiar one that makes them typically Greek. Some of them have demonstrably genuine homologies which bear both meanings, the peculiar as well as the ordinary, e.g. πλήρης/πληρῆς,

φόρημα/ῥῶμα, ἄρθρον/ῥῶν, ἐργαστήριον/ῥαία, etc. *πληρῆς* is an adjectival noun derived from *πληρῆς* the homologue of *πλήρης*. The Adjective *πληρῆς* of which *πληρῆς* is the feminine, shares with *πλήρης* all its meanings, including: 'of wine, full-bodied, with a persistent flavour' Ex 22. 28 Nu 18. 27. It is absolutely clear from the contexts, especially in the latter verse, that *wine* is indicated; but Hebrew does not provide the reason for referring to wine by 'full' or 'fulness'. For that, one must go to Greek.

A footnote to Ex 22. 29 in the N.E.B. reads: 'the first . . . wine; mng. of Heb. words uncertain'. In Nu 18. 27, however, *πληρῆς* is rendered by 'juice'.

ῥῶμα derives from *ῥῶμι*, the homologue of *οἶσιν* and/or non-existent *ἐνέγκω*, the two alternative verbs to *φέρω*. *ῥῶμι* belongs to

the class of verbs with the Middle Voice λ , and shares with $\phi\acute{\epsilon}\rho\omega$ many of its meanings. $\lambda\omega\delta$ equalizes with $\phi\acute{\epsilon}\rho\eta\mu\alpha$ through the suffix-prefix phenomenon, and shares with it three meanings: *that which is carried, load* Ex 23. 5; metaph., *burden, load* Nu 11. 11; of a harp ICh 15. 22, 27. The last two verses occur in a paragraph entirely devoted to music, and $\lambda\omega\delta$ refers to an instrument played by skilled strummers. Yet neither Greek nor Hebrew provides an explanation for such a strange nomenclature.

No difficulty seems to have been encountered by the editors of the N.E.B. in translating (or rather mistranslating) ICh 15. 22, but a footnote to verse 27 reads: 'the precentor: prob. rdg.; Heb. obscure'. I sympathize with them, especially as I offered to put my experience at their disposal.

Here is the complete homology of $\alpha\pi\theta\rho\upsilon$: joint, مَفْصِل , مَفْصِل ; esp. the socket [of the ankle-joint] مَفْصِل ; ball of joint مَفْصِل ; generally, of limbs, etc., esp. in pl. مَفْصِل ; of the legs مَفْصِل ;

Gn 32. 33 مَفْصِل Ib 18. 4 Ex 21. 24 مَفْصِل Ruth 3. 4 مَفْصِل Dan 2. 4 مَفْصِل Ib 7. 4 مَفْصِل ; lines مَفْصِل ; مَفْصِل a. genitals مَفْصِل Ex 1. 5 مَفْصِل Ib 4. 25 Jud 3. 24 IS 24. 4 Jes 6. 2, 7. 20.

Sure enough, مَفْصِل bears both the ordinary and the peculiar meanings of $\alpha\pi\theta\rho\upsilon$; in the sing. it means 'leg', and in the pl. it means 'genitals' as well as 'legs'.

According to the N.E.B., the seraphim in Jes 6. 2 covered their feet; and in the later verse, Isaiah is mistranslated as predicting that the 'body', not the 'pubic hair', would be shaved. The Septuagint has feet in both verses مَفْصِل however, bears both meanings in the sing. (Ex 1. 5 Jud 3. 16).

$\epsilon\rho\gamma\alpha\sigma\tau\acute{\eta}\rho\iota\upsilon\omicron\nu$ means any place in which work is done: workshop, manufactory. Strangely enough, it also means brothel. It is a compound made up of $\epsilon\rho\gamma\alpha\sigma-$ ($\epsilon\rho\gamma\acute{\alpha}\zeta\omicron\mu\alpha\iota$, work; $\epsilon\rho\gamma\alpha\sigma\acute{\epsilon}\omega$, long to work; $\epsilon\rho\gamma\omicron\nu$, work) and $-\tau\acute{\eta}\rho\iota\upsilon\omicron\nu$, suffix denoting place. It has two homologues: مَفْصِل (which bears the first meaning) and مَفْصِل (which bears both meanings). This is an Arabicized Persian compound which breaks down into: مَفْصِل , 'work', standing for $\epsilon\rho\gamma\alpha\sigma-$ ($\epsilon\rho\gamma\omicron\nu$); and مَفْصِل , 'place', the possible homologue of $\chi\omega\rho\acute{\iota}\omicron\nu$. If this is right, then it is cogent evidence that the Propositions of my theory logically apply beyond the so-called Semitic languages, e.g. $\epsilon\gamma\omicron\rho\acute{\alpha}$ /forum, $\alpha\iota\delta\acute{\omega}\varsigma$ /pudor, $\eta\beta\acute{\alpha}\sigma\kappa\omega$ /pubesco.

formations; and words relating to (*e*) numbers, and especially to (*f*) worship, since Israel was intended to be 'a kingdom of priests and a holy nation' Ex 19. 6. If all the Hebrew words in these six lists (which will be found in Chapter XIII) are Greek, it would be difficult to imagine the rest of the language being other than Greek.

Indeed, there is 'plenty of convincing evidence', and I have attempted to make it available not only to the technical experts, but to the ordinary student as well. For this is a self-contained, comprehensive and *speaking* book: one that is so arranged as readily to provide answers to the relevant questions which might confront its users. Thus in the second chapter I relate how my theory evolved and the way I embodied my principal discoveries in a series of Propositions, each of which—like an ordinary theorem—is capable of being tested and demonstrated individually and in conjunction with the others. Here I shall reverse the process and point out to the reader the way he can relate a particular homology to any and all the Propositions which govern it. In this way he will be able to understand thoroughly the homologies herein mentioned, to detect the false ones—for there must be a few which have slipped past my scrutiny—and to discover new genuine ones of his own. For there still remain many such to discover in Hebrew, and innumerable ones in Arabic—not to speak of other so-called Semitic languages with which I am unacquainted. What is more, there are further Propositions to be formulated.

Now there are several keys to this crammed book: apart from the Table of Contents, the Table of Propositions, and the Index, there are several lists of explained homologies, the main one being the Catalogue of General Homologies.

Take, for instance, the homology $\pi\lambda\eta\rho\eta\varsigma \pi\lambda\lambda\eta\lambda\eta$, dealt with above. First, dear reader, you consult this Catalogue and you find, *inter alia*, that the whole family of $\pi\lambda\mu\pi\lambda\eta\mu\iota$, from which $\pi\lambda\eta\rho\eta\varsigma$ is derived, happens to be fully dealt with on pp. 343-4. Then you notice that the syllable $-\rho\eta\varsigma$ is missing and that $\lambda\eta$ replaces π . Accordingly, you look up the Index, *s.v. interchanges*, and find several examples of such replacement. Next, you refer to the Table of Propositions, and find out the one on apocope, which will provide you with other words of similar elimination. Finally,

you consult, *inter alia*, the LXX, the A.V., and the N.E.B. In this way you would test for yourself the validity of any homology and find out whether or not the Propositions which govern it are supported and confirmed thereby.

But the πλήρης/ΠΛΛ homology is accompanied above by its meaning and the relevant texts. Let me take one from the body of the book, which is accompanied by neither: δέμας/ΔΤ. At first, you will probably react with traumatic incredulity; because ΔΤ means *blood*, the Greek word for 'blood' is αἷμα, and you have never before met with a homonym of ΔΤ. Besides, from what you know of δέμας, it could not conceivably have any connection with 'blood'. Well, you must be prepared for surprises; this book is full of them. Therefore, you look up the Catalogue and find that one of the meanings of δέμας is 'vine-shoot', that ΔΤ homologizes with δέμας in that meaning, and that the text referred to is actually concerned with the vine. So after all, sense and sound combine to render the suspect homology a safe one.

However, no sooner you become reconciled to it, than the other homologue of δέμας, ΔΤ, attracts your misgivings. For ΔΤ homologizes with δέμας in respect of its meaning, 'corpse', and you have always known ΔΤ to mean 'dung'—as ديس does in Arabic. Yet ΔΤ invariably refers to dead human beings who lie 'upon the face of the earth', ungathered, unmourned, and unburied—a prey to bird and beast (Jer 8. 2, 16. 4). Furthermore, ΔΤ is associated with contempt and indifference, not with manuring or stench (IIR 9. 37 Jer 9. 21; cf. IR 14. 11 Jer 22. 18, 19; cf. Od. 3. 258-61). Besides, there are two words for 'dung' in Hebrew—לל (βόλιτον) and עפ (σπυράς, σόυ)—neither of which occurs in a context resembling any context of ΔΤ—except Zeph 1. 17 (where their לל κρέας, would be cast like לל) which may be compared with Jer 9. 21. Again, לל occurs in four other verses—including the only one in which עפ appears—yet none of them mentions ΔΤ (IR 14. 10 Ez 4. 12, 15 Job 20. 7). Lastly, is it without significance that Alexander Rhetor uses δομή for δέμας?

If nevertheless you remain unconvinced, I should not hold it against you. Clearly, when—as in the circumstances of this particular instance—the validity of any homology is not proved

with complete objectivity, so that subjective influences come openly into play, an individual's scepticism would not be altogether unjustified. (Cf. $\Theta\tau$ $\Theta\eta\mu\acute{o}s$: *fat* Ez 44. 7; cf. II. 23 213.)

Consistently with this principle, occasionally—when there was a large measure of likelihood of an homology being sound on the balance of probabilities, and it could not be further and better tested by means of my technical tests—I have included it in this book, notwithstanding that the persuasive character of the evidence was not compelling to a degree of certainty. This, for two reasons: first, to give students an opportunity to advance further facts and arguments for or against it; secondly, to let them distinguish for themselves between incontrovertibly sound homologies and such as should be accepted subject to reservations. At all events, the number of such homologies is quite small, while my theory stands four-square on what I have established beyond doubt by means of tried technical tests.

Finally, this book could be useful even to those who have no Greek and know neither Arabic nor Hebrew. For all the homologies are explained and referred to texts; so that one may read the explanation, refer to the indicated text or texts in any biblical translation, and decide for oneself as to the merit of the explanation—and, inferentially, as to the validity of the homology concerned.

A word about Arabic. This book does not deal with Arabic in its own right, but merely as an invaluable auxiliary language in the ascertainment and confirmation of Graeco-Hebraic homologies. Accordingly, several Propositions are devoted to the characteristics of this tripartite relationship; but they also constitute a valid general guide to Graeco-Arabic homology.

Lastly, no account is taken of the difference between classical Arabic and the vernacular, nor of the date or of the document in which any Greek word first appears; for the simple reason that I am only concerned with undoubted phonetic, morphological, and semantic similarities wherever I find them together—not as isolated phenomena, but as inter-related examples in a systematic survey of what I try to prove is an unsuspected and forgotten branch of Greek literature: the Hebrew Bible.

I. HEBREW AND THE HEBREWS

GREEK and Hebrew have lived cheek by jowl since their existence as such—that is, over three thousand years ago—when they settled, one at the junction of Asia and Europe and the other at that of Asia and Africa near by. They have each made a major contribution to civilization, yet until the advent of Alexander they *seem* to have influenced each other not at all; though there had been intercourse between them (Jer 10. 9 Joel 4. 6 Ob 20 Jon 1. 3 Zach 9. 11–13). Can it be—as I think, contrary to all accepted scholarship—that they are intimately related by race and religion as well as by language?

Accounts differ as to the racial affinity of the people of Israel to other peoples of antiquity. According to the all too brief geo-ethnical survey in the tenth chapter of Genesis, some of the tribes of Hellas descended from Japhet, the Philistines and the Phoenicians—like the Hittites and the Amorites—descended from Ham, while the Hebrews and the Arabian clans derived from Shem. Ezekiel (16. 3), however, asserts that the Israelites are a cross-breed of mixed Hittite and Amorite origin—which makes them descendants of Ham. Lastly, if the ignored epistle set out in the First Book of the Maccabees (12. 19–23; cf. 15. 14. 16–23, II. Macc 5. 5–9) and in the *Antiquities* (xii. iv. 10) is to be trusted, the Jews must have descended from Japhet! Here it is in its context, followed by a translation:

At this time [i.e. circa 180 B.C.] Seleucus, who was called Philopator, the son of Antiochus the Great, reigned over Asia. And Hyrcanus' father, Joseph, died. . . . His uncle Onias also died, and left the high priesthood to his son Simon. And when he also died Onias his son succeeded him in that dignity, to whom Arcus, king of the Lacedemonians, sent an embassy with a letter a copy whereof follows:

Βασιλεὺς Λακεδαιμονίων Ἄρειος Ὀνία χαίρειν. ἐντυχόντες γραφῇ τινι εὖρομεν ὡς ἐξ ἐνὸς εἶεν γένους Ἰουδαῖοι καὶ Λακεδαιμόνιοι καὶ ἐκ τῆς πρὸς Ἀβραμὸν οἰκειότητος. δίκαιον οὖν ἐστὶν ἀδελφοὺς ὑμᾶς ὄντας διαπέμπεσθαι πρὸς ἡμᾶς περὶ ὧν ἂν βούλησθε ποιήσομεν δὲ καὶ ἡμεῖς τοῦτο, καὶ τὰ τε ὑμέτερα ἴδια νομιοῦμεν καὶ τὰ αὐτῶν κοινὰ πρὸς ὑμᾶς ἔξομεν. Δημότηλης ὁ φέρων τὰ γράμματα διαπέμπει τὰς ἐπιστολάς.

τὰ γεγραμμένα ἐστὶ τετράγωνα· ἡ σφραγὶς ἐστὶν ἀετὸς δράκοντος ἐπιλημμένος.

'Areus, King of the Lacedemonians, to Onias, greeting. We have come upon a certain document from which we have discovered that both the Jews and Lacedemonians are of one race, and originate from the kindred of Abraham. It is but just, therefore, that you, who are our brethren, should send to us messages about any of your concerns as you please. We will also do the same to you, and esteem your concerns as our own, and will look upon our concerns as yours. Demoteles, who brings you this letter, will bring your letter back. This writing is square, and the seal is an eagle holding fast a serpent.'

'Such', adds Josephus with unwonted neutrality and dryness, 'were the contents of the letter which was sent by the king of the Lacedemonians.' As a matter of fact, it is difficult to find anywhere else in his works a note so bare, so non-committal—not to say indifferent—especially having regard to the novelty of the suggestion. One is therefore forced to the conclusion that although Josephus did not doubt the genuineness of the diplomatic letter—or he would not have reproduced it *in extenso*—he may have felt rather sceptical about the authenticity of the 'document' referred to therein. But perhaps his priestly background and anti-Hellenic proclivity unconsciously prejudiced him against the apparently spontaneous Greek protestations of common ancestry with the Jews.

To return to the Bible, the first mention of 'Hebrews' occurs in Genesis (14. 13), where Abraham—when informed of Lot's capture by the sackers of Sodom—is described as a 'Hebrew'.

Now were Abraham and his nephew the only Hebrews in the region at the time? It does not look like it, for three reasons. First, Joseph refers to it about an uneventful century later as 'the land of the Hebrews' (Gn 40. 15). Secondly, both Potiphar's wife (Ib 39. 17) and Pharaoh's chief butler (Ib 41. 12) refer to Joseph as a 'Hebrew' slave or youth, in much the same way—one imagines—as the Greeks used to refer to one of the familiar Phoenicians in their service as a 'Phoenician' woman (*Odyssey* 15. 417). Thirdly, the Egyptians would not eat at the same table with the Hebrews (Gn 43. 32), including them in the taboo against the abominated Shepherds (Ib 46. 34). None of these references is consistent with the Hebrews being an isolated family of nomadic herdsmen roaming about in the land of Canaan.

Later, the word 'Hebrew'—in juxtaposition with aliens—undoubtedly means one of the people of Israel, without tribal specification. Thus it is used to distinguish Israelites from Egyptians (Ex 2. 11), Israelite citizens from the denizens in their midst (Dt 15. 12 Jer 34. 9, 14), Israelites from Philistines (IS 14. 11), and generally Israelites from other nationals (Jon 1. 9).

Clearly, therefore, one cannot depend on Jewish sources for a reliable account of the ethnic identity of the Hebrews.

An investigation into their language, on the other hand, meets with an initial obstacle: the extraordinary fact that in ancient times it was not called after their name—as if they never existed as a distinct ethnic or national unit. Isaiah (19. 18) refers to it as 'the language of Canaan'; while Rabshakeh, who spoke Aramite, called it 'Judean' (Jes 36. 11); as indeed did Nehemiah (13. 23-4) to distinguish it from 'Ashdodite', a relic of the language originally spoken by the Philistines. But in Jer 34. 9, 'Judean' and 'Hebrew' are interchangeable terms.

Besides, we do not know in what language or languages the Patriarchs spoke to their various neighbours: Abraham in Egypt or in the popular assembly of Hebron, Lot in Sodom, Isaac in the course of his transactions with the king of Gerar, Jacob in Gn 29. 4-8, he and his sons in their controversy with Hamor. Much later, the Israelite spies and Rahab seem to have understood each other perfectly well. One thing is certain, the Gibeonites who were Hivites conversed with Joshua in a language which was spoken both locally and in distant parts (Jos 9. 7-10). Is it without significance that the Bible mentions the interposition of an interpreter on one occasion only, when Joseph pretended to his brothers to be an Egyptian (Gn 42. 23)?

In this connection it is vital to identify by my theory the different peoples who inhabited Canaan at the time of Joshua, namely: the Amorites (*Κιμμέριοι*), the Canaanites (*Φοινίκιοι*), the Gergashites (*Γραικοί*), the Hittites (*Σαίβαι*), the Hivites (*Μαχαιοί*), the Jebusites (*Βοιωτοί*), the Perizzites (*Φρύγοι*)—besides the Caphtorim (*Κύπριοι*) and the Philistines (*Πελασγοί*). These inhabitants were by no means exterminated, and their survival and ultimate assimilation must have influenced the Israelites in various ways, including lingually (Jud 1. 17-36, 3. 1-6). It is a fact that the Jebusites preserved their identity till the reign of David (Jos 15. 63 Jud 1. 21, 19. 10-12 IIS 5. 6-8, 24.

18-24), while the semi-assimilated descendants of the Philistines continued to speak a distinct dialect down to the time of the Second Temple.

At the end of this quest one is merely left under the impression that the language of the Patriarchs must have been somewhat modified by reason of the contact of their descendants with the colonists of Canaan, as it must have altered slightly in the course of the Israelites' sojourn in Egypt. We still do not know by whom, other than the Patriarchs, their language was spoken.

There remains yet one more track to follow. The Hebrews are supposed to derive their name from Eber whose numerous progeny is said to have settled in the region covering Syria, Mesopotamia, Eastern Asia Minor, and the Arabian Peninsula (Gn 10. 30). Traditionally, however, the word **עבר** is said to refer to Abraham's migration south-westward ~~across the~~ Euphrates: 'Your forefathers settled *on the other side* of the River from of old—Terah, the father of Abraham and the father of Nahor—and they worshipped other gods' (Jos 24. 2). ibp'

This general reference to 'other gods', coupled with the specification of two of them—**על זעס** or *ó Zeús* (Zeús), worshipped by the three Patriarchs (Gn 17. 1, 28. 3, 48. 3); **על זעס** or *Zeús*, additionally recognized by Isaac and Jacob (Ib 31. 42, 53); together with the **תפילין** or *tephillin*, the sacred trappings associated with Laban's worship (Ib 31. 34)—gives, through my philological research, a sure clue to the identity of the Hebrew race as well as to the essentially Hellenic character of its religion and language. For the written word is like a fossil or an artefact: its form, if not its pronunciation, is fixed and permanent and lends itself to repeated scrutiny. So that philology can be the handmaid of archaeology. Ex Gann

I maintain that biblical Aramaic and Hebrew are demonstrably Greek, in grammar as well as in vocabulary.

True, distinct phonetic and morphological differences exist between almost all biblical words and their respective Greek homologues, but they are superficial and diaphanous. By contrast, the Hebrew homologues fully preserve their semantic identity with their Greek counterparts, notwithstanding that biblical Hebrew and ancient Greek developed apparently independently of each other during two eventful millennia. As

for grammar, there are one or two minor similarities which are obvious, whereas several fundamental resemblances have gone unsuspected.

If my theory be correct, it would automatically follow that the sister languages, Arabic and Aramaic, are affiliated to Greek; similarly, English and French—among other European tongues—must somehow be related to Hebrew. In fact, my theory establishes precisely that. Thus, Latin *ad* and עַד, English *over* and עַל, French *sur* and עַל, are identical, two by two; and they are all easily traceable to Greek. Beyond cavil, the segregation of the Semitic from the Indo-European languages flies in the face of the philological facts and principles which I am about to prove. Indeed, it will emerge that just as knowledge of Greek is essential to the thorough understanding of the Bible, a better understanding of Greek would be achieved through knowledge of Arabic and Hebrew.

Admittedly, the logical conclusions of my philological theory—geographical, historical, racial, religious, and social—are far-reaching and revolutionary indeed. Yet their apparent strangeness is due to generations of neglect and prejudice, and should not deter scholars from apprehending the perceptible reality which sparkles in the brilliant light shed by my conclusive demonstration. It is positively astonishing that no one has hitherto suspected the *identity* of these two languages—a fact which raises a strong presumption against the soundness of my theory—especially as, a common alphabet apart, there have been in the course of the past twenty-three centuries many a favourable opportunity for discovering any resemblance which might exist between them, that is to say:

1. Over two thousand years ago Jewish scholars translated the Scriptures into Greek, producing the Septuagint which has remained unchallenged as an authentic source of biblical exegesis.
2. About that time, as we have seen, the Spartans claimed kinship with the Jews.
3. Jews played a leading part in the development of the Hellenistic culture in Alexandria.
4. In the last two centuries of the Jewish State, many well-born and educated Jews affected Hellenism and tried to spread the Greek way of life among their countrymen (IMacc 1. 11-15).

5. Josephus wrote his autobiography, the tract against Apion, the *Jewish War*, and the *Antiquities* in Greek—as well as in Aramaic or Hebrew—the Greek versions being the only ones extant.
6. The Apostles who introduced the Messianic creed into Greece and the Asiatic-Greek or Continental settlements discussed the Pentateuch and the Prophets in Greek, provoking widespread interest in the Scriptures among the Greeks.
7. A large number of Talmudic words were borrowed from Greek, and many of them have kept their original form and exotic flavour, rendering obvious the existence of a mixture or amalgam.
8. Jewish scholars have learned Greek in order to gain direct access to the Septuagint and the works of Josephus, and the better to understand the Talmud.
9. Jewish scholars, well-versed in Hebrew, ushered in the Renaissance by translating the Greek classics into Arabic.
10. At that time Muslim scholars, whose mother tongue was Arabic, studied Greek.
11. Since then countless classical scholars of all nationalities have spent all their academic lives at the universities of Europe and America in the study of Arabic and Hebrew.
12. Homer and the New Testament have been translated into Arabic and Hebrew.

None of these thousands upon tens of thousands of learned men in different climes and succeeding ages has ever ventured to suggest that these three languages are genetically interrelated, let alone that Hebrew is *identical* with Greek.

There were those who—like W. Muss-Arnolt—discovered a limited number of Greek words with Semitic affinity, and promptly classed them as borrowed (*On Semitic Words in Greek and Latin*, 1893). This, in deference to the time-hallowed dogma which has erected a barrier—not less forbidding because bogus—between the Semitic and the Aryan languages.

At the opposite pole stood Revd. John Parkhurst, author of *An Hebrew and English Lexicon without Points*. He lived two hundred years ago and supported the untenable Rabbinical theory that Hebrew was the *lingua primaeva*, the mother of all tongues, including Greek (*Midrash Rabba Bereshith*, chaps. 18 and 31; *Yerushalmi, Megilla* 1. 11). Sheikh Muhammad Ahmad Mazhar

—a scholar of the Ahmadiyah sect—on the other hand, contends that all languages—including Chinese and Greek—derive from Arabic, the language of the Koran.

There exists a third school which has attempted to build a bridge between the Chamito-Semitic and Indo-European languages—one of its foremost exponents being A. Cuny, author of *Invitation à l'étude comparative des langues indo-européennes et des langues chamito-sémitiques*.

Lastly, Professor Cyrus H. Gordon—a scholar of broad vision and deep understanding—holds that the Hebrew and the Hellenic cultures were twins.

On going to print, I learnt of Professor Saul Levin, of Harper College, State University of New York, Binghamton, New York, author of *The Indo-European and Semitic Languages*—an exploration of structural similarities related to accent, chiefly in Greek, Sanskrit, and Hebrew. On p. 8 he writes:

... many things still puzzled me—above all, why were the correspondences closer between Greek and Hebrew than between any other Indo-European and Semitic languages? Just because I knew these better? Slowly I discovered that in many respects Sanskrit rather than Greek affords the more cogent parallel to Hebrew.

Thus, I venture to submit with hesitation (not knowing Sanskrit), was this courageous *scientist* shunted off *πρὸς ἀληθείας ὁδός* (the way to truth) and away from the reality that Hebrew is Greek; although he broke free of the shackles of traditional linguistics, refused to join in the wild goose chase of proto Indo-European and proto Semitic, and tackled directly Greek and Hebrew texts.

My research over thirty years has been conducted independently of others. Starting from scratch, I have consistently investigated the language of the Bible by the language of the Bible, with the assistance of Arabic and the Septuagint. I have worked autonomously throughout, fashioning and re-fashioning my own laws as I went along. In the result, I have been led irresistibly to the following conclusions:

I. That about four thousand years ago the whole of the Middle East was overrun, colonized, and controlled by Greek and allied tribes.

II. That the Hebrews were Asiatic Greeks—*ἀβροί* and *ἡπειρώται*, probably the Khabiru and Hepiru of Syrian and Egyptian annals—and that their language was Continental Greek.

III. That, judging by the proportion of epic and poetic homologies, and by the primitive grammatical structures to be found in the Bible, one is impelled to the conclusion that the ancestors of the Jews must have been among the noblest and/or the most ancient of the Hellenes, and that they spoke a language far more ancient than classical Greek.

IV. That the Philistines were colonists, continuously flowing in from the mainland of Greece and the adjoining islands, who settled on the southern shore of Canaan—*ἡ παράλος γῆ*, תְּשֻׁלָּיִם the Asiatic *Πελασγίη*—and were consequently called *οἱ Πελασγοί*, תְּשֻׁלָּיִם as distinct from the ἡπειρώται (*ἡπειρώται*). 1684

V. That when the Hellenic affinity of the Phoenicians had long been forgotten, it was assumed that the identity of the Greek with the Phoenician alphabet was simply a matter of borrowing (Herodotus 5. 58).

VI. That the inhabitants of Iraq (*ἄργος*), Syria, and Arabia (*ἐρημία*) are mainly of Scythian and Cimmerian origin.

VII. That the Helots were Israelites (Ob 20).

VIII. That the Hebrews worshipped Greek gods and followed Greek customs.

IX. That Hebrew has a multiplicity of unsuspected dialects and homonyms.

X. That many proper nouns in the Bible—whether divine, ethnic, geographical, or personal—resemble Greek proper nouns, while others have Greek adjectives and common nouns as homologues.

XI. That certain Greek words, pronounced by Continental Greeks differently from their European brethren, found their way back to Greek in a spelling conforming to their Continental pronunciation. I call them atavisms.

XII. That certain non-biblical words found in Rabbinical writings can be proved to have been used in biblical times.

XIII. That the Ashkenazi and Yemenite pronunciations—like the Baghdadi and the Sephardi—are as old and as genuine as Greek itself.

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XIV. That Judean and Ashdodite were not more different one from the other than Hebrew is from Arabic or Aramaic.

XV. That only by my theory is it possible to establish securely the true meaning of obscure biblical words, and the right interpretation of puzzling passages.

XVI. That only through the knowledge of Hebrew and Arabic is it possible to attain a finer understanding of Greek.

XVII. That the Jewish, the Christo-European, and the Islamic cultures—the triple aspect of modern civilization—all originate from Hellas.

II. MODUS OPERANDI

FROM early age I have been familiar with the Bible. Hardly a day passes by but I quote it or read it. Indeed, it is part of my make up and the very texture of my thinking. My learned and wise father, Isaac Benjamin Ezekiel Yahuda, taught us—my younger brother Solomon, my two elder sisters, and myself—the whole Old Testament when we were children. My brother Solomon and I learned the New Testament by stealth from a Hebrew translation in my father's private bookcase.

For years the distant biblical past was vividly present in my mind; I actually lived in it within sight of the Pyramids. So much so that, together with a passion for the Bible, I developed a natural animosity towards the Greeks and the Romans, on account of their cruelty to my persecuted ancestors, within our beloved land and outside it, the consequences of which are felt to this day. Strangely enough, that aversion did not extend to the Egyptians who were our hosts, as their ancestors had been the hosts of our forefathers during three periods of their history (Dt 23. 8).

My feelings were so strong that it did not even occur to me to learn Greek, although I knew that it played an important role in our civilization, and that it had influenced deeply post-biblical Hebrew. Nor could I bring myself to pick up more than the minimum of Latin necessary for my legal education and practice. They are forcibly expressed in the following passage:

Ce qui le révolte comme intolérable dans ces parages historiques, ces vestiges sacrés d'un temps glorieux, c'est que deux des trois colonnes pures [of the Capernaum synagogue] ont été profanées par des textes, l'un grec, d'une vingtaine d'années, l'autre latin, tout récent, incisés dans le corps des colonnes. Du grec et du latin — rien de plus insultant! (*La Palestine Retrouvée*, p. 39, Tangier, 1928)

I still resent the inscriptions referred to, and consider them now—as I did when I first saw them over fifty years ago—to be sheer vandalism. But not because they are in Greek and Latin; I would not react differently if by some misfortune the third column were similarly outraged in Hebrew. However, my feel-

ings towards the Greeks and the Romans have altered radically since. I realize now that our differences were fratricidal—as fratricidal as the siege of Troy—because I am convinced that the Jews are of Hellenic descent. This is how the revolutionary change has come about.

In the early thirties, after the publication of *Law and Life according to Hebrew Thought*, I began to be interested in biology as a hobby. In the course of my desultory study of the subject, I came across a few Greek words which bore a striking resemblance to biblical Hebrew, and I jumped to the conclusion that the Greeks had borrowed them from us. So I toyed with the idea that one day I might make a systematic comparison between the two languages. In those days I was still under the spell of traditional scholarship and, like everybody else, implicitly believed that Semitic languages were Semitic and Aryan languages were Aryan, and that never the twain could mix. Yet I thought it would be interesting to compile and explain an exhaustive list of similar words, if only to show how little or how much Hebrew had influenced Greek before the advent of Alexander, seeing that the influence the other way about was considerable in the wake of his conquests. Little did I know what the actual results of my research would show.

I was so ignorant of Greek then that I only knew the first few letters of its alphabet, which I had picked up incidentally in the course of my elementary mathematics and geometry. I remember asking my friend, Mr. Gerald Emanuel, in a City tea-shop to write the full alphabet for me at the bottom of a partly used sheet of paper. This was in 1932-3.

The years rolled by during which the project remained in abeyance. But when I had published *New Biology and Medicine* (1951), I was able to devote my leisure hours almost entirely to the random links which I suspected existed between biblical Hebrew and Greek. After acquiring a smattering of grammar, I plunged straight into the Septuagint, relying exclusively on my memory of the original for the meaning of the numerous passages I selected to read. Then I read Homer in conjunction with the Bible: about one page of Greek and its translation, line by line and sentence by sentence, and a chapter from the Old Testament—starting with Genesis and the first book of the *Iliad*, and finishing up with the last book of the *Odyssey* and the Second Book

II. MODUS OPERANDI

exchange with a guttural. This will actually be confirmed by three of the five homologies in the next example.

Thirdly, certain Greek letters dialectally exchange one with the other—e.g. κ with τ, ο with α, σ with δ—a phenomenon reflected in the following Graeco-Hebrew homologies: οἶκος (Foikos) / בית, εἰς / אֶל, εἰς / אֶל, εἰς / אֶל, πηδάω / פָּסַח.

Lastly, mark the strange metamorphosis in the Hebrew words, whereby the suffix in Greek turns into a prefix in Hebrew, e.g. ὄραμα / מַלְאָכָה, αὐλισμός / מַלְאָכָה, αὐλισμός / מַלְאָכָה—respectively from ὄραω / מַלְאָכָה and αὐλισμα / מַלְאָכָה.

Early in my research I looked for tests whereby to check the accuracy of homologies and to assess their significance. As the number of tests discovered increased, so did the efficacy of their application and my confidence in my theory. From the beginning I leaned heavily on Arabic; occasionally the Septuagint came in useful. Two examples will suffice here.

According to my phonetical rules, שָׁלַח is a safe homologue of στέλλω. This is corroborated grammatically by the fact that the compound שָׁלַח is homologous with the compounds ἀποστέλλω, ἐπι- and ἐξαπο-. Yet what confirms these homologies beyond a peradventure, and at the same time lends strong support to my theory, is that ἀποστέλλω means *doff* as well as *send away*, and that شَلَح bears the former meaning. The significance of this combined homology lies in its semantic variation, coupled with phonetic similarity. But for their correlation to Greek (as aforesaid), there would be no reasonable explanation why these two words שָׁלַח and شَلَح—so closely homophonous that they might well be taken for homonyms—should bear such different meanings, especially as they belong to two sister languages. Such confirmation and support are reinforced by other combined homologies; one of them—κουφίζω / خَفَضَ—is dealt with elsewhere in detail; another is ὥρα / خَرِيف.

Again, according to my rules of phonetics, כָּבֵד—as well as its variant כְּבוֹד—homologizes with ἡπατος, the genitive of ἡπαρ, whereas כְּבוֹד is the true homologue of κῦδος. Now the Septuagint renders כְּבוֹד in Gn 49. 6 by ἡπαρ. This is justified by the usage of reduplication, as part of the general context. But it looks as if the translators read the word in Genesis כְּבִדִּי and

not כבודי—Ashkenazi fashion—as reduplicating נפש. Because the same rendering is not maintained in a similar text—that is, Ps 16. 9—where כבוד is unaccountably rendered by ψαλμα, although כבודי here reduplicates לבי. Elsewhere כבוד is rendered by δόξα (instead of κῦδος), where—it is submitted—the context demands ἡγερ. However, it is highly significant that, through my theory, it is possible to correct the Septuagint by the Septuagint, and to understand the Bible by the Bible.

It is such discoveries that cured me of Graeco-Hebraic dyslexia and enabled me, by the formulation of a series of simple rules of phonetics and morphology, to read a Hebrew word as if it were its own variant, e.g. הרה and ערה, נדב and נדר, אב and אבי, נאל and מראה, מראה and מראה, כבוד and כבוד, געל and לעל, לקק and לקק, לעל and לעל. Looking at such words, pair by pair, I began to find it natural that they should prove to be identical—despite differences in literal composition, pronunciation, scale, or gender. To me, נפתולי אלהים נפתלתי not only means מלחמות אלהים נלחמתי, but also reads it. Again, I cannot imagine נשר, meaning an eagle, blowing a horn (Hos 8. 1), but rather a herald; so my thoughts rush to κῆρυξ, κηρυκεύω, and نشر. On the other hand, I detected new homonyms, and learned to distinguish between words of close similarity, e.g. נשקף and שקף, הלך and לו, בא and הביא. In other words, familiarity with the Bible ceased to breed oversight, and taught me to see the Greek word through its Hebrew disguise, and vice versa; e.g. ὁράω, ראה, ὁρα-μα/הרא; ὁρος/הר, ὁρος/ὄρος/הר; ὁπλον/כלב, ὁπλον/כלב; ἀπτω/כפת, ἀπτω/כפת; ὀπτάνιον/חבית, ὀπτάνιον/חבית, ὀπτάνιον/חבית; ἀγλαίζω/עלץ, ἀγλαίζω/עלץ, ἀγλαίζω/עלץ.

Indeed, there are quite a few words in the Bible that are written and pronounced in more than one way, and we know of one occasion where a mere lisping cost many lives (Jud 12. 6). But the significance of these differences and of the differences in the names of several peoples and places has eluded the exegetes (Gn 14. 2, 3, 28. 5 Dt 2. 11, 20, 3. 9, 4. 48).

Hunting for homologues was, is, and will ever remain a most exhilarating exercise. It has all the excitement of the chase—and its hazards. It is never dull or fruitless; for even if one gets

off the trail, one is more likely than not to gain some incidental or adventitious benefit. Indeed, often enough you look for China and discover America; philogiston may elude you, but you come upon oxygen; you are prospecting for diamonds and uncover a nugget. Occasionally, the process is precipitate, one genuine homologue leading to another with the succession of a chain reaction. Let me give an example which I vividly recall.

In my desultory reading of the Septuagint at random, I came across the phrase *δέρρις τριχίνη* for *שַׁעַר אֲדָרָה* (Zach 13. 4). It occurred to me—not for the first time or the last—that here was a word, *δέρρις*, which approximated the Hebrew *אֲדָרָה* so closely that the similarity must have struck the translators as odd. In fact, I had then and have time and again since wondered whether the authors of the Septuagint had sensed or known that a relationship of sorts existed between the two languages. However, as usual, I placed myself in their position and reached for Woodhouse, to find out the range of synonyms from which the translators had picked out this particular word. Which led me to *δορά*. In a flash the passage in Esther 1. 6—*עַל רִצְפָּה בַּהֶסְדֵּי וְדָר וְסִתְרָה*—sprang to mind. Without much delay, I formed the homologies: *סִתְרָה* *σῖθος*, *שַׁעַר* *ξυστός*, *דָּר* *δορά*, *אֲדָרָה* *γέρρον*. Accordingly, some floors were paved with polished stone, others were matted or covered with rugs. This is far from the gaudy and fantastic emeralds and pearls of the Septuagint—even as far as factual reality can ever be from wild fiction—although the actual floor-coverings must have been as precious as any ever produced in Persia, to match the couches of gold and silver provided for the royal guests.

However, three out of the four homologies soon led to three other genuine homologues, and *שַׁעַר* in our context proved to be a variant of *שִׁשׁ*. Thus: *אֲדָרָה* *γέρρον* automatically suggested *γέρρον*, *סִתְרָה* Ps 91. 4; the quasi-homophonous neighbour of *ξυστός* yielded the homology *ξυστίς* *שִׁשׁ* Gn 41. 42; and when I looked up *δορά* in the Dictionary, I saw the phrase *δορά σατύρου* which I preferred to *δέρρις τριχίνη* for *שַׁעַר אֲדָרָה*, having regard to the homology *Σάτυρος* *שַׁעִיר* Lev 17. 7. So once more I corrected the Septuagint by the Septuagint!

Another example springs to mind. Once I discovered that *חֲשִׁי*, the homologue of *φόρημα*, must have meant 'harp' in ICh

15. 22 and 27, I automatically and spontaneously leapt to the conclusion that the verbs רָרַס (Ib 15. 22) and רָרַשׁ (Ib 15. 27) were homologues of $\psi\acute{\alpha}\lambda\lambda\omega$. How could I react otherwise? All the ten verses of the passage concerned (19–28) deal exclusively with music, and nothing could be simpler or more natural than to conjure up strumming. Turning to the N.E.B., it is understandable that the translators should have found the phrases יָסַר בְּמִשְׁאֵל and $\text{יָסַר הַיָּסָר הַמִּשְׁאֵל}$ 'obscure'. In fact, I offered to put my discoveries at their disposal, but the offer was not accepted.

To resume the narrative, the grammatical issue still eluded me. Gradually, I collected valuable data; for instance: that the dative case exists in Hebrew; that the masculine plural is the same in Hebrew and in Greek—save that in Hebrew it has a terminal נ , and the last syllable is pronounced as the diphthong oi is pronounced in modern Greek; that, generally, a Greek compound verb is a homologue to a Hebrew compound verb; that, generally, a verb ending in $-\zeta\omega$ is equivalent to a compound verb in Graeco-Hebrew homology, i.e. that the suffix $-\zeta\omega$ is equivalent to a prefixed preposition; that sometimes a verb in the Middle Voice is a homologue of a verb in the construction הִתְפַּעֵל ; and so on.

Suddenly, I realized that the MV existed in Hebrew. It struck me that, to indicate the reflexive character of the MV, its terminations in the singular ($-\mu\alpha\iota$, $-\sigma\alpha\iota$, $-\tau\alpha\iota$) should read dialectally: $-\mu\text{oi}$, $-\sigma\text{oi}$, $-\tau\bar{\omega}$ (for $\alpha\upsilon\tau\bar{\omega}$), in conformity with the peculiar Hebrew phenomenon of occasionally adding to the verb the personal pronoun in the dative case. It then occurred to me that the terminal $-\mu\iota$ might be a variant of $-\mu\text{oi}$, as is נִי in IIS 18. 12 a variant of לִי (cf. Ib 18. 5). Another sudden realization was that the עָבַר in Hebrew is equivalent to the Aorist and the Imperfect in Greek, with the omission of the syllabic augment—as often happens in Homer.

But the real break through came when I discovered that many of the verbs beginning with ל are homologues to verbs in $-\mu\iota$ or in the MV. This was followed by two interconnected discoveries: that the formation of the Future and the Construct is but an example of the suffix/prefix phenomenon which I discovered earlier; and that the Aorist exists in Hebrew—the הִתְפַּעֵל 'הִתְפַּעֵל' being the counterpart of the augment—since the structure of the

last syllable in the Aorist is similar to that in the Future, e.g. λύσω, ἔλυσα; ΠΥΞΗ/πιστεύ-σ-ω, ΠΥΞΗ-ῖ/ἐ-πίστευ-σ-α.

In the meantime the homologies multiplied past counting, with parallel Arabic involvement; so that I now estimate that nine out of ten different words in the Bible have demonstrably sound Greek homologues. What consolidates the cumulative evidence afforded by their large numbers, is the quality of the homologies. Besides reinforcing each other, they resolve many puzzles and indicate that the Greeks and the Hebrews had in common some customs and some religious beliefs, while the Hebrew language emerges from these homologies much richer and even more beautiful than it is at present acknowledged to be. Yet the benefits of these homologies are by no means one-sided; for certain important advantages accrue to the language and history of Hellas. Actually, the whole complex is consistent and only consistent with two propositions, that is: that biblical Hebrew is Greek, and that the Hebrews were Asiatic Greeks. In fact, the outcome of my laborious, extensive, and elaborate research may be summed up in a brief sentence: Hebrew is Greek with a mask on.

III. THE FOUNDATIONS

AN ordinary document sets out in ordinary language more or less precisely what the writer wishes to record or to communicate to some particular person or to all and sundry. But when a secret agent intends to impart some confidential information to a distant colleague exclusively, and at the same time wishes to make sure it is not understood by anyone else into whose hands the document which contains it might stray or fall, he uses cryptic terms or a cipher, or both.

Now any ordinary writing in a hitherto unknown language partakes of the nature of such a confidential document, not because of the writer's intention to conceal its subject-matter from prying eyes, but on account of the would-be reader's ignorance of the writer's language and/or script. To understand and interpret its contents, therefore, the would-be reader must begin by deciphering the document. He must treat the letters as mere symbols—which, in fact, all letters are—and endeavour to substitute for them the sounds and syllables which they originally represented.

As for the language of the Bible, it is familiar enough; yet its relation to Greek, if any, has been—albeit unintentionally—rather concealed and altogether forgotten. So that, to all practical intents and purposes, Hebrew must be deemed to be an unknown ancient language as far as this mysterious relationship goes. Accordingly, the glossological exploration herein embarked upon does not lie exclusively in the field of pure linguistics. It partakes of the art and science of decoding—that is, treating Hebrew letters and vocalization as if they were strange symbols come down from the distant past, and substituting for them suitable Greek letters and syllables.

That is why it is of the first importance and fundamental to compare the alphabets concerned, to classify the interchanges of letters and vocalization in the Bible itself, to ascertain—as far as possible—the pronunciation of Hebrew and Greek, and to list the dialectal and other changes undergone by the Greek letters. These factors, and especially the interchanges in the Bible and in Greek—the ך״ and ׀ of my theory—constitute the

starting-point and basis of my novel inquiry into the semi-solved Champollionic riddles which emerge from the biblical palimpsest. Indeed, their proper exploitation has turned what began as a desultory and amateurish quest into a systematic and scientific investigation, resulting in a series of theorem-like Propositions.

Proposition I. The Greek and Hebrew alphabets bear a striking resemblance to one another, in the order of letters, their names, shape and pronunciation.

א	אָלֶף	'	α	ἄλφα	א	אֵיף חֲמֹרֶה	'
א	„	'	'	spiritus lenis	א	חֲמֹרֶה	'
א	„	mute	α	ἄλφα	א	אֵיף	
ב	בֵּית	b	β	βῆτα	ב	בֵּאֵ	b
ב	בֵּית	b	Ϝ	δίγαμμα (Vau, v)			
ג	גִּימֶל	'g	γ	γάμμα	ג	גִּימֶל	'g j
ג	גִּימֶל	g			ג	חֲמִין	g
ד	דָּלֶת	d	δ	δέλτα	ד	דָּאֵל	d
ד	דָּלֶת	d			ד	דָּאֵל	d
ה	הֵאָ	h	ε (η)	ἐ ψιλόν	ה	חֵאֵ	h
ה	„	h	'	spiritus asper	„	„	„
ה	„	mute	ε	ἐ ψιλόν	ה	„	„
ו	וָו	w	Ϝ	δίγαμμα (w)	ו	וָאוּ	w
ו	„	mute	ω	ω μέγα	„	„	
ז	זַי	z	ζ	ζῆτα	ז	זַאֵ	z
ח	חֵת	h	(η)	ῆτα	ח	חֵאֵ	h
ט	טֵת	ʔ	θ	θῆτα	ט	טֵאֵ	ʔ
י	יֵד	y	ι	ἰῶτα	י	יֵאֵ	y
י	„	mute	ι	„	י	„	
כ	כֵּף	k	κ	κάππα	כ	כֵּף	k
כ	כֵּף	k	χ	χεῖ, χῖ	כ	חֵאֵ	k
ל	לָמֶד	l	λ	λάμ(β)δα	ל	לָאֵ	l
מ	מֵם	m	μ	μῦ	מ	מֵימֶל	m
נ	נָּ	n	ν	νῦ	נ	נֹון	n
ס	סָּ	s	ξ	σάμπι			
פ	פָּ	'			ע	חֲמִין	'
פ	פָּ	p	π	πεῖ, πῖ			
פ	פָּ	f	φ	φει, φῖ	פ	פֵּאֵ	f

צ	צדי	s			ص	صاد	s
ק	קוף	q	φ	κόππα	ق	قاف	q
ר	רש	r	ρ	ῥῶ	ز	زاي	r
ש	שן	ś	σ	σίγμα	س	سين	s
ש	שן	ś			ش	شين	ś
ת	תו	t	τ	ταυ	ت	تاء	t
ת	תו	t			ث	ثاء	t
			ξ	ξει, ξι			
			υ	ὕ ψυλόν			
			ψ	ψει, ψι			
					ض	ضاد	d
					ظ	ظاء	z

An example of *F* pronounced \beth is the homology *οἶκος*/תֵּיכָה, thus: *οἶκος*, originally *φοῖκος* → *φοιτος* (*κ* and *τ* interchange dialectally) → *φαιτος* (*ο* changes dialectally into *α*) → *φαιτ* (by apocope) → תֵּיכָה. Another example is *ῥήτρα*, *φράτρα*/תֵּרֵחָה.

γ is pronounced like *ν* before the palatals—*γ*, *κ*, *χ*—and before *ξ*; a phenomenon reflected in Graeco-Hebraic homology.

ζ is a double-consonant composed of δ and σ , but opinions differ as to whether the δ preceded the σ or vice versa. Hebrew seems to suggest that both views are correct; for the homologue of $\zeta\eta\tau\alpha$, תֵּצֶה or צֶה—*which frequently interchanges with it*—indicates by its name that the order of composition was $\sigma\delta$. The Septuagint, however, refers to it as *ΤΣΑΛΗ* in Thr 1. 18, 2. 18, 3. 52, 4. 17; and the Ashkenazim pronounce it *ts* or $\delta\sigma$ —which reverses the order—while the Graeco-Hebraic homologies are divided, some exemplifying one order, others the reverse order.

In ancient Athens $\eta\tau\alpha$ was an aspirate, which lends support to the guttural pronunciation of its homologue, תֵּחָה, either like ח or like ך /خ. But the aspirate letter in Hebrew is ת.

$\theta\eta\tau\alpha$ is the homologue of תֵּחָה; but θ sounds like ט or ת —as pronounced the Baghdadi way—and not like ד . As a matter of fact, θ was used for ת by the Septuagint in *BH\theta* (Thr 1. 2), *\Delta\Lambda\Lambda\theta* (Ib 1. 4), *TH\theta* (Ib 1. 9), *\theta\Lambda Y* (Ib 1. 22)—and similarly in the following chapters—while τ stood for ד .

σ has been equated with ש , which is a form of *sigma*, because שָׁמַט is the homologue of *σάμπι*, thus: *σάμπι* → *σαμπι* (by vowel/consonant metathesis) → *σαμικ* (π turning dialectally into κ) → שָׁמַט.

Similarly, Ψ has been equated with σ , because Ψ and $\sigma\acute{\iota}\gamma\mu\alpha$ homologize, thus: $\sigma\acute{\iota}\gamma\mu\alpha \rightarrow \sigma\iota\mu\alpha$ (γ drops out occasionally) $\rightarrow \sigma\iota\nu\alpha$ (μ and ν interchange in Greek) $\rightarrow \sigma\iota\nu$ (by apocope according to rule) $\rightarrow \Psi$.

Originally, Ξ used to be written $X\Sigma$, and $\Phi\Sigma$ instead of Ψ . This is reflected in Graeco-Hebraic homology, thus: $\xi\acute{\upsilon}\lambda\omicron\nu$ (*block-head*)/ עֵלִיל Eccl 2. 16; $\xi\eta\rho\acute{\alpha}$ (*dry*)/ יָבֵשׁ Lev 16. 22; $\psi\iota\lambda\omicron\iota$ (*light troops, unarmed soldiers, bare-headed, without helmet*)/ פְּסִילִים Jud 3. 19, 26; $\psi\epsilon\upsilon\delta\omicron\varsigma$ (*lie*)/ בִּזְיָב Ib 16. 10 (π and κ , δ and β , interchange dialectally—or υ and β interchange according to rule (as in $\kappa\upsilon\delta\omicron\varsigma$ /כְּבוֹד), and $\delta\omicron\varsigma$ drops out by apocope—while σ turns into τ according to rule (as in $\acute{\alpha}\phi\alpha\nu\acute{\iota}\zeta\omega$ /אֶפְסֵז)).

Moreover, ϵ and υ had (and still have in modern Greek) similar sounds to α and \omicron respectively, while η was used as $\omicron\upsilon$. To this day the Ashkenazim pronounce בֵּית or בֵּית , and כָּלֶם ; similarly, יֵת is pronounced in the vernacular יֵת , and the Iraqis pronounce $\text{قَدَام قَدَام, كَتَم كَتَم, كِتَاب كِتَاب}$. Again, the masculine plural in Hebrew is formed by adding a mute τ (plus terminal ב) to the singular, compared with the addition of α in Greek (pronounced like mute ϵ in modern Greek). Lastly, the homologues of the verbal adjective $\mu\iota\sigma\theta\omega\tau\omicron\varsigma$ are שָׂכִיר Ex 22. 14 (*hired servant*) and שָׂכֹר Neh 6. 13 (*hired, hireling*); while the homologue of $\acute{\alpha}\gamma\iota\sigma\tau\omicron\varsigma$ (*hallowed*) is קֹדֵשׁ Ex 29. 31 in Hebrew, קֹדֵשׁ Dan 4. 5 in Aramaic, and قُدّوس قُدّوس in Arabic.

$\delta\acute{\iota}\phi\theta\omicron\gamma\gamma\omicron\varsigma$ (*with two sounds*) refers in Greek to the union of an open vowel with a close one. But in both Arabic and Hebrew it refers to a double-letter, because it is the homologue of شَدَّ as well as שִׁדָּד , thus:

$\delta\acute{\iota}\phi\theta\omicron\gamma\gamma\omicron\varsigma \rightarrow \delta\acute{\iota}\phi\theta\omicron$ (by apocope according to rule) $\rightarrow \delta\acute{\iota}\phi\theta$ (by vowel/consonant metathesis) $\rightarrow \delta\acute{\iota}\gamma\theta$ (π and γ interchange dialectally) $\rightarrow \delta\acute{\iota}\gamma\theta\Psi$ (θ converts into Ψ according to rule) $\rightarrow \delta\acute{\iota}\gamma\epsilon\Psi$ (\omicron turning dialectally to ϵ) $\rightarrow \text{שִׁדָּד}$.

$\delta\acute{\iota}\phi\theta\omicron\gamma\gamma\omicron\varsigma \rightarrow \delta\acute{\iota}\phi\theta\omicron\nu$ (by apocope according to rule) $\rightarrow \delta\acute{\iota}\theta\theta\omicron\nu$ (ϕ and θ interchange dialectally) $\rightarrow \delta\acute{\iota}\delta\delta\omicron\nu$ (θ and δ interchange dialectally) $\rightarrow \text{شَدَّ}$ (δ and σ interchange dialectally, and either converts into Ψ /ش according to rule (as in $\delta\delta\omicron\upsilon\varsigma$ /שִׁדָּד),

σάξ/שָׁח) → σάξ/שָׁח (o and a interchange dialectally) → שָׁח
 (ν turns to א according to rule); cf. אִידוֹן/אִידוֹן/Aidōneús,
 צִידוֹן/צִידוֹן/צִידוֹן (ك forming a digraph, as σκ
 does in σκέπτομαι/שָׁח and σκῆπτρον/שָׁח).

II. א, ה, ו, and י—when mute—may be considered as vowels, although they do not actually function as such; for in Hebrew the function of vowels is taken over by points of vocalization, the principal of which are the following:

א	קמץ	א	פתח
ה/ה	צרי	ה/ה	סגול
ו	שורק	ו	קבץ
ו/ו	חולם		
י	חֶרֶק		
י.י.	קָא		

III. Hebrew pronunciation is most important to our inquiry.

Hebrew pronunciation is not uniform, either as regards letters or vocalization. In fact, there are no less than four distinct kinds of pronunciation of Hebrew, namely: the Ashkenazi, the Baghdadi, the Sephardi, and the Yemenite.

The most articulate and discriminating is the Baghdadi, according to which:

כ is distinguished from כ and pronounced like V, e.g. כָּל

כ	כ	כ	כ	כ	כ, e.g. כָּל
כ	כ	כ	כ	כ	כ, e.g. כָּל
כ	כ	כ	כ	כ	כ, e.g. כָּל
כ	כ	כ	כ	כ	כ, e.g. כָּל
כ	כ	כ	כ	כ	כ, e.g. כָּל
כ	כ	כ	כ	כ	כ, e.g. כָּל
כ	כ	כ	כ	כ	כ, e.g. כָּל
כ	כ	כ	כ	כ	כ, e.g. כָּל
כ	כ	כ	כ	כ	כ, e.g. כָּל
כ	כ	כ	כ	כ	כ, e.g. כָּל

Moreover, it distinguishes between the various points of vocalization, except between קמץ and פתח or סגול and צרי, e.g. כָּל, כָּל. The independent שוא is pronounced like a short סגול; and the enclitic, like its homologue, כֹּן, or a consonant

not followed by a vowel, e.g. the pronunciation of δ and s in $\delta\rho\acute{o}\sigma\sigma\acute{o}s$: וִיכְתֹב, כְּתֹב.

The Ashkenazi pronunciation differs from the Baghdadi in that, according to it, no distinction is made between א and ע, ב and ו, ג and ו, ד and ר, ה and כ, ט and ת, ק and ס and ט—e.g. בְּכַחַף, וְכָרַם, וְחָרַם; וְלֵב, גַּב; אֶעֱלֶה, עֲלֶה, אֱלֹה. טָרַף, תְּסַתֵּר, לְתוֹר, לְסוֹר; פְּקִיר, קֵל, כָּל; תְּטַר, תְּרַף. As mentioned above, צ is pronounced ts or $\delta\sigma$.

As to vocalization, according to Ashkenazi pronunciation:

קֶבֶץ is pronounced like הוֹלֵץ, e.g. נֶגַע, נֶגַע; עָרַב, עָרַב; קָבַר.

הוֹלֵץ is pronounced like צָרִי, e.g. סָפַר, סָפַר; הוֹלֵץ.

שֶׁבֶץ and שוֹרֵק are pronounced like הֶרֶק, e.g. מִלִּי, מִלִּי; הֶבֶץ, הֶבֶץ.

צָרִי is pronounced like z in 'weight', e.g. מִשְׁקָל/מִשְׁקָל (u. p. 652).

There is no distinction between the independent and the enclitic שׁוֹא, the former being pronounced like the latter. Cf. שְׁוֹא/שְׁוֹא.

The Sephardi pronunciation differs from the Ashkenazi in that, according to it: צ is pronounced like ט, and ת like ת; so that צִיץ and טִיט, רִתַּת and רִטַּט, are confused one with the other. In vocalization, however, it resembles the Baghdadi pronunciation in its entirety.

Lastly, the Yemenite pronunciation of the letters is the same as the Baghdadi, both tending to confuse the ב with the ב; whereas in vocalization קֶבֶץ is pronounced like הוֹלֵץ, and הוֹלֵץ is pronounced as the French eu in 'seul'. It is worthy of note that, in so far as קֶבֶץ and הוֹלֵץ are concerned, the Ashkenazi and Yemenite pronunciations are practically the same, although they have severally prevailed in communities which have lived two thousand miles and for many more years apart.

There is ample biblical and Arabic evidence of the genuineness and antiquity of the Ashkenazi and the Sephardi pronunciations—which are supposed to deviate from the standard Baghdadi—as to both letters and vocalization. Thus:

בְּ—בֵּי Jes 38. 17, גַּב Ps 129. 3; בְּתִשְׁבֵּץ ICh 3. 5, בְּתִשְׁבֵּץ IIS 11. 3.

אָח—אָח Eccl 2. 3, לְמִשְׁחָה Jud 9. 8, לְמִשְׁחָה Dt 32. 6, חוֹן—חוֹן Gn 33. 5.

חֲנֹה—חֲנֹה Ib 18. 28, חֲנֹה Ib 31. 27, חֲנֹה Gn 24. 29.

תֵּל—תֵּל Ib 5. 19, תֵּל Dan 2. 49, תֵּל Gn 25. 16, תֵּל—תֵּל.

whether the two interchanged letters in a given pair fail to interchange between themselves. Thus: נסכר/נסגר and סכר/סגר are two entirely different verbs, being the respective homologues of $\epsilon\gamma\kappa\lambda\epsilon\acute{\iota}\omega$ and $\epsilon\iota\sigma\chi\epsilon\iota\rho\acute{\iota}\zeta\omega$. However, in the verb נסגר/נסגר , both the λ and the ס replace the same letter, κ . This fact tends to prove that they are genuinely interchangeable. Similarly, in the verb סגר/סגר , both the λ and the ס replace the same letter, χ . This fact tends to prove independently that they are genuinely interchangeable. Furthermore, these two independent probative facts confirm each other and establish that λ and ס are definitely interchangeable in Graeco-Hebraic homology. Incidentally, these two facts also tend to show that κ and χ are interchangeable. Indeed, they are dialectally interchangeable, a third fact which further confirms the validity of the other two.

In the result, a firmly founded conclusion has emerged which serves to test the genuineness of other homologies involving κ or χ , e.g. $\kappa\upsilon\rho\acute{\epsilon}\omega$ and $\chi\omega\rho\acute{\iota}\zeta\omega$. It is not surprising to find that each verb has a homologue beginning with λ , namely, גר and גרש respectively. But we shall see that $\kappa\upsilon\rho\acute{\epsilon}\omega$ has another homologue, גרר , and $\chi\omega\rho\acute{\iota}\zeta\omega$ three other homologues: פרס , פרש , פרש — ק replacing κ , and ס χ . If these substitutes are genuine representatives, then ס and ק , ס and γ , λ and ק are likely to be interchangeable. As a matter of fact, π and κ , π and γ , γ and κ are dialectally interchangeable. Besides, we have seen that χ exchanges with ס and ק respectively in the homologies, $\lambda\epsilon\acute{\iota}\chi\omega/\text{קקל}$ and $\lambda\epsilon\acute{\iota}\chi\omega/\text{קקל}$.

Mark incidentally that occasionally a letter in the Hebrew word does not actually *represent* its counterpart in the homologue, but the dialectal alternative of the counterpart. For instance, in the homology $\theta\eta\rho\acute{\iota}\omega/\text{גר}$, λ replaces θ , but it indirectly *represents* χ into which θ is dialectally converted.

Another interesting example is the double-homology, $\mu\acute{\epsilon}\gamma\alpha\varsigma/\text{גדל}$. In the possessive case, $\mu\acute{\epsilon}\gamma\alpha\varsigma$ inflects into $\mu\epsilon\gamma\acute{\alpha}\lambda\omega$, and in the dative into $\mu\epsilon\gamma\acute{\alpha}\lambda\omega$; as if the nominative masculine were $\mu\acute{\epsilon}\gamma\alpha\lambda\omicron\varsigma$. Similarly, the feminine of $\mu\acute{\epsilon}\gamma\alpha\varsigma$ is $\mu\epsilon\gamma\acute{\alpha}\lambda\eta$, while the masculine plural is $\mu\epsilon\gamma\acute{\alpha}\lambda\omicron\iota$. In fact, it is on this basis that the adjectives גדל and גדל homologize with $\mu\acute{\epsilon}\gamma\alpha\varsigma$. Thus:

$\mu\epsilon\gamma\alpha\lambda\omicron\varsigma \rightarrow \gamma\alpha\lambda\omicron\varsigma$ (dropping the μ syllable or the initial syllable according to rule) $\rightarrow \gamma\alpha\lambda\omicron\lambda$ (replacing the final σ by the

terminal λ according to rule) $\rightarrow \gamma\alpha\delta\omicron\lambda$ (the first λ dialectally turning into δ) $\rightarrow \lambda\tau\lambda$. Alternatively:

$\mu\epsilon\gamma\alpha\lambda\omicron\varsigma \rightarrow \gamma\alpha\lambda\omicron\varsigma \rightarrow \gamma\alpha\lambda\omicron\rho$ (the terminal σ dialectally turning into ρ) $\rightarrow \gamma\alpha\delta\omicron\rho$ (λ dialectally turning into δ) $\rightarrow \gamma\alpha\delta\omicron\lambda$ (ρ dialectally turning into λ) $\rightarrow \lambda\tau\lambda$ (cf. $-\gamma\alpha\varsigma$, $-\gamma\alpha\rho$, $-\gamma\alpha\lambda$, $-\gamma\alpha\lambda\omicron\varsigma$).

$\mu\epsilon\gamma\alpha\lambda\omicron\varsigma \rightarrow \gamma\alpha\lambda\omicron\varsigma \rightarrow \gamma\alpha\lambda\omicron\lambda \rightarrow \gamma\alpha\rho\lambda$ (the first λ turning dialectally to ρ) $\rightarrow \gamma\alpha\rho\epsilon\lambda$ (\omicron turning dialectally into ϵ) $\rightarrow \lambda\alpha\rho\epsilon\lambda$ (γ turning into λ according to rule) $\rightarrow \lambda\tau\lambda$.

Here, the letters τ and λ , which interchange with λ , do not interchange *inter se*; but they match as linguals.

The double-homology $\lambda\tau\lambda, \lambda\lambda\lambda/\kappa\acute{o}\pi\tau\omega$ is entirely different: in it the interchanged final Hebrew letters do not replace the same Greek letter in the homologue. For the λ in $\lambda\tau\lambda$ replaces the τ in $\kappa\acute{o}\pi\tau\omega$; whereas the λ in $\lambda\lambda\lambda$ refers to the thematic ω or the ϵ in $-\epsilon\iota\nu-\pi$ dropping out. Therefore, there is no question of λ interchanging with λ either directly or indirectly.

The above series of changes undergone by the Greek letters—consonants and vowels—have to be compared with the series of literal and vocal changes which occur in the Bible, in respect of both letters and vocalization; because these two sets of changes constitute the background to, and the basis of, Graeco-Hebraic homology. However, these accumulated changes are so numerous and various as to be useful solely as pointers in the search for genuine homologies. When examined and classified, they serve as foundations for rules or Propositions which record faithfully the different ways in which the changes actually exist. The rules do not themselves regulate the changes; they merely formulate certain observations of change-phenomena. As factual formulae of purely empirical character, they are capable of helping the investigator towards genuine homologies and away from spurious ones. Once tracked down in this manner, however, each homology must be subjected to several pragmatic tests, whereby it would be possible to reject or confirm it with a high degree of accuracy and certainty.

The significance of dialectal and other changes, both in Greek and in Hebrew, will spring into bold relief on examining three homologies: $\nu\alpha\acute{o}\varsigma/\aleph\aleph$, $\omicron\iota\kappa\omicron\varsigma/\aleph\aleph$, $\pi\rho\acute{o}\varsigma/\aleph\aleph$. At first blush, a reasonable person would be inclined to concede the validity of the first homology. He might, with some strain or hesitation entertain

the *possibility* of the third being sound. But whoever—in his senses, that is—would be prepared even to *consider* the pretensions of the second? Admittedly, all that scepticism is to be expected at first sight, in spite of the semantic evidence. Yet, looked at in the light of dialectal changes, each one of these three homologies would and should—it is confidently submitted—*readily command absolute acceptance.*

To begin with, the Aeolian for *ναός* is *ναῶς*, and the Spartan *ναῶός*. Moreover, *ε* and *ο* are interchangeable. Then, the origin of *οἶκος* is *ῥοῖκος*, whereas *ο* and *κ* respectively change into *α* and *π*. Finally, here are the various guises of *πρός*: the Argive is *προτ(ί)*, the Arcadian *πός*, the Cretan *προτί*, the Cyprian also *πός*, the Doric *ποτί* and *ποί*, the Epic also *προτί* and *ποτί*; *περτ(ί)*, *πό*, *πόδ*, *πόκ*, *πότ* and *πρές* are also found. The relevant variants for the homology in hand are *πός*, *πότ* (apocope of *ποτί*), *πόδ*.

IV. The interchange of letters in the Bible is of fundamental importance to our inquiry.

ה. א	Job 34. 36	Gn 27. 36	כ. ב' (ע' אב)
	Jes 63. 3	הנאלתי	αὐτοῦ, αὐτὸς
	IR 11. 17	Ib 11. 19	
	IIS 20. 24	IICh 10. 18	
	Jud 6. 15	IIS 3. 18	σῶς
	Gn 26. 9	Dan 10. 17	ἡ, ἡ, ἡ
	Dan 2. 31	Gn 13. 9	ἰσ
	Jos 21. 23	Ib 19. 44	
	Ps 76. 6	השתוללו	
	IIS 23. 33	ICh 11. 35	ὁρεῖς, ὁρεῖς
	IICh 20. 35	התחבר	συνάμα
	IIS 12. 17	Ib 13. 6	ἰσ, ἰσ
	IICh 18. 7	IR 22. 3	
	Ps 76. 12	Gn 12. 6	μέγας
	Jer 14. 19	Jer 8. 15	θεράπευμα
	Ez 30. 24	Job 6. 5	μυκάομαι
	Job 38. 11	Ib.	ὠδε (ὠ-δε)
		Gn 31. 37	
	Job 24. 5	Jer 2. 24	θρίον
	IIS 10. 6	Ps 60. 2	ξανθός
	Nu 32. 24	Ps 8. 8	κατήκη
	Lev 10. 19	Gn 44. 29	κυρέω

ו/ב	IIS 11. 3 IR 14. 9 Jes 48. 16 K Ich 26. 18 Jud 5. 14	Ich 3. 5 Ez 1. 18 Ps 129. 3 ברוחו IIR 23. 11 Prv 26. 3	γυῖον σκατάλη
ו/ב	Ob 12 Ps 73. 22 Ps 32. 4	Di 32. 35 Jer 26. 18 IIR 6. 25	πάθος ἀγχιος ἐρέβινθος
ב/ב	Job 34. 36	Gn 27. 36	ἀρά γε
ב/ב	IIR 5. 12 K IIS 22. 16 Job 36. 15 IIR 20. 12 Jes 40. 7 Gn 21. 20	Q Ps 18. 16 קענו Jer 50. 2 Ib 42. 14 Jer 4. 29	βοή πόνος πένω ἐρύομαι
ב/ב	Gn 38. 21 Dan 11. 24 Ps 68. 31 Jes 38. 12 Gn 4. 22 Ez 1. 18 Job 11. 8 Di 19. 5 Jes 10. 15 Prv 13. 11 IIS 7. 7	Jos 18. 8 Ps 141. 7 Joel 4. 2 Ps 144. 7 Dan 2. 33 Ex 21. 3 Prv 9. 3 Jes 17. 6 " Di 15. 7 Ich 17. 6	ἔδε σπείρω διασπείρω ἀποσώζω περίσκλητος γυῖον ἔδος κόπω " πυκάζω δικαστής/ δеспотъ
ד/ד	Ps 15. 1	Ib 84. 11	οἰκέω
ז/ז	Ez 47. 13 Ez 25. 7	Jos 15. 4 Ib 26. 5	ἔδε (δ-δε) ἀπαγῆ
ב/ב	Ez 3. 24 IS 26. 8	Gn 8. 2 Jes 19. 4	κλείω, ἐγ- είσχειρίζω
ע/ע	Di 1. 17 Jer 30. 23 Jes 14. 9 Joel 2. 10 Ps 77. 17, 19	Ez 31. 18 Job 17. 8 Joel 2. 10 Ps 104. 32	μέγας ἐγείρομαι ὀρεάζω, -ίζω ", -ίσσω

ק/ג	Ps 5. 5 שאו Jud 14. 5	Gn 44. 29 שקק Prv 28. 15	κυρέω φθέρω
ק/ג	מגרה ICh 20. 3	Jes 10. 15 V.s. ב/ג	πρίων
ו/ד	אדרע Esr 4. 23 דבח Esr 6. 3 זבח דבח Dan 2. 32 זעב דחל Dan 5. 19 קפד Jes 14. 23 רעד Ps 104. 32	אדרע Jer 32. 21 זבה Dt 12. 21 " Gn 2. 11 " Job 32. 6 קפה Ib 34. 15 רעו Jes 32. 11	χείρ θύω " ξαίθός " δαίδω, δειλόωμαι ἀκαινώδης ὀρίζω, -αἰάζω, -ίσσω, -ίττω
ל/ד	מחמד Ez 24. 15 עד Ez 41. 20 " Ex 22. 8 Dt 30. 2	מחמל Ib 24. 21 על Ib 41. 17 אל IS 9. 9, 10	ἐπιθύμημα ἔως, ἄως εἰς, ἐς
צ/ד	פדה Ps 119. 134	פצה Ib 144. 7, 10-11	δαίδομαι
ר/ד	נדל Dt 1. 17 גדד Gn 36. 36 דעואל Nu 1. 14	ערל Ez 31. 18 הדר Ib 36. 39 רעואל Ib 2. 14	μέγας θεοῦ ὑπεραυτός
ז/ד	רעד Ps 104. 32	Jud 5. 4	ὀρεαίζω
ח/ד	בדים Ez 9. 2 דור Gn 15. 10 דר Dt 32. 7 דור	בהים IIR 23. 7 הר Esth 2. 12 " " " "	ἱμάτια δοδοχή " " " "
		ד/ג	
ו/ה	אקלה Gn 9. 21 פה Ez 40. 10, 12 פרעה Ex 32. 25 קצה IIR 19. 23 K פרעה Ex 32. 17 K	אהלו Ib 26. 25 בו Ib. פרעו (דעה) קצו (קצה) ברעו Q	αἶλος ἡδε, ὡδε παράσσω ἐσχάτος κροτέω, σπρίζω
ה/ה	הוללו Ps 78. 63 הרם Jes 19. 18 " ICh 11. 27 מבקהל Q	הלל Dt 20. 6 חרס Job 9. 7 חרסה Jud 14. 18 ההרדי IIS 23. 25 מבקהל Prv 20. 21 K	καινίζω ἥλιος " ροδόεις

פצה Gn 4. 11	פצה Jes 14. 7	πετάνημι, áta-
"	פתח Job 3. 1, 21. 19	"
פ.ה פצה Prv 17. 28	שפס IIS 19. 25	ὑπὸ ἡγῆ
פ.ה פצה Gn 20. 12	אבנס Ib 18. 13	ἡ μὲν, οὐ μ.
פ.ה פצה Prv 27. 20 K	אבדן Q. Ib 15. 11	ἡδωμένος
פ.ה פצה Jer 22. 18	אדן Ib	ἡδωμένος, ὁ
		ἡδωμένος
פצה Ex 36. 34	ספן Dt 33. 21	καταπέσσω
"	צפן Ps 119. 11	"
פ.ה פצה	צידן Gn 10. 19	ζυεύς, Σιδών
פ.ה פצה Jos 15. 50	אשתמוץ Ib 21. 14	
פ.ה פצה Am 2. 9	נכע Jud 20. 10	νύκτος
פצה Ex 13. 13	בדע Job 33. 24	φείδομαι
פצה Ps 144. 7	בצע Job 6. 9	ἀποσώζω
פצה Nu 33. 41	צלמנע Jud 8. 5	ἀνάλω
פ.ה פצה IIS 15. 30	בבך Jes 58. 5	καύω
פ.ה פצה Ps 66. 14	פסק Prv 13. 3	πετάνημι
פצה Lev 13. 5	"	"
פ.ה פצה Jer 16. 9	סדך Jer 48. 32	ἵστα
פ.ה פצה IIR 6. 19	זאח Ib 6. 33	ῥέε
פ.ה פצה Gn 7. 11 Hos 9. 7	רבה Ps 123. 4	μεσός
Eccl 6. 1		
פצה Gn 13. 3	החלה Hos 1. 2	γένηται
	ה'ב ה'א ג'.	
פ.ה פצה Zach 11. 15	איל Gn 15. 9	δέν (δέν)
פ.ה פצה IIR 24. 15 K	אילי Q	δέος, Βουεοί θιός
	Ez 17. 13	
פצה Jes 45. 2 K	אשה Q	ἀνερπύσω,
		καταπορεύω
פצה Jer 4. 19 K	אחיל Q	ἐλπομαι
פצה Jer 14. 14 K	אליה Q	ἐδωλον
פצה Thir 2. 13 K	אעידך Q	ἀπιστώ
פצה IIS 24. 20	ארינה Ib 24. 18	
פצה IR 5. 6	אריה IICH 9. 25	ἱεποτροφεῖον
פצה Jer 6. 7 K	ביר Q	φρέαρ, φρεῖαρ
פצה Gn 35. 8	בכית Ib 50. 4	καυτός
פצה ICh 12. 15 (16) Q	נדיח K	ὄχθη

ש/ר	רח IIS 22. 8 „ Dt 2. 25 „ „	רוח Ps 2. 1 רעש Jes 13. 13 נשח IIS 22. 8 ו/ד ו/ג	φρικάζω „ „
כ/ח	החביר Job 16. 4 חגן Gn 33. 5 חפה IIS 15. 30 חפיר Dt 23. 19 פה Ps 11. 6	הכביר Ib 35. 16 בון Dt 32. 6 Job 31. 15 כפף Jes 58. 5 כבר Nu 20. 19 Prv 31. 10 פף IS 10. 1	καθάπτω γεννάω κύπτω χρημα πρόχοος, -χους
ע/ח	חוש IS 20. 38 חפר Jes 5. 10 חררה Jer 17. 6 חשק Gn 34. 8 סרח Ez 17. 6	חוש Joel 4. 11 עמר Ex 16. 36 עורירי Gn 15. 2 תשח Jes 28. 20 צפה Ex 36. 34	ταχύνω, -χίζω χοϊνίζ χέρσος, χέρρος ἀγαπάω στόρνυμι
צ/ח	חפה IICH 3. 7	צפה Ex 36. 34	σκεπάω
ק/ח	חשב Dt 19. 5 חשב Jes 10. 15 לקח Nu 22. 4 פצה Mich 3. 3	קסח Ez 17. 4 „ „ , יקה Jes 17. 6 לקק IR 21. 19 פסח Ez 16. 25	κόπτω „ „ , ἀπανθίζω λείχω τετάννυμι, ἐπι-
		ו/ג. ח/ח ח/ח	
כ/ס	קסח Gn 43. 23 סכח Esth 7. 10	קסח Dan 11. 43 השקיס Job 37. 17	δέμα ψύχω, κατα-
צ/ס	חשב Dt 19. 5 סלל Dan 4. 9 „ נחר Cant 1. 6 נחר Ez 17. 4 „	חשב Jes 10. 15 צלל Neh 13. 19 צלל נחר Prv 27. 18 „ חשב Jes 10. 15 קצב IIR 6. 6	κόπτω σκιάζω „ πηρεώ, ἐν- „ κόπτω „
ק/ס	סח Job 9. 26	קח Jes 18. 6	βοάω
ש/ס	לקח Gn 47. 14	לקח Job 24. 6	λέγω, θυλακίζω
ח/ס	הטעה Ez 13. 10 הטח Jud 21. 21 הסח Dt 27. 9 פסח Dan 3. 7	הטעה Jer 23. 13, 32 החח Job 9. 12 השח Jes 7. 4 פסח Ib 3. 10	ἀποπλάω ἀρπάω ἡσυχάζω ψαλτήριον

קסל Job 24. 14	תל	κτείνω
קסל Dan 5. 19	"	"
רסס Jer 49. 24	רתת Hos 13. 1	ὀργωδία
פ/כ IIR 6. 13	איפה Gn 37. 16	ποῦ, κοῦ, ὅπου, ὅσου
כה Gn 31. 37	פה Jos 18. 8	τῆδε, ὧδε
כימה Job 9. 9	פימה Ib 15. 27	καμήτης
ק/ב Dt 21. 16 (עפ)	בקר Lev 13. 36, 27. 33	διαίρέω
בקר Lev 27. 26	"	ἐξ-
חסף Ps 78. 50 Job 33. 18	חסף Jes 38. 17	ἵσχω, σῶζω
כובע IS 17. 5	קובע Ib 17. 38	κύμαχος
כזן Dt 32. 6	קנה Gn 14. 19	γεννάω
להף Nu 22. 4	לקק IR 21. 19	λείχω
נתף Ez 22. 21	נתק Jer 6. 29	τῆκα
הסכות Dt 27. 9	השקט Jes 7. 4	ῥαττάζω
שכף Esth 7. 10 (שחצא)	השקט Job 37. 17	καταψύχω
ר/כ Ps 18. 12	השקט IIS 22. 12	σκότος

כ כ כח כז כב כא

כ/ל Esr 2. 2	רעמיה Neh 7. 7	Διὸς ὑψίστου
כ/ל IS 27. 10	אן Ib 10. 14	ἴνα, ποῦ
לשכה Neh 13. 5	ושכה Ib 13. 7	λέσχη
ר/ל Jer 51. 5	ארסל	ἄραμος
אלקנה Gn 38. 11	ארסל ארסלה	"
אלמנותה Jes 13. 22	ארמנותה	ἐρυμνός, ἐρυμν
גמר Ps 57. 3	גמלים Joel 4. 4	ἀμείβω
גל Gn 31. 46	גמר Ib 31. 47	καλῶν
מולות IIR 23. 5	מורות Job 38. 32	κατάστυρα
שלחים Jos 15. 32	שורות Ib 19. 6	ἀγορά
	ל/ד	

ג/מ Gn 29. 4	אנתן Dan 2. 8	ἀντή (אתה) אנת
אנת	"	"
ביקיהם Ps 44. 2	וביקמיהם Dan 2. 44	ἡμέραι αὐτῶν
גורמים ICh 6. 1-2	גורמן Gn 46. 11	
הימים Gn 7. 10	הימן Dan 12. 13	αἱ ἡμέραι
כמהם IIS 19. 38	כמהם Ib 19. 41	
מלכים Prv 25. 3	מלכך Prv 31. 3	βασίλευς

עא Cant 1. 8	אֵן	εἰ
עא Cant 2. 7	אֵן	οὐ
נֶם	נֶם	„
עקח Esr 8. 13	עקח Ib 5. 2	μετά
צדנח Jud 18. 7	צדנח IR 11. 33	ξουθός
צעלבים Jud 1. 35	צעלבים Jos 19. 42	κυναλώπηξ
פלס IIS 19. 6	פלס Ps 17. 13	ἀπαλλάσσω,
		•••••
קדק Q	קדק Jes 65. 4 K	βρέγμα
קדק Jes 42. 14	קדק Ib 40. 24	πνέω
קדמה Jes 37. 27	קדמה IIR 19. 26	
	כָּל בֶּן בְּנֵי בְנֵי בְנֵי	
	כָּל בְּנֵי בְנֵי בְנֵי	
צפ Hag 1. 4	צפ Ps 31. 21	σκεπάζω,
		κρύπτω
ההשלס Prv 7. 18	ההשלס Hab 3. 18	ἀγλαίζω
קדק IR 21. 22	קדק Job 17. 7	ὀργή
קדק Ps 44. 19	קדק IIS 1. 22	χάζομαι
קדק Jon 1. 4	קדק Job 18. 20	ζέσας
קדק Dt 33. 21	קדק Ib 33. 19	σκεπαστός
קדק Ez 17. 6	קדק Jes 28. 20	στόργισμι
קדק Jes 58. 7	קדק IR 8. 38	χωρίζω
קדק Jer 46. 4	קדק IR 22. 34	θωρακείον
קדק Jer 46. 4	קדק IS 17. 5	„
קדק Dt 27. 9	קדק Jes 7. 4	ῥοιζάζω
קדק Gn 40. 3	קדק Ib 44. 30	δετός
קדק Jes 40. 19	קדק Ez 22. 21	τήκω, ἐν-
קדק Ps 37. 24, 145. 14	קדק Gn 48. 17 Ex 17. 12	ἀνέχω, κλίνω
	קדק	
קדק Jud 14. 6	קדק IS 15. 33	σχιζώ
קדק Dan 2. 35	קדק Gn 1. 1	ἔρα, ἔρας
קדק Dan 7. 9	קדק Lev 13. 47	κόμη, ξανθός
קדק Dan 2. 35	קדק Jer 10. 11	ἔρα
קדק Jes 22. 24	קדק Ib 28. 5	στέφος

כָּל בֶּן בְּנֵי בְנֵי בְנֵי

כָּל בְּנֵי בְנֵי בְנֵי

כחש Piv 27. 22	כתח Ps 89. 24	κόπτω
פֶּסֶר Eccl 8. 1	פתר Gn 41. 12	φράζω, -αδάζω
פֶּסֶר Dan 5. 15	פֶּתֶרֶן Gn 41. 11	φραδῆ
סֹבֶב Gn 18. 33	הֹבֶב Dan 4. 31	στρέφω
הֹסֵב Nu 22. 8	התיב Dan 2. 14	ἀντιστρέφω
הַסְבִּיחַ Job 21. 34, 34. 36	תִּרְבֵּה	στρέψις
סֹרֵר Gn 32. 6	הִרַר Jer 8. 7	ταῦρος
"	הִרַר Esr 6. 9	"
קָלַז Jes 1. 18	הִלַּז Dan 7. 9	χάλαζα
"	יָלַח	"
קָלַח Gn 11. 13	הִלַּח Dan 7. 5	τρεῖς
"	לָלַח	"

כ/ס ס/ס ס/ס ס/ס ס/ס ס/ס
ה/ס ה/ס ח/ק ח/ק ח/ק ח/ק ח/ק

V. Consonants common to both alphabets frequently interchange with other letters in Graeco-Hebraic homology according to Greek dialectal changes, such changes being also reflected in Hebrew modifications.

A. α changes into ε and η, and vice versa; α changes into ο and ω; αυ changes into ω; α is often rejected or prefixed for euphony. There is alpha privativum, alpha copulativum, and alpha euphonicum; initial α may be rejected for euphony. Vi. Y.

אֵמְרוֹס αμβροτος	חֲלִישָׁה ἀλλαγμα	טֵלוֹס τέλος
אֵמְרוֹס αμβροτος	חֲלִישָׁה ἀλλιαγμός	טֵלוֹס ὅλον
אֵיִס οἷς	חֵם καῦμα	טֵלוֹס ἀγλαμα
אֵפְסוֹס ποδοῖν	חֵםִּי οἷος	טֵלוֹס κόμη
אֵפְסוֹס σταφύλη	חֵםִּי "	טֵלוֹס ἐπτάς
אֵפְסוֹס ἀθανασία	חֵםִּי πᾶς	טֵלוֹס "
אֵפְסוֹס ὄρος	חֵםִּי "	טֵלוֹס ἐπτά
אֵפְסוֹס "	חֵםִּי λᾶός	טֵלוֹס ἐραῦμα, ῥῆγμα

B. β changes into δ, and vice versa; β changes into γ and μ; the aspirate changes into β. Sometimes the spiritus lenis is also replaced by β.

אֵפְסוֹס εἶγός	בִּצְעַס δειχάς	בִּצְעַס βασιλεύω, -λίζω
בִּצְעַס αἰδώς	בִּצְעַס βοάω	בִּצְעַס "
בִּצְעַס "	בִּצְעַס βηλός	בִּצְעַס "
בִּצְעַס αἰρέω	בִּצְעַס γλάγος	בִּצְעַס ἐρημία

G. κ and π change into γ; γ changes into λ; ν changes into γ before the palatals—γ, κ, χ—and before ξ; γ is sometimes prefixed. *V.s. B.*

אֵי γῆ	בִּינָה πύλον	כָּתַב γράφω
אָגֵיז ἀγγείον	כָּוַן ποκάζω	עֲשֵׂה εὐογκος
יִנְבֵּן „	בָּרָא ξηρά	עָרַב „
כָּאֵל κηλιδόω	פָּרַח φάρυγξ	עָקַב ἀγκύλιον
נָעַל „	חָנַךְ „ , γγος	עָרַב γρύψ
כָּאֵל λύω, λύομαι	עָרַח ἄγχω	עָלַע γλύόω

A. δ changes into θ, λ, σ, τ; ζ changes into ὀδ and σδ; sometimes δ is inserted to give a fuller sound; sometimes δ is lost. *V.s. B. i. Z.*

לִלְדָּה εἰδωλον	דָּרַךְ τρόπος	דָּרַךְ Σπάρτη
לִלְדָּה „	הִלְדָּה ἰδοῦ	דָּרַב, דָּרַב δασύς
דָּוִל μέγας, -άλος	דָּאָס δάος	דָּרַב δόβος
דָּאָז θαάζω	דָּרַן δῶρον	„ φοῖβος
דָּבַר ἔπος	דָּע εἶς	דָּרַב παῖδάω
דָּרַח ζῶ	דָּרַב δύω	דָּרַב βαδίζω
דָּרַב ὁμοιάζω	דָּרַב δικεῖν	דָּרַב δουλόω, κατα-
דָּרַב „	(δικτυόομαι)	דָּרַב τηθίς

E. ε changes into ο; ει changes into η; ε passes into ει. *V.s. A.*

דָּרַב ὀδόκη	דָּרַב δέμας	דָּרַב ὀλοῖος
דָּרַב „	דָּרַב ἰσσα	דָּרַב ὀλος
דָּרַב ἵνα	דָּרַב δῶρον	דָּרַב ὀδούς, οἶκος
דָּרַב „	דָּרַב ὀπηδός	„ στόνυξ

Z. ζ changes into σδ, but σ often disappears. *V.s. J.*

דָּרַב ζιζάνια	דָּרַב δῶρον	דָּרַב Ζῆν
דָּרַב δουλοσύνη	דָּרַב Ζεύς, Σδεύς	דָּרַב „

H. The old alphabet had only one sign (E) for the ε sound, till the long vowels, η and ω, were introduced from the Samian alphabet in the archonship of Euclides in 403 B.C. Eta (H) was probably pronounced as a long ε, cf. δῆλος (from δέελος); but before it was taken to represent the double ε, it was used for the spiritus asper— which remains in the Latin—as HOΣ for ὅς. *V.s. A, E.*

אֵי ἤ	קַרס „	מִסְרָה κλειθρον, -ῆι-
אֵל ἤλιος	אֵלֹל εἰδωλον	מִסְרָה „
הִילַל „	אֵלִיל „	עֲדָנָה ἡδονή

Θ. θ changes into σ and v.v.; also into τ, φ, and χ. V.s. Δ.

סִיס θίς	כָּל κάλαθος	דֶּרֶךְ θέραψ
סַעַם χυμός, χυλός	פֶּרֶא θήρ	שׁוֹט σκῦτος
קִפְצָה θεσπίζω	קִטְצָה ῥέθνος	תּוֹר θεωρέω

Ι. ι changes into ε and υ; ο, ου, and υ change into οι; ι is often inserted to lengthen the syllable. V.s. Ε.

אֵו ου	דֶּרֶךְ ἀγαπητός	יָקָר ἰχθύς
אֵלֹל οἷς (οἷς)	דֶּרֶךְ „	קָלֶם κλῆμαξ
בִּסְלִי ὑπέρ	הִילַל ἰλη, εἰλη	פִּיטִי, פִּיטִי ὑπτιος

Κ. κ changes into τ, and v.v.; π and χ change into κ; ν changes into γ before κ; σ is prefixed to words beginning with κ; ξ appears as an aspirated κ. V.s. Γ.

אֵיכָה ὅπου, ὅκου, ποῦ	אֵיכָה ὅπη	כֹּלֶה τελέω
אֵיכָה „	בֵּית οἶκος	קָלֶם χλευάζω
אֵיכָה „	כִּי καί	קָרָה πόλις

Λ. λ changes into ν and ρ, and v.v.; initial λ is dropped. V.s. Γ, Δ.

אֵלֶה ἀρά	„ ὀλέω	לֶשָׁה λέσχη
קָלֶה „	בֶּרֶךְ אליσία	לֶשָׁה „
אֵם λαός	לֹא οὐ	בֶּרֶךְ λίτρον
לֹא „	אֵי „	„ νίτρον
בֵּב κλέπτω	לִיל ἰύξ	סֶרֶךְ ψάλλω
סִיה λόχος	לִיל „	סֶרֶךְ „
לֶחִיה „	לִיל „	פֶּסֶקֶרֶן ψαλτήριον
חֶלֶם ὀράω	לִיל „	רֶסֶל ῥήν

Μ. μ changes into ν and π; μ is added at the beginning of a word and after alpha privativum; μ is added in the middle of a word to facilitate pronunciation.

אֲבִיר ἀμβροτος	בֶּרֶךְ νοτερός	קִבְצָה κυμβίον
אֲבִיר ἀβροτος	בֶּרֶךְ πότε	נְבִיעַ „
אֲצִיל μασχάλη	נֶאֱחַ μοιχεύω	רִבְבָּה μυρίοι
כּוֹבֵעַ κύμβαχος	נֶה νομή, νάπη	מִרְבֵּב „
קוֹבֵעַ „	פֶּן μή	נֶה ὑμνέω, ἐφ-, καθ-
מִלֵּל μασχαλίζω	פִּיטִי μῆνις	תֵּב „ , ἐπιθρηνέω

נר	"	רוח	"	פרדא	"
נהר	"	רוח	"	פרח	"
נול	"	βρόδον	ורג	קרע	ρήγνυμι
ערה	"	ὄνος	חמור	ראש	ῥυτή, ῥυτόν
ערף	"	κητάομαι	כרת	רביד	ῥάβδος
רור	"	γέρον	סהרה	רהל	ρήν
רעף	"	κηרה	"	רהק, התרהק	ῥυτῶ, ῥυτῶν
דדנו	ρόδινος	סהרה טעם	רהה טעם	רעז (B)	ῥέζω
רדני	"	קרים קמת	"	רעז	ρίζα
ורגני	"	רהה	רהה	קרע	"
קדנהה	ῥαδιστῶν	פרדא	"	רעז	ῥάβδος

Σ. σ changes into τ, and ν.ν.; σ represents the aspirate in Aeol. and Latin; σ is prefixed to words beginning with κ, μ, τ, φ; σσ passed into ττ; σ is dropped. *V.s.* Δ, Ζ, Θ, Κ, Π, Ρ.

כרה	καράσσω	קוער	"	קלע	σφενδονάω
כרות	"	קבער	"	קלע	σφενδόνη
הפר	σκαπάω	סוס	σπῶ	הימרה	στέμμα
קפה	στέγη, γα	כיס	ῥ	קם	τέλειος
קפח	"	קלה	τέλος	תמים	"
כר	σκαπός	ספה	σפה	קם	"

Τ. *V.s.* Δ, Θ, Κ, Π, Σ.

כרדוס	καράσσω	הרה	χαράσσω	קרף	τρυφή
כרדוס	καράσσω	הרה	"	קרפה	θεραπεία

Υ. ω changes into υ; υ as a semivowel represented ται (F)—the digamma—sometimes it formed the diphthong ευ, sometimes the diphthong ου. *V.s.* Α, Ε, Ι, Ο.

אביתר	εὐάτος	קעיס	"	הר	κύριος, κύριος
און	ἀνά, ἀνάτα	ברך	εὐλογέω	קבוד	εὐδός
קון	"	באר	"	רבה	εὐρύς
קנה	"	בנ	"	תף	εὐκτανον

Φ. *V.s.* Θ, Π.

Χ. *V.s.* Θ, Κ.

Ω. ω changes with α, ου and υ. *V.s.* Α, Ο, Υ.

קבה	βωμός	בום	ωμός	שרן, שרין	θωράκιον
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Several of these changes, as we have seen, occur within Hebrew and in Hebrew-Arabic homology—e.g. חַיִּיץ, חַמֵּץ, חַמִּיץ; حايض, حامض, حاميץ.

עילום, עולם, עולם, עולם; מְפִיבֶשֶׁת, מְפִיבֶשֶׁת; פְּרוֹזִי, פְּרוֹזִי—all and every one of which can be accounted for by the Propositions herein set out.

VI. Classified consonants are also interchangeable in Graeco-Hebraic homologies:

The labials—β, μ, π, φ—e.g.:

βασιλεύς/מֶלֶךְ Gn 45. 26, ἐρημία/עֲרֵבָה Dt 3. 17, βρόδον/פָּרָה Nu 17. 23, πυρόω/בָּעַר Ex 3. 2, μῆ/פֶּן Gn 3. 3, πότε/כִּי Ib 30. 30, ἀντιβολέω/הִתְפַּלֵּל Ib 20. 7, πηήσμη/מְבֹלִל Ib 6. 17, φέρω/בָּרָא Ib 1. 1 פָּרָה Dt 29. 17, ἀμέρυμα/קָרָק Ez 21. 15.

The palatals—γ, κ, χ—e.g.:

γονεύς/קָנָה Gn 14. 19, κύριος/זָבִיר Ib 27. 29, οἷον/פָּקָה Jes 42. 20, ἔργον/פָּרָה Ex 1. 13, κενός/קָנָה IR 14. 15, κάδος/כָּד Gn 24. 14, χαρίζω/נָדַח Ex 34. 11.

The linguals—δ, θ, λ, ν, ρ, σ, τ—e.g.:

-δε (ad)/אֶל Gn 1. 9, -λ- Ib 9. 10, δρόσος/כֶּלֶב Ib 27. 28, πηδάω/פָּסַח Ex 12. 27, καταδουλόω/נָדַח Ps 137. 3, ἵδδ Gn 36. 36, ἵδδ Ib 36. 39; θύρα/דֶּלֶת IR 6. 34, θυμίαμα/סִמִּים Ex 30. 34, θύρα/דֶּלֶת Dan 2. 49; λήγω/הִדֵּל Gn 18. 11, λίτρον/בֵּית Jer 2. 22, λεπτός/רָקִיב Nu 13. 18; κενός/הִלֵּל Jes 22. 2; ἀρά/אֵלָה Gn 25. 28; ἀλητεύω/נָדַח Gn 4. 12, σφαγεύς/סָבַח Dan 2. 14, τέλειος/חָסֵד Gn 25. 27, Ps 50. 23; τρόπος/דֶּרֶךְ Prov 30. 19, ἐκτρέφω/הִסְבֵּעַ Prov 8. 25, τέλος/כֶּלֶב Ps 3. 3.

The smooth mutes—κ, π, τ—e.g.:

ὄπη, ὄκη/אֵיפָה Gn 37. 16, οἶκος/אֵיכָה IIR 6. 13, οἶκος/בֵּית Gn 17. 12; πάλαι/קָדֶם Jes 23. 7, Πάλμυρα/בְּרִית IR 9. 18 IICH 8. 4, πάλαι/בְּרִית Joel 1. 12; τροχός/כֶּלֶב Jud 9. 53.

The middle mutes—β, γ, δ—e.g.:

βασί/מֶלֶךְ Dt 33. 26 Ps 46. 4, βα/בָּה Ib 89. 10, φόβος/פָּחַד Jes 24. 17, Φοίβος/פָּחַד Gn 31. 42, 53, γλέγος/הִלֵּב Gn 49. 12; ἡγέομαι/הִדָּה Jes 11. 8; δειδω/נָדַח Dt 32. 27.

The rough mutes—θ, φ, χ—e.g.:

θηρίον/פָּרָה Job 39. 5, μισθός/זָכָר Zach 11. 12; φάγλος/כֶּלֶב, סֶלִי Jes 40. 11, 65. 25, Φοινίκαιος/כֶּנָּעִי Gn 10. 18, Φοίνιξ/קִינִי Jud 4. 17, φοίνιξ/קִינִי Job 29. 18, χαρίζω/פָּרַשׁ Ez 34. 12, μοιχεύω/הִנָּח.

ν changes into γ before the palatals—γ, κ, χ—and before ξ, e.g.:

ἐγγίζω/נָגַח Gn 18. 23, εἰσγκος/עָנָה Nu 13. 22, ἀγκύλη/עֲקָה Jud 8. 26, ἀνχω/קָנַח IIS 17. 23, φάρυγξ/רָוַח Jes 3. 16.

IV. PHONETICS

THE following Propositions cover the main phonetic similarities and differences that exist between Hebrew and Greek. They indicate the regular sound-variations which distinguish the words in one language from their respective homologues in the other. By their means one learns that the same letter in one language repeatedly conveys the same variety of sounds *vis-à-vis* the other language; so that familiarity with such literal metamorphoses enables one to penetrate the Graeco-Hebraic palimpsest.

VII. There are authentic Hebrew words—that is, words about which there is no suspicion that they were borrowed from another language—which resemble Greek words in pronunciation and meaning.

אָגַד	ἀγείρω	הָרַח	θρύπτω	סָבַל	σμίλευμα
אָבַד	βαίνω (βάω, in compounds)	הָרַחַף	τρυφερός	אָגַלַּץ	ἀγλαΐζω
		..	τροφή	אָרַג	ἀρέγω
בָּמָה	βῆμα, βωμός	..	θρύμμα	אָדָם	ἄδρος
גָּלַל	γέλωτ (Acol γέλος)	הָרַחַף	τρυφός	אָלֹף	ἄλός
		טָלוּת	τελευταῖος	הָרַחַף	ἄφροτος (ἄφους)
הָרַחַף	ἕτερος	יָיִן	οἶνος	צִדָּה	ἑτερέω
דָּוָה	δύτος	כָּלִי	χήλινος	גָּלַל	..
הָרַח	ἔσρος	הָרַחַף	λόχος	הָרַח	κυρέω
הָרַח	κόπτω	לָלַח	λῆς	הָרַח	όραώ
חָפַץ	..	לָלַח	..	רָאָה	..
הָרַח	τρυφερός,	לָלַח	λόγος	הָרַח	θώραξ, τεῖχος
	τρυφήλός	הָרַח	μῶμος	סָוַר	..
טָלוּת	..	הָרַח	νεῖφω	הָרַח	τίπαινον

VIII. Comparatively few homologues are pronounced alike in both languages.

אָכַל	φαγεῖν	אָלַח	εὐλογέω	הָרַח	χορεύω
הָרַח	εὐλογέω	אָלַח	εὐλογος	הָרַח	θίς
בָּרַךְ	..	הָרַח	γυῖον	הָרַח	..
הָרַח	εὐλογία	הָרַח	δέμας, δημός	הָרַח	ἡμαρ
הָרַח	..	הָרַח	ἔδος	הָרַח	φοῖνιξ
הָרַח	..	הָרַח	ζιζάνιον	הָרַח	Φοῖνιξ

לְהִיטִי	μηκέτι	فسر	„	סְכֵלְתֵנּוּ	„
מְחֹל	χόρευμα	צר	στενός	בְּעַל סֶכֶל	πολύσοφος
נָהַר	νόος	צָרָה	ζήλη	סָרַק	ταργανόομαι
כּוֹס	ἵππος	קָדוֹם	Σκύθης	הִסְתַּרְוּ	„
עָב	νέφος	כּוֹסִי	„	סָאָר	στέαρ
פֶּסֶק	πετάννυμι	כּוֹפִי	„	תָּם	τέλος
פִּשֵּׁר	φράζω	רָעָה	θύραυλος	הָמָה	θαῦμα
פָּהַר	„	סְכֵל	σοφία	הָמָה	τέλειος

IX. The Hebrew letters which are not to be found in the Greek alphabet—namely: ה, Π, ע, צ, פ—and the Greek letter Ξ which does not occur in Hebrew, naturally interchange with other letters.

(1). ה interchanges mainly with: the spiritus asper and the spiritus lenis, an internal vowel, a diphthong, γ, κ, ν, χ.

אַבְדָּה	ἡδωνεύς	הָרֶחַק	ἡ χείρ	הָרֶחַק	ρίον
אֵינֶה	„	הָרֶחַק	ὁδός	הָרֶחַק	ὄρος
אַהֲבָה	ἀγαπάω, -άζω	הָלַח	χωλεύω	הָרֶחַק	καθαίρω
בְּהֵמָה	βῆμα	הָלַח	σχολή	הָרֶחַק	„
בָּהֶם	Παῖάν, Διός	הָלַח	κελευθήτης	בָּהֶם	θυρίς

(2). Π interchanges with the same signs and letters as ה, plus ζ, ξ.

אַהֲבָה	ἔεις	הָרֶחַק	ἐυμείτης	הָרֶחַק	λείχω
הָרֶחַק	ὀπτός	הָרֶחַק	καυνίζω	הָרֶחַק	μελαίνω
הָרֶחַק	ῥδομαι	הָרֶחַק	ἀγαπάζω	הָרֶחַק	φόβος
חַיִּים	ξανθός	הָרֶחַק	ζηραίνω	הָרֶחַק	καχάζω
הָרֶחַק	κύριος, κύρος	הָרֶחַק	ξηρότης	הָרֶחַק	„
חֹרִי	κόρη	הָרֶחַק	ἀραδος	הָרֶחַק	κορός (B)
הָרֶחַק	γλάγος, γλ-	הָרֶחַק	ρύζω	הָרֶחַק	καπνός
הָרֶחַק	ὄνος	הָרֶחַק	χαράσσω	הָרֶחַק	κορός (A)
הָרֶחַק	„	הָרֶחַק	„	הָרֶחַק	τὰ τόξα

(3). ע interchanges with the same letters as Π.

בְּעַר	πυρόω	עָרָה	δορά, χρώς	חָסָה	„
הָרֶחַק	σώζω	עָרָה	ἀλογος	עָרָה	κόμη
כָּרַע	χρoίζω	עָרָה	γάμος, -μέτης	עָרָה	εὐνή
עָב	νέφος	עָרָה	ἀμύλλα	עָרָה	ἀκουρος
עָרָה	„	עָרָה	γεμίζω	עָרָה	„
עָרָה	νάπος	עָרָה	„	עָרָה	„

ער <i>oréw</i>	עשק <i>piézw</i>	עשי <i>kata-yoyteúw</i>
חריס <i>xihrós</i>	פירעס <i>pyraústēs</i>	עש <i>thúra, púlē</i>
ער <i>réw</i>	פירעס <i>"</i>	" <i>ágorá</i>

(4). *Σ* interchanges with: the rough and the smooth breathings, γ, δ, ζ, θ, κ, ξ (κσ), π, σ, σκ, στ, σχ, τ, and χ.

ח <i>ódos</i>	شجرة <i>"</i>	עדיק <i>eidikos</i>
חוצה <i>"</i>	עלפיה <i>kalípais</i>	עור <i>théos</i>
חדי <i>"</i>	עבוע <i>ebaina</i>	על <i>skia</i>
חלק <i>gloutós</i>	ענ <i>"</i>	על <i>"</i>
עצלה <i>scholē</i>	עבי <i>"</i>	על <i>ágalmá</i>
עצלות <i>"</i>	עבה <i>"</i>	על <i>"</i>
עצמ <i>"</i>	עבי <i>"</i>	על <i>pleurón</i>
עצמ <i>éulon</i>	עבי <i>sebas</i>	עבה <i>kómē</i>
ע <i>"</i> , <i>óξ-</i>	עבא <i>"</i> , <i>-sis</i>	עבה <i>stéfos</i>
אילן <i>"</i>	עב <i>chrōma, -oía</i>	עבה <i>zōnē</i>
כסל <i>"</i>	ע <i>"</i>	

(5). *Ϝ* interchanges the same as *Σ*, as well as with *φ*.

ע <i>makarizw</i>	ע <i>thōras</i>	על <i>karus</i>
ע <i>érwátw</i>	ע <i>"</i>	ע <i>eriz</i>
ע <i>ráchis</i>	ע <i>chríw</i>	על <i>elios</i>
ע <i>órgizw</i>	ע <i>galēnós</i>	ע <i>ódais</i>
ע <i>zōggréw</i>	ע <i>"</i>	ע <i>"</i>
ע <i>éptá</i>	ע <i>phlógwais</i>	ע <i>schizw</i>
ע <i>sygklínw</i>	ע <i>stéllw</i>	ע <i>aktē (C)</i>
ע <i>"</i>	ע <i>éulon</i>	ע <i>riz</i>
ע <i>tauros</i>	ע <i>pelatē</i>	ע <i>"</i>
ע <i>"</i>		

(6). *Ξ (κσ)* interchanges with *Ι, Π, Κ, Ο, Ψ, Κ, Ψ*.

ע <i>phúlas</i>	ע <i>xihnós</i>	ע <i>drómas</i>
ע <i>xiénos (or σ, ι)</i>	ע <i>" (or κ/σ)</i>	ע <i>xiéfos</i>
ע <i>xiánthw</i>	ע <i>xiánthw</i>	ע <i>xiustós</i>
ע <i>xihráinw</i>	ע <i>xiánthós</i>	ע <i>" (or —σ)</i>
ע <i>cháras</i>	ע <i>xihráinw</i>	ע <i>xiustís</i>
ע <i>xiúsīs, —σμα</i>	ע <i>xihnós</i>	ע <i>" (or —κ)</i>

X. Letters that are common to both alphabets do not always interchange respectively.

(1). X interchanges with κ—as in vernacular Arabic, or κ drops out—the spiritus asper, and the spiritus lenis:

אדן Ἀδωνις	אפא κόφινος	אפרין ὑπερῶν
אוזב ὕσσωπος	אפוד ἐπωδός	ארב κρύπτω

(2). ב interchanges with β, γ, δ, ι, μ, π, υ, ϕ, φ, ω, the spiritus asper, and the spiritus lenis:

בא βαίνω	ברדάνιον ἀρδάνιον	בלב γλάγος
בש אידέομαι	בל μή	בבד κῦδος
בהר αἰρέω	בקב διχάς	בהב μύριοι
בסח πιστεύω	בריה ρήματα, ῥήτρα	בהב ὄροφος
בירדן, הירדן (ו) תו	באב δυνάω	בבב „

(3). ל interchanges with β, γ, δ, ζ, κ, λ, π, φ, χ, the spiritus asper, and the spiritus lenis:

לא βλάω	להθ ὀχθη	לז καθαιρέω
לאל λύομαι	לז „	להג δηλόω
לבה ὑψόω	להג γυῖον	לזן ὀάρυγξ
לביב ἐδόριον	לז πακίζω, -κά-	לז ἀσταφίς

(4). ד interchanges with β, δ, ζ, θ, σ, τ, φ, χ, and the rough and smooth breathings:

דאθ θαλάσσω	דהτ τίκτω	דהב ὁμοιάσω
דבק διώκω	דהא ζιζάνια	דהב σιωπάω
דבר ἔπος	דל βηλός	דה ηἷχῶ
דבסת ἕβος	דלד ὀλέγω	דהא χείρ

(5). ה interchanges as indicated on p. 44.

(6). ו interchanges with μ, υ, ::

(ארזון) ארזון	והג γυῖον	והב μόριον
ἀλούργημα	והג νομός	והב ἀξίος

(7). י interchanges with γ, δ, ζ, θ, κ, ξ, σ, τ, χ, the spiritus asper, and the spiritus lenis:

זבθ θύω	זבה (יית) γυνή	זהל „
זולתי ἀλλ' η	זהל δείδω	זגז ζιζάνιον

זעק κωκύω	זרוע χείρ	זרם ῥέω
זקן σιαγών	זרע „	זב ψεύδος
זקק τήκω, δια-	זרע „	זח σείω
זך ξένος	זרע „	זאז ἀδάμας, αντος

(8). Π interchanges as indicated on p. 44.

(9). Ψ interchanges with γ, δ, θ, σ, τ, the spiritus asper, and the spiritus lenis:

סבב δπτάω	סגר θυρίς	ססבב „
סב „	סג בίς	ססב „
סבור δμόαλος	סג „	ססב „
סבע δύω	סג γεύω	ססב „
סוח τειχιζω	סג γεῦμα	ססב טאלט τελευταίος

(10). Ω exchanges with γ, ι, υ, a diphthong, the spiritus asper, and the spiritus lenis:

זד ὀδός	זן οἶνος	זב, זד, זז ναός, ναῦος,
זד εἶδω	זב εὐφωμος	זז αἶός
זב γαλή, κύανος	זב ἰζω	

(11). Σ interchanges with γ, θ, κ, π, τ, φ, χ, and the two breathings:

איכב ὄκου, ὄπου	כב ως, ὦς	כז γετάω
איכב „ „	כז ψεύδος	כזב Φοινίκινος
אכז ἔγωγε	כז „	כזב χορδή
כביר αἰγίς, χροιά	כז κίων	כז „
כבד ἡδῆ	כז τελέω	כזב θέσπις
ככץ καπιός	כז πᾶς	כזב δπτάω
(καπνίζω)	כז „ „ „ ὅλος	כזב δπτάνιον

(12). Λ interchanges with γ, δ, λ, μ, ν, ρ:

אלה ἀρά	לל ῥέω (גל)	לכד λαμπάς
אמץ ἀήλεια ὄνος	לח γένυς	לכב λέσχη
אל λύομαι	לח „	לכב „
לל κηλιδόω, κατα-	לכד μανθάνω	לכב κλύω

(13). Β drops out or changes with β, λ, μ, ν, π, φ:

לכד μανθάνω	כסר νοτερός	כקכץ φάρυγξ
כאור φάος	לל λαλέω, προσ-	כבב μάχη

מקל βάλκλον	רבה ,,	שבה ψάμμη
פרבבה μυρίοι	משבה ψάμμη	מתי πότε

(14). *Ḳ* interchanges with γ, λ, μ, ν:

אני ἐγώ	נצר νεκρός	נתר λίτρον, (νίτρον)
אנכי ἑγωγε	נצח μεσεγγυή (משח)	נחא στυγέω
נא μοιχεύω	נשבה λέσχη (לשכה)	נחם ἀγαλμα

(15). *Ṣ* interchanges with γ, δ, ζ, θ, κ, ξ (κσ), σ, τ, and both breathings:

סחר ἀγοραῖος	סך ,,	סרון θωρακεῖον
סחרה γέρρον	סלה τέλος	סרניה τεθωρα-
סחרה γερράδια	סלה ἐλεέω	κισμένοι
סיס ὤς	סמר ξανθός	ססה πηδᾶω
סכה σחקός	סחך ,,	ססנה ψαλτήριον
סנהר ,,	ססדר ,, , -όω	סקל χλευάζω
סנה ,,	ססד κόπτω	סנה πέρθω, πορθέω

(16). *Ṣ* interchanges as indicated on p. 41.

(17). *Ḍ* interchanges with β, γ, θ, ι, κ, μ, π, τ, φ, and both breathings:

דאί καί	דן μῆ	דנה βέδον
פנע διγγάνω	פנה γωνία	דנה ἔργον
פחד φόβος	פנה κενόω, ἐκ-, κατα-	פנע ταρασσω
פלילי τέλειος	פנ בזους	פנה ποθέω

(18). *Ṣ* interchanges as indicated on p. 45.

(19). *Ḳ* interchanges with γ, ζ, θ, κ, ν, ξ (κσ), π, τ, φ, χ, and both breathings:

נצח τοξάζομαι	נצח κύμβαχος	קנה γεννάω
נצח καχάζω	קנה θρήνος	קנ φοίνιξ
קאה χέω	קלל καταράομαι	קנה πόλις
קדס ἀγιάζω	קנ εὐνή	קנה τοξότης

(20). *Ḳ* interchanges with γ, λ, ρ, and σ, or drops out:

אנח ἀγγος	נרמה ,,	ערל μέγας
זרם ρεῦμα	נר ὀρθός	קנה θρήνος

(21). *Ϝ* interchanges with γ, δ, θ, κ, π, σ, τ, χ, and both breathings:

מסור	πρίων	סיג	σιγή	שָׁר	τραχύς
יִנְשָׁר	"	כִּיש	γεθέω	שָׁרָה	" , ἔθειρα
שָׁבֵר	ἐλπίς	כָּךְ	σηκός	כָּרִיד	δραπέτης
כּוֹבֵךְ	ἀψίς	שָׁלְמָה	χλαμύς	שָׁרָה	"
כָּדָךְ	"	שָׁמְלָה	"	שָׁרָה	θεράπων, -αψ
כָּבֵכָה	"	שָׁמְלָה	"	כָּרִיד	κυριεύω
שָׁר	πρίων	שָׁמְלָה (1)	τέλειος	שָׁרָה	"

(22). *Ϝ* interchanges as indicated on p. 45.

(23). *Ϝ* interchanges with δ, θ, κ, π, σ, τ, and both breathings:

בֵּית	οἶκος	הַיֵּש	αἶξ	הַפֶּר	ἀπάω
בֵּית	διδωμι	תֵּיש	"	הַקֶּע	πῆγγυμι
שָׁמְלָה (1)	τέλειος	הַש	τέλειος	הַרְוֹפָה	θεραπεία
הַאֵש	τῶς, -ών	הַבֵּיש	"	הַרְן	δόρυ
הַאֵש	ταῦτος	הַקֶּע	τύπανον	הַרְע	τύρα

XI. The spiritus asper and the spiritus lenis interchange with each other and with almost all the letters of the alphabet, and occasionally drop out.

אֵדִיד	αἰδῖος, -ον	כָּלִיל	"	שָׁבִיר	"
אֵתֵן	"	שָׁלֹם	"	אֵתֵן	ὅπως, ὅκως
שָׁד	"	שָׁלֵם	"	אֵפֶס	"
אֵדֵן	εἰδένος	שָׁלֹמִים	"	אֵפֶס כִּי	" , κα
אֵתֵן	"	שָׁלֵם	"	שָׁד	" , ὅκη
קָצֵב	"	שָׁלִים	"	כָּאֵתֵן	"
אֵהֵב	ἀγαπάω	הַלֵּד	ὅλον, -όν	כָּבו	"
חָב	"	שָׁלֵם	"	כָּבֵר	ὁμοῖος
אֵלֵם	ὅλος, οὗλος	הַלִּילָה	οὐχ ὁ, ὁ. οὐ	שָׁבֵר	ὑπέκ
אֵל	"	כָּלִיל	ὅλως	אֵתֵן	αἰτίος
כָּל	" , πᾶς	שָׁשְׁוֹפֹס	ὑσσωπος	אֵפֶס	"
כָּל	"	אֵהֵלְמָה	ἀδάμας	אֵתֵן	ἐξοχος
כָּלָה	"	הַלִּבִּיש	"	"	οὐκ, οὐχ
כָּלו	"	הַלִּבִּיש	"	אֵתֵן	ἀθανασία
כָּלִי	"	הַלִּבִּיש	"	הַמִּתָּה	"
כָּלִיל	"	הַלִּבִּיש	"	אֵתֵן	ἐργον
כָּלִילָה	"	הַלִּבִּיש	"	יָדֵע	"

[illegible]

(2). Ε (κσ)

אחשורוש	Ξέρξης	צרב	„ (or κ)	קשת	„
אחשרש	„	שחר	„ (or σ)	קשת	τοξότης
אנא	ἀναξ, ἀνα, ὠνα	ששן	ξύσμα	קצוב	ξύστός
אנה	„ „ „	בן	ξηνός	זויה	„
ארתחשטא	„	בנה	„	שש	„ (or —κ)
Αρταξέρξης	„	קנה	„ (or —σ)	שש	„
ארתחשטא	„	כסיל	ξύλον	نصامه	ξύσμα
„	„	צאלה	„ , σχοῖνος	קשת	τοξότης
אשכנו	ξανθός	צלע	„	שלכת	ξύλοχος
זר	ξένος	שלחן	„	שלח	„
زائر	„	קטורה	τόξενμα	שש	ξύστις
בן	„	מורה	ξύρον	ששי	„
הרב	ξηραίνω	נשק	τόξον	תותח	τὰ τόξα

(3). ΣΚ

נרון	σκεπαριγηδόν	נשקן	σκοπέομαι	شاف	„ (or σ)
קרדם	„	רכה	σκιάς	השקף	„
زباله	σκύβαλον	רפיצה	σκάφος	קדר	σκοτάω
חפר	σκοπάω, -πιάζω	צפה	σκοπάω, -πιάζω	שוף	σκοτίζω
החשיך	σκοτίζω	שוף	„ , -πενύω	שפי	σκοπή, -πιά

(4). ΣΤ

דד	στέθος	-άσσω, -άττω, -άω	צפעה	”	
הזה	”	לוח	στήλη, πλάξ	צפת	”
בף	”	נסה	στόρνυμι	כתר	”
עקב	” , οὐς	סרה	”	קצוב	ξύστός
צד	”	השתרע	”	זויה	”
صدر	”	שטח	”	שש	”
שד	”	סתם	φράσσω	שש	”
שד	” (or σ)	סתם	” , στομόω	שש	ξύστις
ثدي	”	צרירי	στεרρός	ששי	”
סעל	”	צפירה	στέφος	ששר	ξύστήρ
דלה	σταλάζω,	ضئير	”	שכן	ἀστυγείτων

עמם סτέμμα

ררס ψάλλω

ררס „

ללל ελλογάω

„ φύλλίζω, ἐπι-

הללע ἐπιφυλλίς

יולללע ה' καλλίζω-

νος

ללל ברך-
ללל „

ללל „

ללל ἀράσσω, ῥά-,

ῥή-

ללל „ , Pass.

ללל „ , κατ-

ללל ψάμμη

V. MORPHOLOGY

GENERALLY, the forms of Hebrew words vary from those of their Greek homologues: some are truncated, others have one letter or more added to them, while some again undergo internal change; some nouns conform to the Greek pattern, others assume what I have termed the prefix-suffix formation; on the other hand, some nouns which are supposed to be simple are actually made up of two words; similarly, some verbs which are supposed to be simple actually embody the affixes of their compound homologues.

These are factual observations authenticated by a systematic classification of thousands of strictly tested homologues; and the following Propositions or theorems methodically set out the morphological differences and similarities between Hebrew and Greek homologues. They help the student to understand the intricacies of the Hebrew disguise in detail, and to see through it the original Greek reality—bearing in mind the phonetic Propositions exemplified in the previous chapter. His success in mastering the theory herein expounded will be proved by his finding out for himself at least the thousands of Hebrew and Arabic homologues discovered by the author, which various considerations preclude from inclusion here.

XIV. Sometimes the Greek homologue undergoes aphasis or aphaeresis.

פָּסַע	ἀθετέω	קָצוּה	„	פָּגַע	ἰσχυρός
הָסַה	βοτάν	קָצָה	„	רָדַה	κρατέω
אִי	γῆ, γαῖα	שָׁקַס	ἡσυχάζω	קָרַדַּה	ἐπι-
לָשׁוֹן	γλῶσσα	הִשְׁקִיט	„	הִרְדִּיד	„
עָשַׁב	δασύς	הִסְכִּיחַ	„	צָאן	αἰτήτος
עָצוּ	„	כָּט	„	צָנָא	„ , αἰτήτης
רִיב	ἐρίζω	כָּחַק	„	צָנַה	„ „
קִיצוֹן	ἐσχάτος	מָוֶת	θάνατος	בָּרוּשׁ	κυπάρισσος
קָצָה	„	מוֹת	„	בָּרוּת	κυπάριττος
קָצַה	„	מָוֶת	„	אָבֵן	λάας, λαίγξ
קָצוּ	„	רָפָא	θεραπεύω	אָב	λαός
נָחִי	„	רָנָא	„	אָמַה	„

סוד σύνοδος
הצצרה σύριγξ, ιγγος,
τίτυρος
דד τετός
צד "
כד "
כד "
קער Τίτυρος,
Σάτυρος

אדרה דורא σατύρου
צצד τράγος, αἰγίς
קער "
קלה τὰ ὑστέρια
אקר ὕστερος
ורא "
אקרם οἱ ὕστεροι

נבל φειδωλός,
φειδός, φαῦλος
קר ψευδηγορέω
קר ψευδηγορία
קא ὠδῖς, ὠδῖν
(cf. ὠδίνων πόνος
ינא-ק)
קא εἰσκευθός
אנא ἀναγκάζω

XVI. Some Greek homologues undergo apocope.

קכא ἀγκιστρον
קכב αἰλιόαρ, -φα,
ἀλοιφή
בלע βρογχιάζω,
βρύχω
" "
בלע βρόγχος
קכג "
קכד "
קכה "
קכז γάμβρος
קכח "
קכט "
קכק "
קככ "
קכד γαμβρος
קכה δρέπανον
קכז δρόσος
קכח "
קכט ἐδωλιάζω
קכק "
קככ ἐδωλίον, -λον
קכד "
(קכה) "
קכז ζήτμα
קכח "
(קכה) "

קכד ζητήσιμος, pl.
קכז ζητητής
קכח "
קכט הליל
קכק חמס
קככ "
קכד חריון
קכה "
קכז κόπτω
קכח " , προσ-
קכט " , κατα-
קככ " , συγ-
קכד " , "
קכה " , "
קכז " , δια-
קכח " , "
קכט " , κατα-
קככ κύκλος
(קכד) "
קכז κυναλώπηξ
קכח "
קכט "
קככ "
קכד "
קכה "

קכא μήτηρ
קכב γάπος
(קכג) "
קכד νέθος
(קכה) "
קכז ξύλον
קכח αἰκουμένη
קכט παρακαταθήκη,
παρακαθήκα
קככ ροδόεις
קכד σαγήνεις
קכה "
קכז σαγήνη, ἀγάνα
קכח σαγήνις
קכט σήμερον
קככ "
קכד στύραξ, ψωρικόν
קכה τύμπανον, τύπ-,
τυπωτής
קכז ὑποθήκη
קכח ὀαλακρός
קכט ὀθονερός
קככ χειροπληθής
(קכד) ὤμος, ὠμία
קכה ἄκρος ὤμος
קכז ἀλούργημα

פָּנִים „
 תָּא פάθος
 עֲזָאב „ -ου
 קֶסֶח „
 הַּ Παιάν
 לִילַּי παίδιον
 עֵין „
 מִלֵּל „
 מִסָּא πακτόω
 מֶ „ , στομάω
 מִתְּקַיַּי παιήγυρις
 מִתְּקַיַּי „ , αγορά
 מִבַּר παραβαίνω
 מִבַּרְתִּי „
 מִבַּרְתִּי παραγγελεύς
 מִלֵּל παραγγέλλω
 מִלֵּל „ , cf.
 מִסָּא προσ-
 מִלֵּל παράγγελμα
 מִלֵּל παραδίδωμι
 מִלֵּל παράδοσις
 מִלֵּל „
 מִלֵּל παρασκευάζω
 מִלֵּל παρασκευάσµα
 מִלֵּל παρασκευή
 „ παράταξις
 מִלֵּל παρατάσσω
 מִלֵּל παραψυκτήριον
 מִלֵּל „
 מִלֵּל παραψυχή
 מִלֵּל παραψύχω
 מִלֵּל πάσσαλος, -ττ-
 מִלֵּל „
 מִלֵּל πατέω
 מִלֵּל παύµα, ανά-
 מִלֵּל „ „
 מִלֵּל „ „
 מִלֵּל παύσις, ανά-
 מִלֵּל παύω

יָא πεί
 תָּא „
 מִלֵּל πείνα, -η
 מִלֵּל „
 מִלֵּל πεινάω, δια-
 מִלֵּל „
 מִלֵּל πέντης
 מִלֵּל „
 מִלֵּל πένθηµα
 מִלֵּל „
 מִלֵּל πενία
 „ πόνος
 מִלֵּל πένομαι
 מִלֵּל „
 מִלֵּל πέπνυμαι
 מִלֵּל „
 „ πεπνυμένος
 מִלֵּל πέπων
 מִלֵּל πέρθω
 מִלֵּל „ , πορθέω
 מִלֵּל περί
 מִלֵּל περικαθαρίζω
 מִלֵּל πηγή
 מִלֵּל πήµα
 מִלֵּל πλαγιάζω
 מִלֵּל πλάγιος
 מִלֵּל πλαγίωσις
 מִלֵּל πλάξ, στήλη
 מִלֵּל πλάσσω
 מִלֵּל πλάνθος
 מִלֵּל „
 מִלֵּל „
 מִלֵּל πλινθεύω
 מִלֵּל πνέω
 מִלֵּל „ , έπι-
 מִלֵּל πνιή
 מִלֵּל ποίκιµα
 מִלֵּל πολεμέω
 מִלֵּל „

חָאָרַב „
 (יָחַל) πολεμικός, •
 מִלֵּל πο-
 חָאָרַב πόλεμος
 מִלֵּל πολλάκις, -κι
 עֵין „
 מִלֵּל πολυδαίδαλος
 מִלֵּל εἰρήν θεοῦ
 מִלֵּל πονέω, κατα-
 מִלֵּל πολύδοτος
 מִלֵּל πολυειδήµων
 מִלֵּל „
 „ ποσειδής
 מִלֵּל εἰρήν θεοῦ
 מִלֵּל εἰρήν διός
 מִלֵּל πολύσοφος,
 „ -ύπαις, -ύπυστος
 מִלֵּל πολύς
 מִלֵּל „
 מִלֵּל „
 מִלֵּל „
 מִלֵּל πολύφαιλος,
 „ -ήτος, -ούλος
 מִלֵּל „ „
 מִלֵּל ποιέομαι
 מִלֵּל ποιέω
 מִלֵּל „ , κατα-
 מִלֵּל „ „
 מִלֵּל ποιηρία
 מִלֵּל „
 מִלֵּל ποιήρεµα
 מִלֵּל „
 מִלֵּל ποιηρός
 מִלֵּל τὰ ποιηρά
 מִלֵּל πόνος
 מִלֵּל „
 מִלֵּל „
 מִלֵּל „
 מִלֵּל (יָחַל) ὠδίνων
 „ (πόνος)

פָּרַע	φορέω	פָּרַע	φρόνιμος	נָטַע	φυτεύω
פָּרַע	"	פָּרַע	φρυγανίς, ἰδος	נָטַע	"
פָּרַע	φόρημα	פָּרַע	φύκτιμος, φύξι-	נָטַע	φυτόν
פָּרַע	φουρτός		μος, -εν. φύξια	נָטַע	φωτέω
פָּרַע	"	פָּרַע	"	נָטַע	φωνή
פָּרַע	φρίζω, -ικάζω,	פָּרַע	φύλη, φύλον	נָטַע	φώνημα
	-ίσσω	פָּרַע	"	נָטַע	ψηφίζω
פָּרַע	"	פָּרַע	φύλλον	פָּרַע	"
פָּרַע	"	פָּרַע	φύρμος	פָּרַע	ψήφος
פָּרַע	φρίκη	פָּרַע	φύρω	פָּרַע	"
פָּרַע	"	פָּרַע	φυσάω	פָּרַע	"
פָּרַע	"	פָּרַע	" , δια-	פָּרַע	"
פָּרַע	φρονέω, -ικάζω,	פָּרַע	" , κατα-	פָּרַע	"
	-ντίζω	פָּרַע	φυτάριον	פָּרַע	ωδέλεια, -ησις
פָּרַע	" , ἐπι-	פָּרַע	φύτευμα	פָּרַע	"
פָּרַע	φρόνησις	פָּרַע	φυτευτός	פָּרַע	ωδελέω

XVIII. Prostheris occasionally occurs in Hebrew homologies.

פָּרַע	γυρτόν,	פָּרַע	"	פָּרַע	"
	κρατήρ	פָּרַע	"	פָּרַע	πυρός
פָּרַע	γραφή	פָּרַע	"	פָּרַע	"
(פָּרַע)	"	פָּרַע	κύρος	(פָּרַע)	"
פָּרַע	δραχμή	(B),	ῥίβεος, Ion.	פָּרַע	περάω
(פָּרַע)	"	κούρος,	Dor.	פָּרַע	"
(פָּרַע)	"	κῶρος		פָּרַע	περιβόω
פָּרַע	ἄδαρος, δέρος,	פָּרַע	"		ἐκπερῶω
	δέρμις, δορά	פָּרַע	"	פָּרַע	σχολεύω
פָּרַע	"	פָּרַע	"	(פָּרַע)	"
פָּרַע	"	(פָּרַע)	"	פָּרַע	σχολεύος
(פָּרַע)	"	פָּרַע	ῥίβεος	(פָּרַע)	"
(פָּרַע)	"	פָּרַע	πάλος, κύβος	פָּרַע	σχολή
(פָּרַע)	"	פָּרַע	δρόσος	פָּרַע	"
(פָּרַע)	"	(פָּרַע)	"	(פָּרַע)	"
פָּרַע	χείρ	פָּרַע	οὐ		

XIX. Certain Hebrew letters are terminal, i.e. פ, ל, מ, נ, ע, ק, ר.

(1). פ

פפּ פιστεύειν

פחַ פύειν

פפּ ..

פפּ

פפּפּ όπτάω

פפּפּפּ λόχος, λόγος

פפּ פαύειν

פפּפּ πηδᾶν

פפּפּפּ στέλλειν

2. ל

פללל לאא

לללל ἀράσμαι

ללל .. , κατ-

לללללל βολέω, ἀντι-

לל ἀρπάξω

לללל γεννάω

לללל δέω, αἰτέω

ללללל δουλόω, κατα-

לללל εὖω

ללללל ηἰρέομαι

ללללל .. , εὖ-

ללל κοῦφος

לללללל κυλίε-δω

לללל λαλέω, προ-

לללל λίσσμαι

לללללל לל ό (Ζεύς)

ללל ..

לללללל לל- (δε)

לללללל ..

לללללללל η γύψος

ללללל ..

ללללל ..

לללל ἀράξω

לללללל ..

ללל οὐ

לללל ποιέω

ללל παῦ

לללל ρέω

ללל ..

לללל σκιάξω

לללל ..

ללללל δαγείω, εὐαίω

ללל ..

3. מ

מממ άγω, προσ-

מממ προσάγωγος

מממ αἰετέω

מממ αμῆτωρ

מממ .. ἀπάτωρ

מממ αἰτήρ, ἀνδρός

מממ ..

מממממ ανθρωπος,

מממ .. εὖως αἰτήρ

מממ ἀράγειν, ἀράσσω

מממ αὐλή

מממ γαμβρός

ממממ γεῦμα

מממ γεύω

מממ δίκη

מממ ..

מממ πῶλος

ממממ ..

מממ δούλος

מממ εἶδος

מממ ηἰρέομαι

מממ τυπώ

מממ ..

מממ λαός

מממ ξανθός

מממ χρυσός

מממ ὅλος

מממ ..

מממ ὁράω, ὅλ-

ממממ ὀρθρεύω, ἐπ-

מממ οὖλω

מממ οὐλε

מממ οὐλῶς, ὅλῶς

מממ πακτώ

מממ .. , στομάω

מממ πάλα:

מממ ραγή, -άς,

מממ ἀγγεῖα

מממ ..

מממ ρέω

מממ σιωπάω

מממ σπαράσσω

מממ τέλος

מממ ..

מממ τύλος

מממ ὑποκάτω

מממ ὤδε

מממ (מל)ל-π ὀ-(δε)

(4). 1

אָגאַם	ἀγαμος	דִּהְמוֹס	δήμος	זִיטָה	ξαιθός, ξουθός
אָגאַם	„	זִיטָה	δία	זִיטָה	ὀξύων
אַנְθֶרַק	ἀνθρακεύω	זִיטָה	διδωμι	זִיטָה	ὅπως
אַנְθֶרַק	ἀνθρακία	זִיטָה	δίκη	זִיטָה	Ὀρθώσιος
אַנְθֶרַק	Αἰδης	זִיטָה	Δίκη	זִיטָה	ὁσμή, ὁδ-
אַנְθֶרַק	„	זִיטָה	Διογένης	זִיטָה	πηγή
אַנְθֶרַק	αἷτιος (?)	זִיטָה	„	זִיטָה	πόλις
אַנְθֶרַק	ἀλούργημα	זִיטָה	δοκεύω	זִיטָה	„
אַנְθֶרַק	„	זִיטָה	δόρυ	זִיטָה	πάνος
אַנְθֶרַק	ἀλφός, λευκός	זִיטָה	ἐσχατος	זִיטָה	πού
אַנְθֶרַק	αὐλίζω	זִיטָה	ἔτος, γέτορ, -ος	זִיטָה	πρόρρησις
אַנְθֶרַק	„	זִיטָה	„, ἐνιαυτός	זִיטָה	πρώτος
אַנְθֶרַק	„	זִיטָה	ζῶ	זִיטָה	πτολεμαῖος
אַנְθֶרַק	γῆθος, γηθοσύνη	זִיטָה	ζωμός	זִיטָה	σκεπάζω
אַנְθֶרַק	γλώσσα	זִיטָה	ἡγέομαι, ἱό-	זִיטָה	„
אַנְθֶרַק	„	זִיטָה	θρηνέω	זִיטָה	„
אַנְθֶרַק	δασύπους,	זִיטָה	καπνός	זִיטָה	τίθημι
אַנְθֶרַק	ὠκύπους	זִיטָה	κυρός, ὑβός	זִיטָה	ὕμνέω, ἐδ-
אַנְθֶרַק	δείμα	זִיטָה	μή	זִיטָה	„
אַנְθֶרַק	δήμας				

(5). 2

אַתֶּטֶע	ἀθετέω	זִיטָה	κινέω	זִיטָה	ρέω
אַלֶּק	γλύφω	זִיטָה	κοίτη	זִיטָה	ρίζα
אַלֶּק	δύω	זִיטָה	κόπτω	זִיטָה	σπείρω
אַלֶּק	εἶδω	זִיטָה	„	זִיטָה	τίθημι
אַלֶּק	ἐπτά	זִיטָה	„	זִיטָה	τυπώω, ἐκ-
אַלֶּק	θύρα	זִיטָה	πεινάω	זִיטָה	ὀυτεύω

(6). 7

אַתֶּק	ἀπτω, καθ-	זִיטָה	„, πόλις, βρία	זִיטָה	κομή
אַתֶּק	„, συν-	זִיטָה	δέκα	זִיטָה	„
אַתֶּק	ἀράομαι	זִיטָה	δόξα	זִיטָה	„
אַתֶּק	γῆ	זִיטָה	ἐχθαίρω	זִיטָה	κόπτω
אַתֶּק	„	זִיטָה	κλείω	זִיטָה	πάλημη

קמר	„	חִסְרָה	στέμμα	נָאֵר	„
חפר	ράπτω	נִיר	φαίη	נִהַר	ὀράζω
רור	ρέω	נִר	„	נִר	„

(7). ק

קקו	τήκω	קקו	ρήγνυμι	קקו	ἐπιποθέω, ἐθέλω
-----	------	-----	---------	-----	--------------------

XX. Metathesis occurs in Hebrew homologues, especially regarding a consonant and the vowel or diphthong next to it:

כָּפַח	πατήρ	חָח	ὤχρος	כָּרְחַר	κάρδοπος
„	φάτις	כָּחַח	„	כָּחַח	σπείρω
כָּח	„	כָּחַח	„	כָּח	„
כָּחַח	χειροπληθής	כָּח	ὀρόσος	כָּח	ἀπας
כָּחַח	χείρ	כָּח	οἰκέω	(כָּחַח)	πείθω
כָּחַח	„	כָּח	κλισία	כָּח	„
כָּחַח	„	כָּח	„	כָּח	δειρή
כָּחַח	„	כָּח	ἀλός	„	θώρας
כָּח	כָּח	כָּח	γελᾶω	כָּח	πυκάζω
כָּח	„	כָּח	Εὐμειής	כָּח	„
כָּח	ἐμᾶλλα	(כָּחַח)	καταλέω	כָּח	ἀρδω, -δεύω
כָּח	μήτηρ	כָּח	„	כָּח	χλαμύς
כָּח	κύριος	כָּח	κλίμας	כָּח	„
כָּח	κυρία	כָּח	χρῶς	כָּח	πέλτη
כָּח	„	(כָּח)	ἀναδέω	כָּח	ρίξα
כָּח	κόρος, κοῦ-	כָּח	ἀνάδεμα,	כָּח	„
כָּח	δραχμή	כָּח	ἀν-δε-, ἀνάδη-,	כָּח	„
כָּח	„	כָּח	ἀν-δη-, ἀναδέσμη	כָּח	„

XXI. Certain Greek suffixes are often converted into Hebrew prefixes in Graeco-Hebraic homology: -δε, -δης, -θη, -ις, -μα, -μη, -μος, -να, -νη, -ον, -της, -ων.

(1). מ

מָכַח	φάτνωμα	מָכַח	σταθμός	מָכַח	ὀπτήσιμος, (-σις)
מָכַח	ἀγάπημα	מָכַח	ὁάγημα	מָכַח	κατάραμα
מָכַח	„	מָכַח	„	מָכַח	ἀναβαθμός
מָכַח	ὄρυγμα, -υμα	מָכַח	ρήμα		

מְבֹאֵר ἀνάβαθρον, βά-
 „ δυσμή
 מְבֹל πλήσμη
 מְבוֹס πατησμός
 מְבֹקֶה ἀφαίρεμα
 מְבֹהוֹר „
 מְבֹס πίστωμα
 מְבֹקֶה φθέγμα
 מְבֹקֶה πίστωμα, -τόν
 מְבֹקֶה „
 מְבֹקֶה φραγμός
 מְבֹקֶה οἴκημα
 מְבֹקֶה „
 מְבֹקֶה δείμα
 מְבֹקֶה „
 מְבֹקֶה „
 מְבֹקֶה ἀγερμός, ἀγυρ-
 מְבֹקֶה ζάγκλον
 מְבֹקֶה κυλίνδριον
 מְבֹקֶה πρίων
 מְבֹקֶה εἶδημα
 מְבֹקֶה, מְבֹקֶה δόνημα
 מְבֹקֶה ὠθισμός
 מְבֹקֶה ἐρώτημα
 מְבֹקֶה ἀγαλμα
 מְבֹקֶה ἀπάτημα
 מְבֹקֶה κτίσμα, -μός
 מְבֹקֶה „ „
 מְבֹקֶה „ „
 מְבֹקֶה „
 מְבֹקֶה δέσμα, -μός
 מְבֹקֶה „
 מְבֹקֶה φάσμα
 מְבֹקֶה αἶθων
 מְבֹקֶה δίκτυον
 מְבֹקֶה ὄραμα
 „ τρόμος
 מְבֹקֶה τρυγάνη
 מְבֹקֶה ἴσμα
 „ οἴκημα

מְבֹקֶה θυσιαστήριον
 מְבֹקֶה σταθμός
 מְבֹקֶה θοίναμα
 מְבֹקֶה ὑμνάριον
 מְבֹקֶה ῥαντήριον,
 περιρ-
 מְבֹקֶה δέργμα, -μός
 מְבֹקֶה σπέρμα
 מְבֹקֶה ῥαντήριον,
 περιρ-
 מְבֹקֶה ὀπτάνιον
 מְבֹקֶה „
 מְבֹקֶה χόρευμα
 מְבֹקֶה „
 „ χαλκίον
 מְבֹקֶה ὄψανον
 מְבֹקֶה ἀγορασμός,
 χρῆμα
 מְבֹקֶה πλόκαμος
 מְבֹקֶה „
 מְבֹקֶה ἐπιθύημα
 מְבֹקֶה ἱμῶμα
 מְבֹקֶה σκήπημα
 מְבֹקֶה ἀγχόνη (-νίζω)
 πύγμα
 מְבֹקֶה ἐπισκισμός
 מְבֹקֶה χρῆμα
 מְבֹקֶה ξέσμα
 מְבֹקֶה ἄρατρον
 מְבֹקֶה ὑήφισμα
 מְבֹקֶה „
 מְבֹקֶה σκοτισμός
 מְבֹקֶה σκάμμα
 מְבֹקֶה σφάγμα
 מְבֹקֶה κλώσμα
 (κλώθω)
 מְבֹקֶה στρώμα
 מְבֹקֶה τόξευμα
 מְבֹקֶה θέμα

מְבֹקֶה φύτευμα, -ευτόν
 מְבֹקֶה γεῦμα
 „ ἔδεσμα
 מְבֹקֶה παύημα
 מְבֹקֶה κατάπλασμα
 מְבֹקֶה πτύον
 מְבֹקֶה καῦμα
 מְבֹקֶה χωρίον
 מְבֹקֶה „
 מְבֹקֶה ὀάγημα
 מְבֹקֶה αὐλιον
 מְבֹקֶה „
 מְבֹקֶה ὀάγημα
 מְבֹקֶה θέμα
 מְבֹקֶה θυμίαμα
 מְבֹקֶה κάλυμμα
 מְבֹקֶה σπήλαιον
 מְבֹקֶה ἀγορασμός, -μα,
 χρῆμα
 מְבֹקֶה „
 מְבֹקֶה „
 מְבֹקֶה ὄρυγμα
 מְבֹקֶה σφάλμα
 מְבֹקֶה γραδῶμα,
 -άμμα
 מְבֹקֶה „, ὀδέγμα
 מְבֹקֶה κοπήριον
 מְבֹקֶה ἔργμα, -γον
 מְבֹקֶה „ „
 מְבֹקֶה κάλυμμα
 מְבֹקֶה αὐλισμα
 מְבֹקֶה „, -μός
 מְבֹקֶה ἀλητη
 מְבֹקֶה λοχισμός
 מְבֹקֶה λαχμός
 מְבֹקֶה κάλυμμα
 מְבֹקֶה θανάσιμος
 מְבֹקֶה οἰκνηάτιον
 מְבֹקֶה ἀνάθημα
 מְבֹקֶה δόμα

הָגֵמוֹנֶימָא	ήγεμόνευμα	הָדֵסָמָא, pl.	ἑδεσμά, pl.	הָדֵסִיּוֹן, -מֹס,	θέσιμον, -μός,
הָדֵרֶמָא	δρυγμα	הָדֵרֶמָא	ἀνάδημα,		-μοσύνη
הָדֵרֶמָא	τιναγμός, -μα		ἀνδ-, ἀναδέσμη	הָדֵרֶמָא	ἄλμη
הָדֵרֶמָא	ἀνάπαυμα	הָדֵרֶמָא	φύξιμος	הָדֵרֶמָא	τείχισμα, ἀπο-
הָדֵרֶמָא	"	הָדֵרֶמָא	ἀενάων, πηγή	הָדֵרֶמָא	" "
הָדֵרֶמָא	ἀνάθημα, -θεμα	הָדֵרֶמָא	ἀναβαθμός	הָדֵרֶמָא	κημῖς, -μη
הָדֵרֶמָא	"		αὐλημα	הָדֵרֶמָא	κύμβαλον
הָדֵרֶמָא	κλείδωμα	הָדֵרֶמָא	αὐλιον		" κιάδων,
הָדֵרֶמָא	κλείθρον,	הָדֵרֶמָא	σταθμός		χάλκιον
הָדֵרֶמָא	-ίστη-	הָדֵרֶמָא	γέμισμα	הָדֵרֶמָא	κοιτάριον
הָדֵרֶמָא	γεῦμα	הָדֵרֶמָא	ἔσγμα	הָדֵרֶמָא	στενόν
הָדֵרֶמָא	δασμός	הָדֵרֶמָא	φόρημα	הָדֵרֶמָא	σκάμμα
הָדֵרֶמָא	ῖσμα	הָדֵרֶמָא	δρυγμα	הָדֵרֶמָא	ἀγίασμα,
הָדֵרֶמָא	στρέμμα	הָדֵרֶמָא	τεῦγμα, ἔργον		ἀγιαστηρίον,
הָדֵרֶמָא	κλείθρον	הָדֵרֶמָא	δεκάτευμα		ἀγίστευμα
הָדֵרֶמָא	" , -ίσμα	הָדֵרֶמָא	πιεσμός	הָדֵרֶמָא	ὄυλον
הָדֵרֶמָא	κτίσμα, -μός	הָדֵרֶמָא	πτῶμα	הָדֵרֶמָא	ἀγών, δόκημα
הָדֵרֶמָא	δάσμα, -μός	הָדֵרֶמָא	" , σφάλμα	הָדֵרֶמָא	"
הָדֵרֶמָא	ἐπισκισμός	הָדֵרֶמָא	"	הָדֵרֶמָא	οἶκημα
הָדֵרֶמָא	ἀγορασμός	הָדֵרֶמָא	πλάσμα	הָדֵרֶמָא	κρουνίον, -κωμα
הָדֵרֶמָא	σκισμός, ἐπισ-	הָדֵרֶמָא	ποίημα	הָדֵרֶמָא	θυριατήριον,
הָדֵרֶמָא	σχῆμα	הָדֵרֶמָא	"		θύσι-, -τρον
הָדֵרֶמָא	"	הָדֵרֶמָא	τάγμα	הָדֵרֶמָא	" "
הָדֵרֶמָא	ῖστίον, (-τός),	הָדֵרֶמָא	ὁράγμα	הָדֵרֶמָא	" "
הָדֵרֶמָא	μέσακλον, -κμον,	הָדֵרֶמָא	ράχετρον	הָדֵרֶמָא	" "
הָדֵרֶמָא	μέσατμον	הָדֵרֶמָא	βαθμός, βασ-	הָדֵרֶמָא	" "
הָדֵרֶמָא	σκήνημα	הָדֵרֶמָא	" "	הָדֵרֶמָא	γλύμμα
הָדֵרֶמָא	ὀδευομένη	הָדֵרֶמָא	σταθμός	הָדֵרֶמָא	ψίγμα
הָדֵרֶמָא	"	הָדֵרֶמָא	"	הָדֵרֶמָא	"
הָדֵרֶמָא	ἐπιούριον	הָדֵרֶמָא	"	הָדֵרֶמָא	χρησμός
הָדֵרֶמָא	"	הָדֵרֶמָא	"	הָדֵרֶמָא	ἐσχατον
הָדֵרֶמָא	"	הָדֵרֶמָא	"	הָדֵרֶמָא	"
הָדֵרֶמָא	"	הָדֵרֶמָא	"	הָדֵרֶמָא	"
הָדֵרֶמָא	στιβάδιον	הָדֵרֶמָא	"	הָדֵרֶמָא	κέλευμα,
הָדֵרֶמָא	ὑψόσιον	הָדֵרֶמָא	"		-ευσμα, -ευσμός
הָדֵרֶמָא	δέσμα, -μός	הָדֵרֶמָא	ζηλοσύνη,	הָדֵרֶמָא	κύρμα
הָדֵרֶמָא	πορθμός		-λωμα (pl.)	הָדֵרֶמָא	σικυνών
הָדֵרֶמָא	"		" ὀθέγμα	הָדֵרֶמָא	ὄραμα
הָדֵרֶמָא	ἡδονή, pl.,	הָדֵרֶמָא	ζητήσιμον	הָדֵרֶמָא	"
הָדֵרֶמָא	ἡσθημα	הָדֵרֶמָא	"		"

מרבית καρπισμός

(A)

מרגמה άραγμα, -μός

מרגמז παραψυκτήριον

מרגמה „

מרגז τρόχιον

מרגמה „

מרגמה έρισμα

מרגמז θεράπευμα

מרגמז φάρμακον

מרגמז „

מרגמז βράσμα,

-μός

מרגמז όόρημα, προσ-

מרגמז αϊθων

מרגמז προσφόρημα

מרגמז γηθοσύνη

מרגמז καχασμός

מרגמז έχθημα,

-θρασμα

משכית σχήμα

משקפות πυρόν, -ρά

משאלה αίτημα, δέη-

משבצה ποίκιλμα

משבר ρήγμα, -μός

משבר ρηγμίν, -ίς

משבצה στρέμμα

משבצה ύψωμα

משבצה στρώμα

משבצה „

משבצה κοιμήμα

משבצן σκήνημα

„ σκήνωμα

משבצן επιχείρημα

משבצן „

משבצה άκουσμα

משבצה θέαμα

משבצן σκήπτρον,

σκάπτων

משבצן „ „

משבצן „ „

משבצן σπέρμα

משבצן δίκαιον

משבצה σταύμος

משבצה πότιμος

משבצן σήκωμα

משבצה „

משבצה „

משבצה „

משבצה „

משבצן σκέπανον

משבצה έστίαμα

„ πότημα

משבצן στιβάδιον

משבצה τέχνασμα,

-νημα

משבצה δάμα, δῶρον

משבצה „

משבצה „

משבצה τόπαζον

(2). Π

משבצה αγάπησις

משבצה „

משבצה πρόφασις

(προφαίνω)

משבצה όρασις

משבצה φύτευσις

משבצה πίνυσις, -υτή

משבצה φάσις (A)

(φαίνω)

משבצה αγαλσις,

-λλιασις

משבצה δόσις

משבצה έλπίς

משבצה βούλευσις,

έπιβ-

משבצה γένεσις

משבצה έλεος

משבצה τάγμα

משבצה κάλυψις

משבצה „

משבצה έγκλησις

משבצה μαθητής

משבצה „

משבצה πρόφασις

משבצה φύτευσις

משבצה είδησις

משבצה νήστις

משבצה κατακλείς

משבצה „

משבצה φάντασις

משבצה „

משבצה αντιβόλησις

משבצה πλάσις

משבצה όπτησις

משבצה προσδοκία

משבצה κάρπωσις

משבצה αίρεσις

משבצה σύριγγις,

κρότησις

משבצה κατάθεσις

משבצה ποίκιλισις

משבצה δούσις

לֵבָי	φυτόν	צִידָה	ζήτημα	רָחַם	"
לַפְתָּוִל	πόλεμος, Ep	צֶלֶם	ἄγαλμα	רִיב	ἔρις, ἔδος
פְּתוֹ-	πτό-	צֶמַח	"	רִיבָה	"
סִטְרָה	κλειθρον	צִפּוֹת	ἐλπίς	רִיר	ῥεῦμα
סִנְרָה	" , σηκός	קִדְשׁ	ἀγιότης	רַבָּב	τροχός
סִחְרָה	"		(ἀγίζω)	רַבּוּהַ	ἡπεροπητής
עֲרָה	πόρος	קִרְשָׁה	ἀγισούνη	רַעֲוָה	ὄρασις
עֲבֹדָה	σταθμός	קִדְשָׁה	"	רַעֲוָה	ὄραμα
עֲנָה	ἀναψυχή	קִדְשָׁה	ὄυλον	רַקָּה	ὀάρμακον
פְּאָרָה	φᾶρος	קִדְשָׁה	ὄυλή	רַקָּה	οἶνος
פְּעִלָה	ποίημα	קִדְשָׁה	"		ὀαρμακίτης
פְּעִלָה	"	קִדְשָׁה	θυμία (-άζω,	קִרְשָׁה	καχασμός
פְּעִלָה	ποίησις		-ατίζω)	קִרְשָׁה	γῆθος
פְּקָדָה	פְּקָדָה	קִרְשָׁה	"	קִרְשָׁה	πενθερός
	παρακαταθήκη	קִרְשָׁה	"	קִרְשָׁה	"
פְּרָגָה	ρήγμα	קִרְשָׁה	ἐκροτή, -ροος	קִרְשָׁה	ὀδός
פְּרָגָה	πυτόν	קִרְשָׁה	ψυχρότης	קִרְשָׁה	ἀγόρασμα
פְּרָגָה	φθέγμα	קִרְשָׁה	ράκος	קִרְשָׁה	ὀήμη
פְּרָגָה	σίτησις, -τία	קִרְשָׁה	ὄρασις	קִרְשָׁה	ποτόν (ποτίζω),
פְּרָגָה	αἷς (B)	קִרְשָׁה	παραψυχή		ἰατή
קִרְשָׁה	καχασμός	קִרְשָׁה	ἀγάς, -γή,	קִרְשָׁה	σῆκωμα
	(-άζω)		ρήγη, ῥήγμα,	קִרְשָׁה	φυτόν
קִרְשָׁה	ζήτος		-μός, ῥώξ (A)		

VI. GRAMMAR

XXVIII. There are no less than four definite Articles in Hebrew, and they homologize with and correspond to the Greek Article, δ , irrespective of Gender and Number: לְ, לֵאלֹהִים, הַ, הַה, הַלֵּל.

Gn 20. 7, הא"י Gn 1. 1, את השמים Ez 13. 11, אֱלֹהִים
Dan 8. 15, ה' יצא 15. 15, ה' יצא 14. 24, האנשים 13. 12, האשה

(1) *The Noun with the Article may be followed by the Adjective which qualifies it, with the Article repeated:* חֶסֶד לֵךְ הַיָּדוּל II R 18. 19, הָאֵרֶץ הַזֹּאת Dt 1. 35.

(2) An Adjective without an Article, which follows a Noun with an Article, is a predicate Adjective: הָאֵלֹהִים גְּדוֹלִים IS g. 6, הָאֵלֹהִים גְּדוֹלִים IS g. 6, הָאֵלֹהִים גְּדוֹלִים IS g. 6.

(3) *Proper Nouns may take an Article:* אֵל זֶשׁוּב *el zeshuv* Gn 17. 1, אֵל אֶבְרָהָם *el ebram* Ib 49. 25, אֵל אֶחָד־עֶשְׂרֵה *el ehad-esreh* Ib 4. 18, אֵל אֶחָד־יָסֵף *el ehad-yosef* Ib 37. 3, אֵל אֶחָד־יָסֵף *el ehad-yosef* Ib 2. 11, אֵל אֶחָד־יָסֵף *el ehad-yosef* (ἡ καλλιόνα) ICh 4. 3.

(4) Abstract Nouns take the Article: הַחַיִּים Jes. 1. 26, הַחַיִּים
Ecc. 7. 12.

(5) *So do Nouns qualified by a demonstrative Pronoun:* **זֶה הַדָּבָר**
Ex 14. 12, **הַדָּבָר הַזֶּה** Gn 21. 26, **אֵלֶּה הַדְּבָרִים** Dt 1. 1,
הָאֵלֶּה הַדְּבָרִים Gn 15. 1; but only **הָאֵלֶּה הַזֶּה** Is 24. 65.

(6) *And Numerals:* חָמֵשׁ Eccl 4. 9. Ib., תַּעֲשֶׂהָ
Gn 13. 32, Ib 18. 31.

(7) In Homer the Article appears generally as a demonstrative or personal Pronoun: הָאֵלֹהִים Gn 19. 9, הָאֵלֹהִים Ps 27. 4 (cf. $\text{τὴν δ' ἐγὼ οὐ λύσω}$ Il. 1. 2a).

(8) *Frequently, without a Substantive, ʕ stands for he, she, it: N77 Gn 3. 15, N77 Ib 38. 25 (cf. Il. 1. 12).*

(9) *Adjectives used as Nouns take the Article:* והאחרון הכביר
Jes 8. 23, האמנים עלי תולע חבקו אשפתות Thr 4. 5.

(2). *Feminine-Feminine*

אורה	ἐφέδρα	הבצלה	ἀναγαλλίς	הצלה	θυλακίς
ארה	„	כזה	καῦσις	הבצק	κομιδή
בקה	ἰωκή, ἱδι-	לבנה	σελήνη	הבצק	κομίσκη
בקרה	ἱστορία	החלה	μάγadis	הבק	κομιδή
בקרה	„	החלה	νύμφη	החברה	θεραπεία
נאה	βοή	החלה	συγκλείς	החברה	תרופה „
נלה	ἐλασις	„	σύγκλεισις	החב	Στύξ
נלה	„	החב	γάδις, -is	החב	χαίτη
דבה	διαβολή	החב	γωνία	החב	χλαμύς
החבה	ἀνοχή	„	φύβη	החב	„
החב	γωνία	החב	γωνία	החב	δρύς

(3). *Masculine-Feminine*

אבוס	φάττη, πάττη	החב	εἰκὼν, κίων	החב	κίων, ἡ, ὁ
אדרכן	δραχμή	החב	„ „	החב	„
נאף	βοή	החב	καῦσις	החב	ρίζα
נח	ρίζα	החב	μάστιξ	החב	σιγή
הדרכמן	δραχμή	החב	„	החב	βάσις
החב	„	החב	νύξ	החב	ἀγκαλὶς
החב	δίκη	החב	σιδών, ἡ, ὁ	החב	ἥως, ἕως
החב	γωνία	החב	ὑποθήκη	החב	πέλη
החב	σιαγών, πώγων	החב	πραπίδες	החב	γλαῦς
החב	ἀγκαλὶς	החב	τυπάς, -πίς	החב	ρίζα
„	βολή	החב	πραπίδες	החב	δρασις
החב	ρίζα	החב	„	החב	τρυγών

(4). *Feminine-Masculine*

החב	κόφινος	החב	λόγος	החב	κωκυτός
החב (החב)	„	החב	θεσμός	החב	„
החב	κωκυτός	החב	σικυών	החב	σχοῖνος
החב	„	החב	ἀκαιθεών	החב	βραστήρ
החב	βωμός	החב	ὑπνος	החב	χιτών, κιθών
החב	κωκυτός	החב	„	החב	ὑπνος
החב	χιτών, κιθών	החב	τυφών	החב	„ „ -νωδία

πηγάτιον דבק	„ קיח	„ אגבה
ποτόν ביקן	„ קיר	„ נבא
σέβας צבי	τόξευμα מטחין	„ בד
τείχος דוק	θάρος אפר	„ בן
„ חץ	„ פאר	„ קדש
„ חלץ	φυτόριον נטיע	„ נטע
„ סור	φυτόν אביב	„ קהיל

(2). *Neuter-Feminine*

αὔλιον כקלאה	ἔθνος, ἔθνος נדה	αὔλιον ובניה
„ מכלה	θάμβημα נמה	στύγιος שגא
„ עליה	κάπνισμα אבקא	χαλκείον צלחה
βῆμα, πῆμα, πῆμα	λάχανος לצונה	„ צלחה
„ בהמה	νυμόειον קפה	„ צלחה
„ במה	πλάσμα מפלצת	„ קלחה
δῶμα דומה	πτόν נפה	„ קלחה

(3). *Neuter-Both Genders*

αὔλιον אהל	„ צה	ποσειδόν פסל
„ מכלאה	„ תורה	„ פסלה
„ מכלה	τοῦ ἔθνος תעודה	„ מפעל
„ מעלה	καλειδρον כנעיל	„ מפעלה
„ צלה	„ מסגד	ἀεθμα ורב
αὔλισμα קלן	„ מסגרת	„ ורב
„ קלונה	κῶδος קבוד	„ קקיד
γέρον חרי	„ כבודק	ἀδύγιον זקן
„ סתרה	ὄραμα קלב	„ נכה
„ סתרת	„ קלב	„ טבה
ἔθος, ἥ-, σρέ- אש	„ מורא	„ מטבה
„ דה	„ קראה	τόξευμα קהיל
„ נדה	„ בראה	„ קלחה

(4). *Neuter-Heterogeneous*

βάθυσμα תהום	„ מקלוח	„ ארמין
„ תהומות	δρέπαιον דרבן	„ ארמטה
βάκλον מקל	„ דרבנה	„ אלמנה
„ מקל	ἔρυμα ארומה	θηρίον ארי

„ ארצה	„ צלעות	„ ספרה
„ ארזים	„ אֶחָל, חֲלוּעַ, אֶחָלָע	„ צוף
„ אריות	„ הַגִּיּוֹת αἰματώδεις	„ צופים
„ זבֹה	„ סִתְנָה	„ צפחית
„ זבחים	„ סִתְנוֹם	„ צִפְחָה
„ זבחות	„ סִתְנָה	„ סτέγος, τέ-
„ מִסְחָמָא οἰσμά	„ סִתְנָה	„ גִּיּוֹת
„ מוסבים	„ סִתְנָה	„ קִיּוֹת σῆτος
„ מושבות	„ סִתְנָה, מִסְכְּנָה	„ קִיּוֹת
„ עצם δαστέον	„ סִתְנָה	„ סִתְנָה
„ עֶצֶם	„ סִתְנָה	„ סִתְנָה
„ עֶצֶם	„ סִתְנָה	„ סִתְנָה
„ עצמות	„ סִתְנָה	„ סִתְנָה
„ אֶצְמָ, עֶצְמָ, עֶצְמָ	„ סִתְנָה	„ סִתְנָה
„ צֶלַע, כֶּדֶשׁ σκέλος	„ סִתְנָה	„ סִתְנָה
„ צֶלַע	„ סִתְנָה	„ סִתְנָה
„ צלעים, כֶּדֶשׁ	„ סִתְנָה	„ סִתְנָה
„ צלעים, כֶּדֶשׁ	„ סִתְנָה	„ סִתְנָה

XXVII. Greek nouns of common gender have homologues which vary in their gender.

ἀνέμωτος, ὁ and ἡ: epicene gender: נֶמֶל Gn 24. 64, m.; נֶמֶלִים Ib 24. 10, m.; (מִיִּיקָה) נֶמֶלִים Ib 32. 16, f.

σπονδός, ὁ and ἡ: צִפְחָה Nu 22. 16, m., and צִפְחָה Ex 2. 21, f., are proper nouns; צִפְחָה Lev 14. 5, f.; Ps 102. 8, m.; צִפְחָה Lev 14. 4, f.; Ps 104. 17, m. عَنَافِر, عَنَافِر.

αἶς, ὁ, ἡ: צִיּוֹ Gn 15. 9, f.; צִיּוֹ Ib 30. 35, f.

ὄϊς, ὁ and ἡ: קֶבֶשׁ Ex 29. 39, Ib 29. 38; קֶבֶשׁ Lev 3. 7, קֶבֶשׁ Ib 1. 10; קֶבֶשׁ Ib 14. 10, קֶבֶשׁ IIS 12. 3, קֶבֶשׁ Gn 21. 28; קֶבֶשׁ Lev 5. 6 (Lat. ovis).

XXVIII. Homologues of nouns ending in -is often end with the feminine suffix -η or -η, and are mostly of the feminine gender.

„ אֶרֶץ αἰματώδεις	„ אֶרֶץ, אֶרֶץ	„ זֶלֶה
„ זֶלֶה	„ סִתְנָה, σῆτος	„ קִיּוֹת ἑλπίς
„ קִיּוֹת αἰματώδεις	„ סִתְנָה	„ צִפְחָה
„ קִיּוֹת αἰματώδεις	„ זֶלֶה, δουλωσις	„ תִּחְלָה
„ קִיּוֹת	„ זֶלֶה	„ זֶלֶה
„ אֶרֶץ, δόρα, δόρα	„ זֶלֶה, εἰλασις	„ תִּחְלָה, תִּחְלָה

invariably stands *before* the dependent substantive or pronoun, and the *governing substantive* assumes the construct state or form—with consequential changes, if any, e.g. רוּחַ אֱלֹהִים Ez 37. 9, רוּחַ Gn 1. 2; בֵּית יַעֲקֹב Jes 2. 5; חַיָּה Gn 1. 28, פְּנֵי הַמַּיִם Gn 1. 2, פְּנֵי תְהוֹם Ez 1. 6, חֵית הָאָרֶץ Ib.; חֵית הָאָרֶץ Ib. 5. 4, חֵית הָאָרֶץ Ib. 34. 1; וְרָע Ib. 1. 11, וְרָעוּ Ib.

The usual position of the attributive genitive is between the article qualifying the governing substantive and the governing substantive itself, e.g. ὁ τοῦ ἀνδρὸς πατὴρ, ἡ τῶν ἀνδρῶν πατρίς. So it seems that whenever and for whatever reason the suffix-prefix phenomenon came into operation, the governing and dependent substantives exchanged places, while the genitival form and function stood put, the process giving birth to the construct.

Judging by similar revolutionary and as yet unaccountable changes elsewhere, those responsible do not seem to have had scruples about such apparently arbitrary proceedings. For they relentlessly applied the phenomenon to compound proper nouns, for instance, עֲמִיָּאל in ICh 3. 5 is referred to as אֶלְיָעֵב in IIS 11. 3.

However, two relics of the original order have survived: חֶמֶד בִּקְרָה IS 14. 14—in contrast to חֶמֶד בִּקְרָה Job 1. 3 and חֶמֶד בִּקְרָה IIR 5. 17—and עַד-שָׁלַל Jes 33. 23 for עַד שָׁלַל.

XXXI. The dative case in Hebrew varies.

It is either inflected or non-inflected, e.g. חֶמֶד Gn 37. 17, חֶמֶד Ib.; אֶרֶץ Gn 1. 22, אֶרֶץ Ib. 11. 31 ἐραζε, ἐραζε.

When it is non-inflected, it is either accompanied or unaccompanied by a preposition, e.g. אֶל-הָאָרֶץ Ib. 12. 1, אֶל-הָאָרֶץ Ib. 1. 11, אֶל-הָאָרֶץ IS 28. 3, אֶל-הָאָרֶץ Ex 1. 10, אֶל-הָאָרֶץ Gn 1. 22, אֶרֶץ Ths 2. 1, (הָעִיר Gn 22. 3) חֶמֶד Jes 3. 19, (יְרוּשָׁלַּיִם IR 10. 2) יְרוּשָׁלַּם IS 17. 54.

It must be argued that when a dative is formed with a final ה, that letter stands for the suffix -δε, δ being omitted. But there can be no doubt that when it is formed with the preposition אֶל, then the formation follows the suffix-prefix phenomenon; because אֶל is the homologue of -δε, precisely like the Latin *ad*, δ and ל interchanging in Greek, and δ and ε taking the place of each other according to the vowel-consonant metathesis. Obviously, no

metathesis occurs when לֹא is shortened to לְ, vocalization taking over the function of the vowel, e.g. לְבִיתוֹ Dt 20. 5, לְבֵית Neh 2. 8. Now it is possible to equate לֹא with עַד and אֵל, but not with לְ.

XXXII. *The construction of the future tense in Hebrew resembles the Greek.*

The form of the future tense in Hebrew resembles that of the Attic future tense—in which the characteristic σ drops out—except that the Greek personal endings are transposed into prefixes through the suffix-prefix metathesis. Thus:

πιστεύ-σ-ω	אֶבְטֵחַ
πιστεύ-σ-εις	בְּטָחָה
πιστεύ-σ-ει	בְּטָחָה
	(בְּטָחָה)
πιστεύ-σ-ο-μεν	בְּטָחָה
πιστεύ-σ-ε-τε	בְּטָחָה
πιστεύ-σ-ου-σι	בְּטָחָה
	(בְּטָחָה)

In my submission, it is most significant that in Arabic—to emphasize the futurity of the action or condition indicated by the verb—سَوْفَ is added, or its initial (س) is affixed, e.g. سَوْفَ يَقْتُلُ, سَوْفَ يَكُونُ, or سَيَفْعَلُ, سَيَكُونُ. Indeed, I am tempted to think that سَوْفَ is the homologue of ἐσόμενος or τούμουν: *future*.

XXXIII. *The aorist exists in Hebrew.*

The structure of the Hebrew aorist resembles that of the Greek, the augment interchanging with ל. As in the formation of the future tense, the characteristic σ drops out, and the Greek personal endings are transposed into prefixes which follow the ל representing the augment. This ל—vocalized with בְּטָחָה, except before נ—is called by the grammarians לִבְטָחָה, because its affixing changes the function of the structure from indicating future time into indicating past time. Thus:

ἐ-πιστεύ-σ-α	בְּטָחָה
ἐ-πιστεύ-σ-ας	בְּטָחָה
ἐ-πιστεύ-σ-ε	בְּטָחָה
	(בְּטָחָה)

ἐ-πιστεύ-σ-α-μεν	וַיִּזְכַּרְנוּ
ἐ-πιστεύ-σ-α-τε	וַיִּזְכַּרְתֶּם
ἐ-πιστεύ-σ-α-ν	וַיִּזְכַּרְתָּם
	(וַיִּזְכַּרְתֶּם בְּחַיֵּיהֶם)

XXXIV. The Middle Voice exists in Hebrew.

As in Greek, the Middle Voice in Hebrew is made up of the verb in the Active Voice, plus the personal pronoun in the dative case.

The Middle Voice personal suffixes are: -μαι, -ῃ'σαι, -εται, -μεθα, -εσθε, -ονται.

In my submission, the suffix *μαι* stands for the reflexive *μοι*, *σαι* for *σοι*, *εται* for *αὐτῷ*, *μεθα* for *με-δε*, *εσθε* for *σε-δε*, and *ονται* for *αὐτοῖς*.

The following conjugations of *ἔρχω* and of its homologue *הלך* illustrate the similarity between the respective personal terminations, although the tenses vary to accommodate the relevant texts.

ἔρχο-μαι	אֵלַי-לֵךְ	Cant 4. 5
ἔρχ-ῃ'σαι	לְךָ-לֵךְ	Gn 12. 1
„	לְכָל-לֵךְ	Cant 2. 10
ἔρχ-εται	הֵלַךְ-לֵי	Cant 2. 11
ἔρχό-μεθα	לֵךְ-לָנוּ	IS 26. 11
ἔρχ-εσθε	לָכֶם-לֵךְ	Jos 22. 4
ἔρχ-ονται	לָכֶם-לֵךְ	IS 26. 12

There are, of course, examples from other verbs, such as: *וַיִּבְחַרְנוּ* Gn 13. 11, *נִגְזַרְנוּ לָךְ* Ez 37. 11, *דַּמָּה-לָּךְ* Cant 2. 17, *חִמְדוּ לָהֶם* Prv 1. 22, *תִּדְעִי לָךְ* Cant 1. 8, *צֵאִי-לָךְ* Ib., *קָח-לָךְ* Ex 30. 34, *רִנְצִלוּ לָהֶם* IICh 20. 25, *תִּתֵּן-לָךְ* Dt 16. 18, *עֲשֵׂתָה-לָּהּ* Prv 31. 22, *קִבַּלְתָּ לָךְ* ICh 21. 11, *קִוִּי לָךְ* Cant 2. 10, *קִוִּי לָכִי* Ib 2. 13, *קִנִּיתָ לָּךְ* Jer 13. 1, *קִנִּיתָ לִּי* Ruth 4. 10, *וְקִשְׁטוּ לָהֶם* Ex 5. 7, *שָׁלַח-לָךְ* Nu 13. 2.

XXXV. The Subjunctive exists in Hebrew.

The subjunctive occurs in conjunction with: *ἄν*, *ἐάν* or *ἤν* (אם), *εἰ* (אם), *καὶ*, epic for *ἄν* (כִּי), *μή* (פֶּן), *ὅπως* (לְמַעַן), *πρίν* (טָרֵם), *ὥς* (כִּה).

It is used: in exhortations and prohibitions, in relation to a

textually, *τράποιντο*) in the imprecation *ἐς κεφαλὴν τράποιτο ἐμοί*. In fact, the text reads emphatically by repetition: **תבואתו יוראש יוסף ולקדקד יוראש** *May (these blessings) turn on Joseph's head, the head of the wished for among his brothers*. This word is of unique construction, and unrelated to the verb **בוא**. Yet here again the LXX translates the phrase Hebraically: *ἐλθοῖσαν ἐπὶ κεφαλὴν Ἰωσήφ καὶ ἐπὶ κορυφῆς δοξασθεὶς ἐπ' ἀδελφοῖς*.

XXXVII. *The presence of prefixes in compound Greek verbs is reflected in constant parallel metamorphoses and identical semantic variations in the corresponding Hebrew homologues.*

ἀθίω תָּבַח	ἐφίστημι, καθίστημι תָּבַח
καταφθίω, ἀποφθινύθω תָּבַח	συνίστημι תָּבַח
ἀποφθίνω תָּבַח	κτίζω תָּבַח, תָּבַח, תָּבַח, תָּבַח, תָּבַח
αίρώ, ελεῖν תָּבַח	ἀνακτίζω תָּבַח, תָּבַח, תָּבַח
καθαίρώ תָּבַח	ἴζω, οἰκίζω תָּבַח
πυρόω תָּבַח, תָּבַח	καθίζω, κατῶ-, συναϊκέω תָּבַח
ἐκπυρόω תָּבַח, תָּבַח	κωφάω, κωφέω תָּבַח
κειπέω, -αίζω תָּבַח	ἐκκωφέω, -όω תָּבַח, תָּבַח
συγκειπέω תָּבַח	γελάω, -λοιάω, -λοιάω תָּבַח
κλέπτω תָּבַח	διαγελάω, ἐγ-, ἐπεγ-, κατα- תָּבַח
(κλέπτης תָּבַח)	μετρέω תָּבַח
διακλέπτω תָּבַח	συμμετρέω תָּבַח
συγκλέπτω תָּבַח, תָּבַח	κεντέω, νύγω תָּבַח
ἐκκλέπτω תָּבַח	κατακεντέω תָּבַח
πήγνυμι תָּבַח	συγκεντέω תָּבַח
ἐπιπήγνυμι תָּבַח	ἰκνέομαι, θιγγάνω תָּבַח
έρχομαι, ἐλθεῖν תָּבַח, תָּבַח, תָּבַח	ἐφικνέομαι תָּבַח
ἐπέρχομαι תָּבַח, תָּבַח	καθικνέομαι, ἀό-, ἐξ-,
μετέρχομαι, συν- תָּבַח	ἐπιθιγγάνω תָּבַח
ἐλευθώ, ἐπ- תָּבַח (תָּבַח)	καταρρέω תָּבַח
σπείρω תָּבַח	δίδωμι תָּבַח
κατασπείρω תָּבַח	ἐπιδίδωμι תָּבַח
κρύπτω תָּבַח	ἡγέομαι תָּבַח
ἐπικρύπτω תָּבַח, תָּבַח	ἐφηγέομαι תָּבַח
κατα-, ἐπι- תָּבַח, תָּבַח	διηγέομαι תָּבַח
δύω תָּבַח	παύω תָּבַח
καταδύω תָּבַח, תָּבַח	ἀναπαύω תָּבַח
ἴστημι תָּבַח	ἀπέχω, κατ- תָּבַח

παρέχω ρηη
 κληρώω ληη, ληη
 ἐπικληρώω ληηηη
 κατακληρουχέω ληηηηη
 νοέω, ἐννοέω οηη
 μετανοέω οηηη, οηηηηη
 τείνω ιλ-ηηη, ηηη, σς
 ἐκτείνω, ἐπι-, κατα- ηηη
 χάζομαι γιοη, γιοη
 ἀναχάζομαι γιοη, γιοη, οηη
 τήκω ηηη, ηηη
 κατατήκω, δια- ηηη, ηηηη
 φέρω ρς
 καταφέρω ρς
 σείω ρς
 ἐκσειώ ρς
 φουσάω ρς, ης
 διαφουσάω ρς, ης
 βάλλω λληη, ληη
 ἐπιβάλλω, ἀντιβολέω ληηηηη
 λληηηη
 ἐμβάλλω, κατα- ληηη
 σφάλλω ληη
 ἐπισφάλλω ληηη
 ἵστημι βς
 ἐρίστημι, ὑφ-, ἀν-, καθ-, παρ-
 βς
 ἀποσυλάω λςηηη, λς
 τίνυμι, τίνω ος
 ἀποτίνυμι ος
 ἐκτίνω οςηηη
 ἔχω ης
 περιέχω ηςηη
 κόπτω, ὀρύσσω ρς
 ἐκκόπτω, ἐξορύσσω ρς
 φέρω, πείθω, ὑψόω, προσόέρω,
 ἀνα- κς
 διαφέρω, ἐξυψόω κς
 καίω ρς
 ἐκκαίω ρςηη
 σείω, πείθω κς, κςηη

ἐπισείω, ἀναπείθω, κατα-, διαφέρω
 κςηη, κςηη
 φουσάω βς
 διαφουσάω βςηη
 λανθάνω ης
 ἐκλανθάνω ης
 ἐπιλανθάνομαι, -λήθομαι ηςηη
 τίθημι ης
 ὑποτίθημι ηςηη, κςηη
 συλάω λς
 ἀποσυλάω λς
 ἰκνέομαι ρς
 ἐξικνέομαι, καθ- ρςηη
 κυνέω, βόσκω ρς
 ἐπικυνέω, καταβόσκω ρς
 ἐντέμνω, κατα- ης
 κατὰγλυμι ος, ρς
 " οςηη, ρς
 ὠθέω ρς
 ἐξωθέω ρςηη, ρς
 θρώσκω ρς
 ἀναθρώσκω ρς
 σκιάζω ηςηη
 ἐπισκιάζω ηςηη
 δύω ηςηη
 ἐνδύω ηςηηηη
 φόβέω ρςηη
 καταφόβέω ρςηηηη
 κομέω ης
 ἐπικομάω ης
 κομίζω ρςηη, ρςηη
 συγκομίζω ρςηη
 ὀργίζω ηςηη, ηςηη
 προσοργίζομαι, συν- ηςηηηη
 θεωρέω ρςηη
 καταθεωρέω ρςηη
 στέλλω ηςηη
 ἀποστέλλω, ἐξαπο- ηςηη
 ράπτω ρςηη
 ἐπιρράπτω ρςηη

VII. GENERAL PROPOSITIONS

XXXVIII. *There are hybrid homologies, that is, Hebrew nouns, adjectives, and verbs which are supposed to be of simple structure but are, in fact, homologues of Greek compounds or derivatives—often incorporating their affixes, including -ζω—or of two separate Greek words. Similarly, one or two Greek compounds homologize with two separate Hebrew words.*

יִרְבֵּן ὑπερῶν Cant 3. 9 *the upper part of the house*, where the women resided [—not, as in the LXX, ὑπερῶν]

יָבִיב ἀποστατέω Ps 102. 8 *stand aloof*

יָבִיב ἀποσταδά Lev 13. 46 Dt 32. 12 Thr 1. 1 *standing apart*

נָחַל ἐκπνέω Gn 6. 17, 25. 8, 17 Ps 88. 16 Job 13. 19, 27. 5, 29. 18 *lose breath*; בִּלְוֹן ἐ. *breath one's last, expire*

הַמֶּלֶךְ מֶלֶךְ מַגָּדֻמוֹס, q.v.

יָבִיב δυστυχής, ἀτυχής Ps 9. 10, 10. 18, 74. 21 *unlucky, unfortunate*

יָבִיב הַמֶּלֶךְ הַמֶּלֶךְ הַמֶּלֶךְ ἡ καλλιφωνος ICh 4. 3 *the one with the fine voice*

יָבִיב διαυγής, εὐαγής, εὐαυγής Ex 27. 20 Prv 16. 2 Job 11. 4, 33. 9 *translucent*; of gems תִּכְוִי Job 28. 17; *bright, clear; bright, shining*

יָבִיב „ „ „ Jes 18. 4 Jer 4. 11 Cant 5. 10

יָבִיב ἐνέγω Ex 5. 1, 23. 14 IS 30. 16 Ps 42. 5 *celebrate*

יָבִיב תִּכְוִי, תִּכְוִי τὰ θεόματα, τὰ φῶτα Ex 13. 16 *divine decrees, oracles; the illuminations*

יָבִיב εὐφύης Gn 12. 11, 14. 39. 6 IIS 14. 25 Jer 11. 16 Ps 48. 3 Cant 5. 4 Eccl 5. 17 *well-grown, shapely, suitably formed, well-ordered, graceful*

יָבִיב κομήτης Am 5. 8, Job 9. 9, 38. 31 κ., *with or without comet*

יָבִיב „ „ IIR 23. 5 Hos 10. 5 *wearing long hair*

יָבִיב προσλαμβάνω Gn 29. 34 Nu 18. 2, 4 Jes 14. 1, 56. 3 Ps 83. 9 Dan 11. 34 *take to oneself as one's helper or partner, associate*

with oneself, take as an associate (W); Dt 28. 12 Neh 5. 4
borrow; לוה, הלוה Ps 37. 26, 112. 5 Prv 19. 17 Eccl 8. 15
lend a hand, help, assist, co-operate with

מבול πλήμη, πλήσμη, πλημυρίς, -ρα Gn 6. 17, 7. 6, 9. 11, 15
flood-tide; generally, flood, deluge (prefix-suffix)

נשר χάρων Lev 11. 13 Dt 28. 49 Job 9. 26 poet. for χαροπός;
 also of the eagle (cf. χαροπός, of dogs كلب بعل)

סוד σύνοδος Gn 49. 6 Jer 15. 17, 23. 18, 22 Ps 64. 3, 89. 8, 111.
 1 Job 29. 4 *assembly, meeting*, esp. for deliberation; also of
private meetings or gatherings for discussion; pl., of *political clubs*
 نادى, or *conspiracies*

טעם ράθυμος Prv 11. 22 (ῥā, θυμός) *light-hearted, easy-*
tempered, frivolous, careless; mostly in bad sense, *taking things*
easy, indifferent

עבדת υποθήκη Dt 24. 10-13 *pledge, deposit, mortgage*; ἐπὶ υπο-
 θήκαις upon *securities given* עבדתי Hab 2. 6

פגע ἐπέχω Jud 8. 21 IS 22. 17, 18 IIS 1. 15 IR 2. 25, 29, 32,
 34, 46 *aim at, attack, launch out against*; cf. ἐπιγέγραμμαι; Gn 32. 2
 Ex 23. 4 Nu 35. 19, 21 IS 10. 5 Am 5. 19 פגע Gn 32. 18,
 33. 8 IIS 2. 13 Hos 13. 8 Prv 17. 12 פגע; Ps 85. 11 Prv 22. 2
 פגע Job 5. 14 *stand facing, face in line of battle*; פגע Ex 32. 1
 Jud 5. 28 *stay, pause, tarry* (spurious, cf. δούλω)

צמד συνωρίς, ἵδος Jud 19. 3, 10 IS 11. 7, 14. 14 IIR 5. 17
 Jes 21. 7 *pair of horses, of mules*; generally, *a pair or couple*
of anything

קפד, קפון ἀκανθώδης Jes 34. 11, 15 *full of thorns, thorny; prickly*;
 ἀκανθόχοιρος: *hedgehog* قنفذ

ראי ορείχαλκος Job 37. 18 *mountain-copper, i.e. yellow copper ore,*
copper or brass made from it; a mirror of it

סרת טעם שרים ράθυμος Hos 7. 5

שועל, שועלבים, שועלביץ κυναλώπηξ Jos 19. 42 Jud 1. 35, 15. 4
 Neh 3. 35 *mongrel between dog and fox* ثعلب

XLII. Some Greek words, supposed to be borrowed, are transformed Hebrew and Arabic homologues of other Greek words.

ἄβα· τρόχος; τρόχος does not exist, but τροχος is *potter's wheel*, מַחְרָק Jer 18. 3. Furthermore, the homologue of the homonym מַחְרָק Ex 1. 16 is ὀπήεις: (ὀπή) *with a hole*, δίφρος ὀ., i.e. an obstetric chair.

ἄβαντα· ῥόδα ἀμάραντα, *unfading roses*. 'To fade, droop, wither' in Arabic is وهن, the homologue of which is ἐσθίω: *decay, wane*.

ἄβανταί = πτηναί, *winged*. 'Wing' in Hebrew is כנף Ps 55. 7, כנף Ib 91. 4, the homologues of πτέρυξ: *wing*.

ἄβας· εὐήθης: *simple, silly*; also = ἱερὰ νόσος, *epilepsy*. 'Silly' in Arabic is غبي, the homologue of ἀφύης, *not clever, dull*; and 'epilepsy' in Hebrew is קֶרֶב IIS 1. 9, the homologue of ἄβας—ἄ. πόνος a *plague that hinders walking*, i.e. gout—and or σπᾶσμα/-μός, *spasm, convulsion*.

ἄβελον, ἄβελον· ταπεινόν: *downcast, dejected*; מַחְרָק Esth 6. 12, homologue of ἀμβλύς: *dull, spiritless*.

ἄβρα, ἄβρα: *favourite slave*; מַחְרָק/מַחְרָק Mai 2. 14, the homologue of ἑταίρα: *companion, courtesan*.

ἄβω· ἐπινοῶ: *have in mind, intend, purpose*; מַחְרָק Ps 132. 13, the homologue of οἶω, οἶω, οἶω, οἶομαι: *forebode, presage, mean, intend*.

ἀγάννα· ἄμαξα ἱερά: *holy, hallowed, consecrated wagon* מַחְרָק IS 6. 7, homologue of κύκλα (κύκλος: *wheel*; in which sense the heteroclitic pl. κύκλα is mostly used), calling the whole by the part. Corroboration: κύκλος/מַחְרָק Nu 31. 50 *ring, circle*; κύκλος جيل *cycle*; κύκλωμα מַחְרָק IS 26. 5 *that which is rounded into a circle* (suffix-prefix metathesis); εὐκύκλος/מַחְרָק IR 7. 23 *well-rounded, round*.

ἀγγρίζειν· ὑφαιρεισθαι: *diminish gradually; subtract, deduct* מַחְרָק Ex 5. 8, 21. 10 Lev 27. 18 Dt 4. 2 Eccl 3. 14, the homologue of αἰρέω—*take away*—and ὑφ-. Quite apart from the fact that the spiritus asper exchanges with ʾ—e.g. ὑπόω/מַחְרָק Ez 28. 2. 31. 5; ὑβός/מַחְרָק Lev 21. 20—αἰρέω actually = ἀγρέω.

ἀγέρδα· ἄπιος (*pear-tree*), ὀγχνη (*pear-tree, pear*); انجاص إجاز 'pear, pear-tree', the homologue of ὀγχνη.

ἀγήρατος: *stone used by shoemakers to polish women's shoes*: حجرة, 'stone', the homologue of πέτρος: *stone*.

ἀγκταλιάζει· ἄγχει: *squeezes, esp. the throat, strangles, throttles*; מַחְרָק Jes 27. 1, derivative of non-extant מַחְרָק, the homologue of ἄγχω or κατ-. The extant מַחְרָק Hab 1. 4 is the homologue of σκολιάζω:

- to be crooked סָכַל IIS 15. 31 סָכַל Gn 48. 14 סָכַל Gn 31. 28; σκολι-
αίνομαι, Pass., grow crooked סָכַל IIS 24. 10; cf. ἀγχα:קִנְיָ.
- ἀγρευτεῖ· ὑβρίζει: treat despitefully, outrage, insult, maltreat; הָרַב IIR
19. 22, 'insult', homologue of ὑβρίζω and καθ-.
- ἀλλεῖ· κολακεύει: flatters; לָלַח, 'praise, glorify', homologue of δολούζω:
cry with a loud voice, and ἀγάλλω: glorify, exalt, esp. pay honour to a
god Ps 44. 9, 111. 1 Prv 31. 28, 31 ICh 16. 4 IICh 20. 21, 23. 12, 30.
21.
- ἀλάλια = ὀλιωθρον: depilatory; שֵׁשׁ Lev 13. 10, 'hair'; שֵׁשׁ IS 14. 45
Job 4. 13; homologues of θρίξ, ἔθειρα: hair, hair of the head.
- ἀλαίτης: horse medicine; חֶסֶן Ez 23. 24; حسان, 'horse'; homologues of
ὄχειος (ἵππος): horse kept for breeding; and ὄχημα: of animals that are
ridden.
- ἀλάπα· πρισάνη: peeled barley; חָפַח Jes 47. 2, 52. 10, 'bare, uncover',
homologue of γυμνῶω: strip; Pass., left bare; metaph., lay bare.
- ἀλαχτής = σκληρός (hard; στή, unyielding; of light, strong; of wind,
strong; of persons, harsh, austere, cruel, stubborn, χαλεπός (difficult;
hard to do or deal with; dangerous; of ground, difficult, rugged; of persons,
hard to deal with, cruel, harsh, stern); ΠΙῆ, 'strong', homologue of
λεχυρός: strong, esp. of personal strength Nu 13. 3; Jos 14. 11; of
things (wind) Ex 10. 10, sound; Ib 19. 16; of armies Jos 17. 13;
of weapons Jos 27. 1; powerful Ez 26. 17; severe hunger IR 18. 2;
Πῆ, 'hard, difficult', homologue of χαλεπός: severe, difficult, irksome,
hard, dangerous, cruel, harsh Ex 1. 14, 18. 26, 32. 9 IS 20. 10, 25. 3
IIS 2. 17 Jes 27. 1 Cant 8. 5.
- ἀλαίνοι· κύκνοι: swans; إوز 'goose', إوز عراقي 'swan', homologue of
νήσσα, νήσσα, νάσσα: duck بَقَّة.
- ἀλείρει· ξηραίνει: parch, dry up, homologue of שָׁבַח Ez 21. 3.
- ἀλένα· πώγων: beard; Πῆ, Lev 11. 13 Dt 14. 12; 'bearded vulture',
homologue of πωγωνίας: bearded.
- ἀλητός· σεβαστός: venerable, reverend, august; טוֹב, 'good, kind, pious',
homologue of χρηστός: of persons, good, esp. in war, valiant, true
Ps 149. 5-9; generally, good, honest, worthy; of good citizens, useful,
deserving Ps 16. 10, 32. 6, 43. 1, 86. 2, 116. 15, 149. 1; of the gods,
propitious, merciful, bestowing health or wealth Jer 3. 12 Ps 145. 17.
- αἰδώτατον· τειχίονα. There is τειχίον: wall of a building; חָוַח Ez 13. 10
and חָוַח are homologues of both τειχίον and αἰδώτατον.
- αἰμάτη = λεκάνη: dish, pot, pan Πῆ Gn 21. 14, כְּזָבָח Esr 6. 2,

homologues of ἀγγεῖον, -ήιον: *vessel* for holding liquid or dry substances; of metal, *jars* or *vases*; *box* for petitions.

αἶξ: *goat*; in pl. *waves*. It seems to me that the Greek sailors used to hear their Phoenician and Israelite colleagues speak of 'goats' as עִזִּי Gn 32. 15, a homologue of αἶξ; and of 'choppy seas' as עִזִּי עִזִּי Jes 43. 16 Neh 9. 11. Hence the confusion of one with the other; otherwise, there is no apparent relation between them. The homologue of ἰσχυρός is ἰσχυρός, *strong, violent*.

αἰολίδας· ποικίλους (*many-coloured, spotted, pied, dappled*; of birds and cattle), ταχεῖς (*of motion, swift, fleet*; of persons and animals). Only through Hebrew is it possible to justify the conjunction of these two words and their combined semantic relationship to the third. Thus: first, לָקָח Dt 14. 5, הָלַךְ Gn 49. 21, and הָלַךְ Jer 14. 5 are homologues of αἰόλος, η, ον: *quick-moving, nimble*; generally, *changeful of hue, sheeny*; *speckled, striped* (W); Αἰόλος, ό, the lord of the winds, properly, *the Rapid or the Changeable* הָלַךְ Ps 29. 9; then, עֶבֶר Ex 25. 5 Nu 4. 6 Ez 16. 10 is the homologue of ταχεῖς. So that the coverings of the Tabernacle and ladies' shoes were made of mottled, speckled, and striped skins of gazelle, giraffe, and zebra (Eccl 1. 10).

ἄκρα· ἐνδυμά τι πολυτελές, *a certain very costly garment*: עֶבֶר Zach 11. 13, homologue of κριτός: *choice, excellent*.

ἀκροβυστία, ή, *foreskin*. I respectfully agree with the Greek scholars who think that this word is different from its quasi-synonym, ἀκροποσσία; and that it is derived 'from ἀκρος and a Semitic root, cf. Bab. *būtu* "puccia", Heb. *bōshet* "shame" . . .'. But this is only partly right. The completely correct and full explanation follows. עֶבֶר (Jer 48. 39) is the homologue of αἰδέομαι: the initial ע stands for the spiritus lenis, and ו replaces δ. עֶבֶר (Ez 7. 18) and עֶבֶר (Jer 7. 19 Zeph 3. 19) are homologues of αἰδώς, עֶבֶר in Zephaniah bearing the other meaning of αἰδώς, i.e. *reverence, awe, respect*. Bab. *būtu* is the direct homologue of αἰδοῖον; but its equivalent in Hebrew is the indirect homologue by the suffix-prefix process, עֶבֶר (Dt 25. 11), characteristically in the plural. But ἀκροβυστία indicates that the direct homologue most probably existed in Hebrew as well as in Chaldean (cf. עֶבֶר IS 20. 30). However, one thing is beyond the bounds of probability and as certain as anything can be, and that is that ἀκροβυστία is not a mongrel word, half Greek and half 'Semitic', but pure Greek partly camouflaged.

ἀπασιτόν· τὸ δεσμωτήριον (*prison*), Hsch. (fort. ἀπλίκιτον (*camp-prison*)). Hesychius was right: it is not ἀπλίκιτον, but ἀπασιτόν, the homologue

of حَبْس. Similarly, ἵψον (ἵπτομαι) τὸ δεσμοτήριον. ἵψον—whether it has or has not anything to do with ἵπτομαι—is another homologue of حَبْس, itself the possible homologue of ἀπόκλεισις: a shutting up.

ἀποδόν βραδύ (slow). ἀποδόν is the homologue of بَئِي ('slow') which, in turn, is the homologue of βραδύς.

ἀραδ(ήσ)ει θορυβήσῃ, ταραξεί:—תָּרַד IS 14. 15. θορυβέω: make a noise, uproar, or disturbance, esp. of crowds, assemblies, etc.; trans. confuse by noise or tumult; θορυβάζομαι: Pass., to be troubled اِثْتَرَب; ταρασσώ, -ττω; also ὑράσσω: stir, trouble תָּרַד IIR 4. 13 תָּרַד Jes 24. 19 תָּרַד Ps 74. 13 תָּרַד Job 10. 12; cause confusion, throw into disorder פָּרַע Ex 32. 25 Jud 5. 2 Prv 1. 25; cf. ἀραδός, *inf.*

ἀραδός, ὁ, disturbance תָּרַד IIR 4. 13, the homologue of ταραχή: disorder, panic תָּרַד IS 14. 15 IIR 4. 13; physiological disturbance or upheaval תָּרַד Jes 21. 3; political confusion, tumult, and in pl. tumults, troubles תָּרַד Ez 30. 4 פָּרַע Jud 5. 15 פָּרַע Ib 5. 2 פָּרַע Dt 32. 42. (Prob. onomatop., like ἀραδός.) My contention, however, is that this is not an onomatopoeic word, that ἀραδός and ἀράδει are kindred words, and that they are Greek transliterations of cognate Hebrew words of Greek origin. ἔρις, discord תָּרַד, *inf.*

ἔρως B. 1. 7, (ἀραρίσκαω) union, love, Delphic word; غَرَم ('love'), the homologue of ἔρως: love for, desire for. Cf. ἐρωμένιος, τὸ, a little love, darling.

ἀρμάν πόλεμος (war, battle, fight): حَرْب ('war, battle, fight'), the homologue of πόλεμος or of ἔρις, or of both; ἔρις: strife, quarrel, contention רָב Gn 13. 7; mostly, battle-strife תָּרַד Jer 30. 5 קָרַב Zach 14. 3; generally, quarrel, strife; less freq. in pl. רָב Dt 17. 8; πόλεμος, πό-: war מִלְחָמָה Gn 14. 2 Ex 17. 16 Nu 10. 9 Dt 2. 9 Jud 18. 11; battle, fight מִלְחָמָה Gn 14. 8 Job 39. 25 IIR 18. 29 יָצַח Gn 30. 8 קָרַב Ps 144. 1 Job 38. 23 Eccl 9. 18. In general, homologues—like רָב and קָרַב, תָּרַד and מִלְחָמָה—differ either dialectally, because they originate in different tribes; or developmentally, evolving through a process of semantic differentiation.

ἀρραβών, ὁ: earnest-money, caution-money, deposited by the purchaser and forfeited if the purchase is not completed; generally, pledge, earnest עֲרֻבָּה Gn 38. 17 עֲרֻבָּה IS 17. 18 Prv 17. 18 عَرَبُون; the homologue of ῥύσιον: surety, pledge; property or person seized as a pledge or compensation עֲרֻבָּה העֲרֻבָּה, עֲרֻבָּה IIR 14. 14 رَهْن رَهْنَة.

ἄρτος· βόλος: *net* תַּרְנָחָה Ez 12. 13 Ps 9. 16, the homologue of ἄρκυς: *net, hunter's net*.

ἄρφα· ἄρραβών (i.e. *arrha*), תַּרְבִּיבָה; v.s. ἄρραβών, *arrha*.

ἄρχα· ἄρραβών: v.s. ἄρραβών. It is submitted that possibly ἄρχα is a variant of ἄρφα, *sup.*, and a homologue of ῥύσιον; because the spiritus asper sometimes turns into a vowel, e.g. ῥωδιός ἐρωδιός; the φ in ἄρφα—like the β in ἄρραβών—interchanges with α, while φ interchanges with χ—like π with κ—of which they are the respective aspirates.

ἀσάζειν· λυπεῖσθαι: *grieve, vex*; حَزَنَ, the homologue of πενθεῖν: *be wretched, lament, mourn*.

ἰσιδόν· ἐρωδιόν· ἐρωδιός: *heron*; תַּרְבִּיבָה Lev 11. 19 Jer 3. 7 Ps 104. 17. But תַּרְבִּיבָה/μέγας στρουθός, *ostrich* Job 39. 13. The contexts leave no doubt that תַּרְבִּיבָה was used for the stork and/or heron, as well as for the ostrich.

δοιχῆρ· δοτικός: *inclined to give, giving freely*; دَوَّاحٍ ('generous'), the homologue of ἀφθονός: *ungrudging, bounteous*.

ἀσμός· ἀγνοεῖ, ἀνάπναι· ἀγνοεῖ: *go wrong, make a false step; to be ignorant of what is right, act amiss*; אָפַק Lev 4. 13, 27, the homologue of ἀγνοέω or of ἀθετέω: *deal treacherously with, break faith with* תַּרְבִּיבָה Ex 21. 8 Jud 9. 23 Jer 3. 20 Mal 2. 11. 14 אָפַק Ex 32. 33 Lev 5. 5 אָפַק IIR 1. 1 Hos 8. 1; Pass., *to be struck off the register* אָפַק Prov 13. 19; ἀναπναι: *breathe forth* אָפַק Jer 42. 14.

ἀσπακῶς· φιλοφρόνως: *kindly, to be kindly minded*; εὐσπρόσθιμος, *to be of a kindly, cheerful temper*; بِفَرَحٍ, بِفَرَحٍ ('with gaiety, with cheerfulness').

ἀταθήνιον· ἑλυτρον (τό, *covering*: *bow-case, sheath of a spear*) תַּרְבִּיבָה; ICh 21. 27/θήκη: (τίθημι) *sword sheath*; cf. ζώνη: *belt, girdle*, prop. the lower girdle worn by women just above the hips תַּרְבִּיבָה Jer 3. 24; of men on the march, *belt* תַּרְבִּיבָה Dt 23. 14; man's belt (more freq. ζωστήρ) תַּרְבִּיבָה IS 18. 4 תַּרְבִּיבָה IIR 3. 21; the belt of barbarians in which they wore the dagger IIS 20. 8.

αὐγεῖν· ἀλγεῖν: *feel bodily pain, suffer, be ill*; أَوْجَعُ: *feel pain of mind, grieve* أَوْجَعُ تَفَجَّعُ; both homologues of ἀλγέω: Pass., τὸν ἀλγούμενον ὀδόντα תַּרְבִּיבָה Prov 25. 19.

ἀψίον· μέγα, πολύ: μέγας ('big') كبير ('big'); πολύς, πολύ ('many, much') كثير ('many, much'). The spiritus lenis changes into ك, and the σ in ψ drops; while the remaining π changes in one case into ب, and in the other into ث. All according to rule.

GRAECO-ARABIC HOMOLOGY

The fact that Arabic and Hebrew are sister languages has often misled biblical exegetes, owing to the vast vocabulary gap, real divergences, and deceptive similarities which exist between them. Only reference to Greek can fill or rather bridge that gap, resolve those divergences, and explain those similarities. The following three Propositions adequately deal with the problem in its various aspects.

XLIII. The Propositions governing Graeco-Hebraic homology apply to Arabic as well as to Aramaic—due account being taken of the differences in the alphabets and vocalizations.

These differences are: (ض, ذ, د, ذ, ذ), (ث, ت, ت), (ظ, ط, ط), (ظ, ط, ط), and (ك, ك) which is pronounced like כ. Clearly these six additional Arabic letters are variants of letters common to both alphabets. Moreover, ق, ق, is the equivalent of קָה and קָה; כ, כ, of קָה and קָה; and כ, כ, of the enclitic כָּה. Arabic has no equivalent of ה, ה, or the independent כָּה; nor does it include in its alphabet a letter symbolizing the sound of ח or ח.

[illegible]

XLIV. Greek words frequently homologize with Arabic words which differ from their Hebrew fellow homologues phonetically, morphologically, and/or semantically.

This is due to the following reasons:

1. The Arabic homologue may contain a letter which does not figure in the Hebrew alphabet, e.g. καχάσω, ضحك/צחוק, πῶλος/דול/غلام/δούλος.

2. The Hebrew homologue may contain a point of vocalization which does not exist in Arabic, e.g. *ónos*/גמל/جمل, μήτηρ/אם/أم.

3. An Arabic word may omit one letter or more of its Greek homologue, which its fellow Hebrew homologue does not, or vice versa, e.g. *ἀγαπάω*/אהב/حب, *πυρώω*/שיל/شعل, *λάρυγξ*/חלחום/حلقوم.

4. Such Greek letters as are not omitted by an Arabic and its fellow Hebrew homologue may be replaced differently in the two homologues, e.g. *ράγας*/רג/رج, *ῥα*/ע/ع.

5. The Arabic or the Hebrew homologue may have a prosthetic letter, whereas the other has not, e.g. *δραχμή*/דחמ/درهم, *στόλος*/סול/أسطول.

6. The Arabic or the Hebrew homologue may have a terminal letter, while the other has not, e.g. *λάρυγξ*/חלחום/حلقوم, *ράγας*/רג/رج.

7. An Arabic and its fellow Hebrew homologue may differ as regards prosthetic letters, if any, e.g. *δέδος*, *δέδους*, *δορά* דור/حسير.

8. An Arabic and its fellow Hebrew homologue may differ as to the terminal letter, if any, e.g. *ἐπιδάω* טע/طبخ, *ποδ* נ/إن, (وين نين) أين.

9. An Arabic word may homologize with a Greek word as regards one of the latter's several meanings, while its fellow Hebrew homologue—whether homophonous or otherwise—homologizes with the Greek word as regards another of its meanings, e.g. *ξηραίνω*: parch, dry up דבב/جرف; drain dry דבב/حرف; *ἀποστέλλω*: divorce דלל/شيع; *δίδωμι*: gift, present, gift of honour דלל/شيع; votive offering or gift to a god דלל/شيع; hand's breadth, palm, as a measure of length דלל/شيع.

10. An Arabic or its fellow Hebrew homologue may belong to the prefix-suffix phenomenon, whereas the other does not, e.g. *βωμός*/מנבר/منبر (from *נבר*, an obsolete homologue of *βάω*, with a *MOV* נ; but there is *נבר*, the homologue of *ἀναβαίνω*, go up, mount).

VIII. VERBAL ADJECTIVES

XLVI. Verbal adjectives end in -tos, and their homologues are regularly formed on the scale of בְּיוֹנִי פְעוּל, or its equivalent.

ἀβατος: בתולה Gn 24. 16 Tht 5. 11 بَـتُولٌ untolden; metaph., pure, chaste; cf. πῶλος [πτῶλος] אֶלֶם; παρθένος: maiden, virgin

ἀβροτος: אָבִיר Gn 49. 24 = ἀμβροτος

ἀγαπητός: אָהֹב Dt 21. 15 Hos 3. 1 Neh 13. 26 דָּוִד Cant 1. 14 דָּוִד IS 25. 22 דָּוִד IS 25. 23 דָּוִד Jes 5. 1 Ps 84. 2 وَدُودُ دَاوُد حَبِيبٌ of things, desirable; of persons, beloved

ἀγῆτος: אֵיֹם Hab 1. 7 Cant 6. 4, 10 عَجِيبٌ [ἀγῆτος] admirable, wonderful; cf. θαυμαστός

ἀγιστός: קָדוֹשׁ Ex 19. 6, 29. 31 קָדוֹשׁ Dan 4. 5 قَدِيسٌ hallowed

ἀγνωστος, -ωτος: אֲנִי Dan 4. 6 אֲנִי Jer 17. 9 ἀγνώστου. unfamiliar, unintelligible; cf. ἀγῆστος

αἰδέστος: הַדּוֹר Jes 63. 1 נִשְׂאָה IIR 5. 1 נִשְׂאָה Jes 3. 3 נִשְׂאָה Gn 23. 5 revered, venerable; cf. ὀδός

αἰνετός, -νητός: حَمْدٌ حَمِيدٌ praiseworthy; cf. ἐπαινετός

αἰνaktός: הַמְדוּתָה Dan 9. 23, 10. 11 חֲמִידִים Jes 44. 9 expressed in riddles, riddling; cf. ἐπιθυμητός

αἰρετός: בָּחִיר IIS 21. 6 בָּחִיר Neh 5. 18 ICh 7. 40 eligible, chosen

αἰτητός: שָׁאוֹל Gn 36. 37 IS 9. 2 asked for; see ἵπποι ἡττημένοι borrowed horses, s.v. αἰτέω IIR 6. 5; cf. εἰκτός

αἰωρητός: הָלֹא Dt 28. 66 Hos 11. 7 הָלֹא IIS 13. 10 hanging

ἀμβροτος: אָבִיר Ps 78. 25 poet. Adj. immortal, divine; cf. ἀγός

ἀναγκαστός: נִחָרָה IS 21. 9 forced, constrained

ἀνῆκαστος, ἀνάκ-: אֲנִי Jer 17. 11 Jer 13. 13 incurable, desperate, fatal

ἀρατός: אָרֹר Gn 27. 29 prayed against, accursed

ἀρδευτός: רָטַב Job 8. 16 watered

ἀρεστός: רָצוֹן Dt 33. 24 acceptable, pleasing

ἀριθμητός: הָרַחַץ Job 14. 5 that can be numbered, easily numbered, few in number

ἀριστος: עָרִיץ Prv 11. 16 פָּרִיץ Jes 35. 9 of persons, best, in birth and rank, nobles; hence, like ἀριστεύς, a chief; of animals, best, finest

- ἀρπακτός: גזול Jes 42. 22 גזול Dt 28. 31 שדוד Jud 5. 27 *gotten by rapine, stolen*
- ἀσθενής: חלח Ez 34. 20 *weak, sickly*
- ἀσφακτός: פרוץ Esth 9. 19 פרוץ IS 6. 18 פרוץ Ez 38. 11 (cf. ἀσφακτός: פרוץ Prv 25. 28) *unfenced, unfortified, unguarded*; cf. ἀσφακτός
- γεμιστός: עמוס Jes 46. 1, 3 *laden, full*
- ἐλκυστός: אליל Lev 26. 1 Job 13. 4 גלול IIR 17. 12, 21. 21 *carried, carried away*; cf. εἶδωλον
- γνωστός, -τός (A): ידוע Dt 1. 13 Jes 53. 3 *known; of persons, well-known*
- γνωστός (B): קידע Ruth 2. 1 *kinsman, kinswoman*
- γραπτός: כתוב Jer 17. 1 כתוב Ex 31. 18 Dt 28. 5: Jer 17. 1 *marked as with letters, written*; cf. χαρακτόν: engraved
- δετός: אסור Gn 40. 3 IIS 3. 3: IIR 7. 10 Jer 40. 1 אסור Jud 16. 2: אסור Eccl 4. 14 נעצר IS 21. 3 נעצר IS 21. 6 Jer 33. 1, 36. 5 Neh 6. 10 צורה IS 25. 29 IIS 20. 3 צורה Gn 42. 35 קשירה Gn 44. 30 *that may be bound*; cf. ἐδετός, αἰρατός
- δυνατός: יכל Jer 32. 11 *able to be shown*
- ἐκτετατός: יקט Jer 5. 26 Ps 91. 3 Prv 6. 5 יקט Hos 9. 8 *made in net-fashion*
- ἐκδοτός, -τός: יתן IIR 10. 15 יתן Jer 35. 6 יתן IS 14. 6 יתן IS 13. 2 נדבית ICh 3. 18 נדבית Jer 41. 15 יתן Jer 41. 9 *given by Zeus, heaven-sent*
- δοτός: נתן Nu 3. 9, 8. 16 Dt 28. 31, 32 Esth 3. 11 Est 8. 17 ICh 6. 33 ICh 1. 12 נתן Est 8. 20 *granted*; cf. ἐκδοτός
- ἐλκτός: חלח Cant 1. 10 *that can be threaded or seen*
- ἐδετός: קשירה Gn 44. 30 *furnished*; cf. δετός
- ἐκδοτός: נתן Dt 28. 31, 32 *given up, delivered*
- ἐκλεκτός: חלקו Nu 32. 27 Jes 15. 4 *picked out, select*; cf. δετός
- ἐλκτός: דרוכה Jer 5. 28, 21. 15 דרוכה Nu 22. 23 חלח Dt 25. 10 *that can be drawn, tensile*
- ἐδιδός: עדי Ez 16. 11 *garment, dress*
- ἐπτετός: נטה Ez 1. 22, 20. 33 נטה Jes 3. 16 *stretched*; cf. πατός
- ἐξαιρετός: בחרה Jer 24. 2 בחרה Mich 7. 1 בחרה Ex 23. 16 *picked out, chosen, choice*; cf. αἰρατός: בחר IIS 21. 6
- ἐπαινετός: حمد محمود مدوح *praiseworthy, laudable*
- ἐπιθυμητός: חסד Job 20. 20 חסד Dan 10. 3 حمد محمود *desired, to be desired*
- ἐραστός, ἐρατ-: عروس *beloved, lovely*
- εὐκτός: נדר Gn 49. 26; vowed, dedicated Jud 13. 5, 7; cf. ἐγκατής, -τευτής

εὐλογητός: ברוך Gn 27. 29 IIS 2. 5 Ruth 3. 10 *blessed*

ἐφθός, ἀπ-: אופו Dan 10. 5 אופיר ICh 29. 4 פו Cant 5. 11 *boiled; refined gold*

ζεστός: ידד Ps 124. 5 נידד Gn 25. 29 *seethed, boiled; hot water; ὕδαρ² of hot springs*

ζευκτός: חבויש Jud 19. 10 סוה Cant 7. 3 *yoked, harnessed; joined*

ζητός, ζατ- = ζητητός: ציד Lev 17. 13 צידה Gn 27. 3 *sought for*

ζυμωτός: חמיץ Jes 30. 24 חמץ Ex 12. 15 *fermented, leavened*

θαυμαστός: אים Hab 1. 7 איהה Cant 6. 4 *wonderful, marvellous*

θεριστός, -ριτός: קציר Jes 18. 4 Joel 4. 13 *harvest, harvest-time*

θετός: דסה Esth 2. 7 סבן Jos 7. 21 Job 18. 10 נדק Neh 13. 4 *placed, taken as one's child, adopted; θετή adopted daughter*

θηκτός: חדוד Job 41. 22 שקה Jer 9. 7 שן Prv 25. 18 *sharpened, whetted*

θραυστός: שבור Lev 22. 22 Ps 147. 3 *broken, crushed*

ίστός: כישור Prv 31. 19 יד Ex 15. 8 יס Nu 21. 8 יצב Jud 3. 22 יצב
Gn 19. 26 שבת Ex 13. 22 Jud 20. 40 IR 7. 15 *anything set upright; generally, rod, pole; generally, loom*

καλυπτός: חסו Jer 32. 14 Job 14. 17 כס D: 32. 34 לבוש IS 17. 5 לוש IS 21. 10 סתם Ez 28. 3 Dan 12. 9 סתם Nu 24. 3 *covered*

καυστός, -τόν, καυτός: סתם Gn 8. 21 Ex 29. 18 *burnt-offering for the dead, whole burnt-offering*

κλειστός: נעול Jud 3. 24 Cant 4. 12 סגר Ez 44. 1 *closed*

κλειτός: קרוא Ez 23. 23 קרא Nu 1. 16 *renowned, famous*

κλητός: קרוא IS 9. 13 Esth 5. 12 *invited*

κοπτός: חסבות Prv 7. 16 כנהה Jes 30. 14 *chopped small, or pounded*

κτιστός: מנסד Cant 5. 15 *built*

κυκλωτός: עגול IR 7. 23, 31 ICh 4. 2 עגיל Nu 31. 30 *rounded*

κωφός: חסר IIS 15. 30 *bent forward, stooping*

λεκτός: לקחים Prv 24. 11 חלק Nu 32. 27 *gathered, chosen, picked out; cf. ἐκλεκτός*

λεπτός: דל Ps 9. 10, 10. 18 דל Gn 41. 3, 6 Ex 16. 14 Lev 13. 30 (λέπτοθριξ) IR 19. 12 Jes 29. 5 דקה Nu 13. 18 *thin, fine, delicate; generally, small, weak; rarely of the voice, fine, delicate; cf. δυστυχής*

μεριστός: נסר Jer 13. 23 *divided [striped]*

μικτός: מהול Jes 1. 22 חסך Ps 75. 9 *mixed, blended*

μισθωτός: שכיר Ex 22. 14 Jes 7. 20 שכיר Neh 6. 13 *hired; hireling, hired servant*

νηφαντός: = -άλιος عفيف غنief *sober*

ξεστός: חקקים Ez 23. 14 *planed; carved; polished*

ξυστός: גויה ICh 22. 2 (1) קצובות Cant 4. 2 קצוץ Jer 9. 25 חס ICh

29. 2 כַּסֵּס Cant 5. 15 *whittled with a knife or plane, scraped; trimmed, cropped with scissors*
- ὀρετός: טָבַח Dt 28. 31 ICh 9. 31 *roasted*
- ὄρατός: רָאָה Esth 2. 9 *to be seen, visible*
- ὄρεατός: עָרַךְ Jos 2. 6 Ez 23. 41 עָלָה Gn 49. 21 *stretched out; longed for, desired; ὁ ὁ. the object of appetency*
- ὄρυκτός: עָרַךְ Job 30. 6 *dug, formed by digging, opp. a natural channel*
- ὄχετός: נָדָה Gn 32. 33 Jes 48. 4 Job 40. 17 *conduit, duct; cf. ὅακός*
- ἑκτατός: תָּקַעָה Jes 22. 25 *stuck in, fixed*
- σοφιστός, -ῖος: נָכוֹן Gn 41. 33 قَظِيمٌ *prudent, discreet*
- ποικιλιστός: בִּזָּץ ICh 15. 27 ICh 2. 13 כִּלְיָה Gn 30. 32, 35 *broidered, variegated*
- ποτός, -ῖος: שָׁקַי Hos 2. 7 שָׁתִי Eccl 10. 17 שָׁתִי Esth 1. 8 בִּינָן Esth 1. 5, 7. 7, 8 *that which one drinks, drink, esp. of wine*
- παραστικός: אֶשְׁכָּח; אֶשְׁכָּח, τὰ π.: אֲרִיךְ Esr 4. 14 *befitting, proper, meet, seemly*
- πτατός: נָפַק Nah 2. 11 *liable to fail* (פָּקַע/פָּקַע/פָּקַע: stumble Jes 28. 7 Jer 10. 4; פָּקַע/פָּקַע: failure IS 25. 31)
- πυρετός: חָרָה Dt 28. 22 حَرَارٌ *burning heat, fiery heat; fever*
- ραγιστός: עָרַסָה Dt 21. 6 *cut up, cleft*
- ρακτός: חָרַךְ Lev 22. 22 פָּרָסָה Lev 13. 45 חֲרָה ICh 32. 5 קָרַע IIS 1. 2, 15. 32 רָצוץ Jes 42. 3 *that can be broken or rent, penetrable*
- ῥατός: בְּרִית Gn 9. 9 *covenant*
- σειστός: נָעַר Neh 5. 13 *shaken*
- σκαπτός: הָצַב Dt 6. 11 *dug, that may be dug*
- σκαλός: צָלָה Jes 44. 16 קָלָה Lev 2. 14 קָלָה Ruth 2. 14 קָלָה IS 17. 17 *dried up (spurious); ὄρυκτός: roasted*
- σκαπαστός: חָבַס Job 40. 13 כָּסַה Ps 32. 1 סָפַן IR 7. 3 Jer 22. 14 Hag 1. 4 צָפַן Ez 7. 22 Hos 13. 12 שָׁפַן Dt 33. 19 *covered; cf. καλυπτός*
- σπατός: שָׁרַה Jer 50. 17 זָרַה Jer 2. 2 *sown, cultivated, sattered*
- σπατός: יָדָה Lev 12. 2 *oozing out in drops, trickling, distilling*
- σπαστός: נָטַשׁ IS 30. 16 *spread*
- στυγιστός: שָׂנֵא IIS 5. 8 שָׂנֵא Gn 29. 31 Dt 21. 15 *hated, abominated*
- συνακαμυστός: קָבַץ Neh 5. 16 *brought together*
- συνόφρος: אֶסְפָּסוּף Nu 11. 4 *sweepings, refuse; metaph., mixed crowd, mob, rabble*
- σχιστός: שָׁטַעָה Dt 14. 7 *cloven, divided; split*
- σωστός: נָצַר Ez 6. 12 נָצַרָה Jer 1. 8 *safe*
- ταρακτός: פָּרַע Ex 32. 25 Lev 13. 45 *disturbed; that may be disturbed*
- τετός, ἐντατός: נָטַח Ez 1. 22 Ps 102. 12 נָטַחָה Jer 21. 15 *that can be stretched; stretched*

- τηκτός: תָּסַךְ Jes 48. 5 תָּסַךְ Dan 11. 8 תָּהוּס IR 10. 15 *melted, molten*
 τριχωτός: שָׁעִיר Gn 37. 31 Lev 16. 10 שְׁעִירָה Ib 4. 28 שֶׁר Gn 27. 11:
 שָׂרָו Lev 21. 18 *furnished with hair, hairy; τὰ ζ. animals furnished*
with hair; cf. Σάτυρος
 τρυπητός: חָרַם Lev 21. 18 *pierced*
 φακωτός: זָקָדוֹת Cant 1. 11 *lentil-shaped*
 φετός: נֹבֵב, נִיב Jes 57. 19 *spoken or that may be spoken*
 φλογιστός: לָהֵמִי Dt 32. 24 יָקִיד Jes 10. 16 יָקִיד Jes 30. 14 *burnt up,*
inflammable
 φουτός: עוֹר Dan 2. 35 נֶעֱרָה Jes 1. 31 *whatever the wind carries along,*
chips, shavings
 φρακτός: בְּצֹרֶה Ez 21. 25 בְּצֹרֶה Nu 13. 28 *fenced, protected*
 φρυκτός: עָנָה Gn 18. 6 Ex 12. 39 Nu 11. 8 *roasted: צָלָה, קָלָה, צָלָה*
 θυρτός: מִצְרָב Ex 12. 38 Neh 13. 3 *mixed*
 θυσητός: נִפְחָה Jer 1. 13 נִפְחָה Jer 22. 28 *blown, blown out*
 θυτειτός: נִטָּע Eccl 3. 2 שָׁדִיל Jer 17. 8 *planted*
 χρηστός, -όν: חָסֵד Gn 24. 12 חָסֵדִים Gn 32. 11 חָסִיד Ps 145. 17, 146.
 5-6 חֲרוּצִים Prov 10. 4, 13. 4 pl. τὰ χ., as Subst., *benefits, kindnesses*
of persons, good, esp. in war, valiant, true; generally, good, honest,
worthy
 χυριστός: יָדִישָׁה Lev 21. 7 *separable, existing separately*

COMMENTS

Although it is not usually difficult to distinguish the genuine likeness from the spurious semblance while prospecting for homologues, if our rules and tests are rigorously applied, the very existence in Hebrew of a homologue to a cognate verbal adjective acts as a reassuring adjuvant in this delicate aspect of our philological exploration. It would corroborate an unusual verbal homology. For instance: ἔλαω means, *inter alia*, to draw a bow; and in that meaning, the homologue of ἔλαω is קָשָׁהוּ דָּרָךְ Ths 2. 4. ἔλαω also means to draw a sword; and in this meaning the homologue is הִרְבֵּן שֶׁלֶךְ Jud. 8. 20 IS 17. 51. Now ἔλατος means *tensile*, and in that meaning, the homologue of ἔλατος is דָּרָךְ Jes 5. 28: וְכָל־קִשְׁתָּתָיו דָּרָכֹת, 'and all his bows are tensile'. ἔλατος also means *that can be drawn*, and in this meaning the homologue of ἔλατος is וַחֲרָבוֹ שְׁלוּפָה Nu 22. 23: 'and his sword was drawn'. But ἔλαω has a further meaning: to draw, with a collateral notion of force or exertion; and in this meaning

קדיש/קדיש. Note the scale פעול and פעיל in Hebrew and Arabic respectively as regards אהוב and حبيب, while the converse obtains as regards דוד and داود; the initial α in ἀγαπητός changing into י in ידיד, and into و in ودود; the homologues of αἰδεστός are: one on the scale פעול, and the other on the scale פעיל; so are the two Arabic homologues of ἀγιστός; but their fellow Hebrew homologue is on the scale פעול, whereas the Aramaic is on the scale פעיל; the homologues of αἰρετός and ἐξαίρετός show that ה was sometimes pronounced like כ, as it is to this day by the Ashkenazim; while אהוב and حبيب show that y exchanges with both ה and ח, as in חبيب, חלב, חלג.

The difference in gender between בתולה and بتول is merely formal, for both nouns are in the feminine. This purely formal difference is convincingly explained by the fact that they are both homologues of ἀβατος, an adjective of common gender. It is significant that because ἀβατος is of the same structure as a verbal adjective, its homologues both in Arabic and Hebrew are on the scale פעול. ἀφθόρος, πῶλος and παρθένος also claim homology with בתולה, and are of common gender.

Consider the two pairs of homologies—ἀβρατος אברא and ἀβρατος אברא, γνωτός אידע and γνωτός אידע—and mark how closely faithful to Greek Hebrew can be.

The homology γνωτός אידע is perfectly valid, although the direct homologue of אידע is not γιγνώσκω but οἶδα. This is an irregular verb which belongs to the mixed class of verbs some of the tense stems of which differ from others. Thus, the aorist and perfect for the verb οἶδα (B) are usually supplied by γιγνώσκω. The same phenomenon manifests itself in the homology ὁόρημα אורח (Nu 11. 11), on account of the two verbs associated with ὁέω, namely: οἶσεν (fut. inf.) and ἐνεγκειν. It is interesting that Hebrew proves the connection between γιγνώσκω and οἶδα, in that the former verb—unlike the latter, but like אידע—preserves the meaning of carnal knowledge.

There is not always an extant verb or kindred word of the homologue of a verbal adjective, e.g. ἀγαπητός ידיד. Sometimes the verb of one homologue exists, but not of another, e.g. אהב is the verb from which אהוב is derived; but there is no extant verb in Hebrew from which ידיד was derived, whereas its equivalent

ودود is derived from דוד/ἀγαπάω. Nor is גִּחַב, the homologue of ἀναγκαστός, related either phonetically or morphologically to גִּחַב, the only homologue of ἀναγκάζω. גִּחַב drops the syllable γκα by way of syncope, splits ζ into its components, and drops δ; whereas non-extant גִּחַב dropped the initial vowel by way of aphaeresis, and γ by way of syncope, converted κ into π, and ζ into צ. Hence the vast difference in the pronunciation of (non-biblical) גִּחַב and גִּחַב.

For one reason or another I had repeatedly been tempted to accept as genuine the homologies αἰρέω/רָחַב and αἰδέομαι/עָבַד, but had as often resisted the temptation, until I discovered that in an appreciable number of words β replaces the spiritus, e.g. βαγός = Laconic ἀγός, βάδομαι stands for ἔδομαι, βαδύς (i.e. Φαδύς) is Elean for ἡδύς; βαλκιδώτης (βαλ-), Cretan for ἡλικιδώτης; βάριον, cf. ἀρήν; βάριχα, cf. ἀριχα; βήλημα (i.e. Φηλ-), ἡλημα; βρίζα, Aeolian for ρίζα; βρόδον, i.e. Φρο-, Aeolian for ρόδον דוד פרח Nu 17. 23; ἥλιος, Cretan ἀβήλιος בעל Jud 2. 13 בעל Jes 46. 1; εἴκοσι, Laconic βείκασι; ρᾶ, cf. Aeolian βρᾶ; ραδύς, Aeolian βράδινος; ραδίως, Aeolian βραιδίως; ράκος, Aeolian βράκος; ρατάναν, cf. βρατάναν; ρήτρα, Elean Φράτρα פרח Gn 5. 13; ροδοδάκτυλος, Aeolian βροδοδάκτυλος; ρυτίς, Aeolian βρυτίς; ρώχειν = βρύχειν, βρύχω, βρύκω פרח Ps 35. 16 Job 16. 9, ἐπιβρύκω حرق; cf. τρίζω.

In fact, αἰρέω/רָחַב Gn 5. 2, *choose*) is strongly corroborated by καθαιρέω/רָחַב (IICh 34. 6, *destroy*). The *Ketiv* in the latter verse is עָבַד בְּתֵיָם, and the *Qeri* עָבַד בְּתֵיָם. In the context, however, the *Qeri* does not make sense, whereas the *Ketiv* should have been vocalized עָבַד בְּתֵיָם—meaning ‘destroyed their temples’. עָבַד is Ashkenazi for עָבַד.

At the beginning I also had my doubts about the homology αἰρώ/רָחַב Gn 40. 19, but they were dispelled when I discovered that the spiritus was sometimes replaced by א in Graeco-Hebraic homology—thus: ὄλος, Ion. οὖλος (A)/רָחַב Jes 13. 3; οὖλος (B)/רָחַב Cant 5. 11; ἀλουργός/רָחַב Jes 1. 18/רָחַב Nu 4. 8/רָחַב Nu 4. 6; εὐλή/רָחַב Jes 14. 11/רָחַב Jon 4. 7; εἰς/רָחַב Psn 17. 10; ἐπ-αινέω/רָחַב Jud 5. 11; ἀπτω/רָחַב Dt 21. 19, 22. 28; ἐννέα/רָחַב Dt 3. 11. Indeed, in one case at least, i.e. ὀμφαλός/רָחַב Jud 9. 37 Ez 38. 12, the spiritus is replaced by ו; and in another, ἔλκω/רָחַב Ps 7. 13, by ד. It is relevant to

observe that the **دبكة**, the traditional dance witnessed by tourists at Baalbek, is obviously homologous to τὰ Βάκχια/Bάκχεια or ἡ Βάκχη.

The related homologies, αἰνετός/حمود حميد and αἰνετός/המורדות/המודים, characterize the intricacies of Greek, the thoroughness required in the search for genuine homologues, and the powerful—if not altogether indispensable—assistance lent by Arabic in ascertaining them. That is why these homologies are worth considering in detail.

First, αἰνετός and αἰνετός respectively derive from αἰνέω and αἰνέσσομαι; the latter verb derives from αἶνος, a cognate of the former. Now αἰνέω is identical with αἰνίζομαι, which accounts for the **י** and the **ז** in the homologues of αἰνέω and its derivatives.

Secondly, these homologues are: αἰνέω, Aeolian αἰνέμι = αἰνίζομαι—poetical and Ionic verb, very rare in good Attic prose, ἐπαινέω being used instead—properly, *tell, speak of* **יָדַע** Ez 17. 2, usu. *praise* **אָמַר** Jes 3. 10 **יָדַע** Nu 21. 17 Ps 147. 7 **יָדַע** Jes 27. 2 **יָדַע**; *approve* **יָדַע** Ps 68. 17; esp. in religious sense, *glorify* God **יָדַע** Jes 1. 29 **יָדַע**; *advise, recommend* **יָדַע** Jes 19. 12, 23. 8 **יָדַע**; *commend* **יָדַע**, to be content with, acquiesce in **יָדַע** Gn 24. 5 **יָדַע** Ib 34. 15; *thank* **יָדַע**; *to promise* **יָדַע** Ex. 21. 8, 9. **יָדַע** Am 3. 3; **יָדַע**, or **יָדַע**.

Thirdly, compounds: ἐπαινέω, Aeolian αἰνέμι = αἰνέω (for which it is regularly used in Attic), αἰνίζομαι, **יָדַע** Ex 32. 18 **יָדַע** Jes 27. 2 Ps 88. 1 **יָדַע**; *commend* **יָדַע** Ps 56. 5; *applaud, approve* **יָדַע** Eccl 8. 15; *assent* **יָדַע** Ex 10. 27; *praise* **יָדַע** Ps 106. 1 **יָדַע** Ps 117. 1 **יָדַע** Ps 138. 3 **יָדַע** Ps 147. 7 **יָדַע** Jud 5. 11 **יָדַע**; *undertake to do* **יָדַע**; ἐπαινεῖς, ἐπαινος, *applause* **יָדַע** Ex 32. 18; **יָדַע**, *promise* **יָדַע**; **יָדַע**, esp. *promise in marriage, betroth* **יָדַע**.

Fourthly, other derivatives: αἰνετήριος, *laudatory* **יָדַע**; αἶνος = αἶνος. αἶνος, poetical and Ionic word, = αἶνος, a tale, story **יָדַע** Ps 49. 5, 78. 2, αἰνεῖν αἶνον to tell a tale Aeschylus, Agamemnon 1483, **יָדַע** Ez 17. 2, esp. *story with moral, fable* **יָדַע** Ez 17. 2 **יָדַע**, *riddle* **יָדַע** Jud 14. 12, *praise* **יָדַע**.

resolution *تسبيح*. *ἐπαίνεσις*, praise *פליח* Ex 32. 18 *تسبيح*; *ἐπαινέτης*, praiser *حماد*; *ἐπαινετός*, praiseworthy, laudable *محمود ممدوح*; *ἐπαινός*, panegyric *مديح*. It is interesting to note that the equivalent of *αἰνεῖν αἶνον* to tell a tale (Aeschylus: *Agamemnon* 1483) occurs no less than four times in two different books: Jud 14. 12, 13, 16 Ez 17. 2.

Fifthly, the homologues of *αἰνίσσομαι* and its derivatives: *αἰνίσσομαι*, speak darkly or in riddles, *פליח* Jud 14. 12: *αἶνγμα*, -μός, dark saying, riddle *פליח* Ib. *أحجية*.

Sixthly, a word or two about the above group of homologies.

The primary homologues of *פליח* are *μήδομαι*, *μητιάω*, -ίομαι, -ίζομαι—because they not only conform phonetically and semantically, but also yield derivatives which are homologous with *פליח* (*μητίετα*, -της, *פליח* (*μηδος* (A), *μητις*), *פליח* (*μηδος*, *μητιμα*, *μητις*). But since *αἰνέω/αἰνίζομαι* do not provide such derivatives, they could only be accepted as secondary and additional homologues of *פליח*, *وعظ*, and *نصح*; and even then, not without reservation.

The primary homologues of *פליח* are *εἶπω* B and its associates, *ἐπῶ*, *εἶπον* and *ὀημί*, because—here, again—not only do they conform both phonetically and semantically, but also yield derivatives which are homologous with *פליח* (*ὀήμη*, *ἔπος*, *ὀήμα*, *أمر*, *פליח*, *פליח*, *פליח* (*ὀήσις*, *ὀήμη*, *ἔπος*), *פליח* (*ὀήμα*, *ὀήμη*). And although *αἰνέω* provides no such derivatives, I nevertheless uphold the validity of its claim to homology as a secondary homologue with *פליח*, or as a homonym, in view of the context.

However, the invocation of the Greek morphological rule, whereby *μ* is added in the middle of a word to facilitate pronunciation, is not to be resorted to lightly or arbitrarily in order to conjure up homologies at random. On the contrary, it—perhaps more than other philological rules—ought to be treated with great caution and judicial discretion, because by juggling with any of them one could plausibly contrive spurious or unrealistic homologies of a grotesque nature. Here, however, over and above the fact that the families of *εἶπω* and *פליח* completely resemble each other in every one of their kindred members, what clinches the argument in favour of inserting the *פ* is the semantic factor operating in Arabic as well as in Hebrew in a strangely

convincing way. For although in none of its various meanings—which Greek verbs are disconcertingly wont to have—does εἶπω specifically convey or even vaguely suggest the notion of ‘replying’, one of the meanings of ῥῆσις is ‘answer’, and this happens to coincide precisely with אָמַן in verses which occur in two quite different books of the Bible, that is: Jud 5. 29 and Prv 22. 21. This is corroborated by another extraordinary coincidence, since one of the meanings of εἶπω is ‘order’, the Arabic homologue of which is أَمَر; while one of the meanings of ῥῆμα is—almost unaccountably—‘matter’, which happens to be homologous with מַעֲרָה (cf. ἔπος דָּבַר Ex 18. 22). Finally, since אָמַן is the homologue of ἔπω (the associate of εἶπω), its connexion with εἶπω and its derivatives is similar to that of אָמַן with ὀρέω and its derivatives; so that the א dialectally replaces the π.

As to the rest of the above homologies, I have never entertained any doubt.

The homology αἰτέω, לָאֵחַ is confirmed by the fact that the Boeotian variant of αἰτήσω is θήσω.

The ז in אָרִיז, ἀρεστός is preserved from the original homology ἀρέσκω/הִצִּיחַ, where it replaces the digraph סִי. Now ἀριστός is not a verbal adjective, but since it is in the form of one, its Hebrew homologue is on the scale אֲרִיז. Other examples are θέρπιτος which has precisely the same homologue as ἑρπιτός and θερπιστός/θέρπιστος.

ἀρετός/הִרִיחַ is confirmed by ἀρεσιס אֲרִיכָה II Ch 24. 13 (*help, aid*) and ἀρκέω/הִרְעָה Jes 40. 13 Ps 40. 6, 89. 7 (*to be a match for*) (?).

ἀρακτός resembles אֲרִיז, אֲרִיזָה, and אֲרִיז more closely than does ἄρακτος; but semantically all the texts point to the latter as being the right homologue. Both words derive from ἀράσσω, the homologue of which is אֲרִיז, not through metathesis, but by the dropping of ρ and the adding of a terminal ה, as in אֲרִיז/ἀρετός. Cf. ἄβατος/בְּהוּלָה, sup., where the α privativum drops.

In γλυπτός/לִילֵא, the γ exchanges with א, as in אֲלֵא Jes 20. 6 and γυνή (-ναικός)/אִשָּׁה Gn 2. 22 اِنْتِ; although in these two homologies it can reasonably be argued that the γ is dropped. But there can be hardly any doubt about the exchange in μέγας/מָאָה.

γραπτός derives from γράφω, the homologue of כָּתַב. Admittedly, the metamorphosis which the Hebrew verb has under-

gone is so complete as to render it utterly unrecognizable as a variant of its putative Greek original: the γ and the ϕ have been respectively altered to \beth and η , and the ρ has dropped out. Indeed, the Greek word has been so transformed by these changes that it has lost its literal identity in the resulting substitute. Nevertheless, there is abundant evidence that this homologue is merely wayward and not at all spurious.

First, all three consonantal changes are perfectly regular: γ and κ , and ϕ and θ (or π and τ) interchange dialectally, whereas the ϵ in the infinitive $\epsilon\iota\nu$ or the thematic ω interchanges with \beth and ρ drops out in Graeco-Hebraic homologies.

Secondly, the Doric and Argive versions of $\gamma\rho\acute{\alpha}\mu\mu\alpha$ ($\gamma\rho\acute{\alpha}\phi\mu\alpha$) are severally $\gamma\rho\acute{\alpha}\theta\mu\alpha$ and $\gamma\rho\acute{\alpha}\sigma\sigma\mu\alpha$. Here one should remember that θ , σ and τ are dialectally interchangeable, and that in later Attic $\sigma\sigma$ passed into $\tau\tau$.

Thirdly, $\beth\eta\eta$ bears various meanings of $\gamma\rho\acute{\alpha}\phi\omega$, including one or two highly specialized, which is rather significant: *scratch, graze* Ex 39. 30; *draw maps* Jos 18. 4, 6, 8, 9; (*mark, brand* Lev 19. 28); *write* Jes 8. 1 Jer 36. 6 كتب خط ; *inscribe* Ex 39. 30 Dt 10. 2 Prv 3. 3; *register, enrol* Ez 13. 9; *prescribe, ordain* Esth 3. 9; *indict; bring an accusation against* Job 31. 35.

Fourthly, all the derivatives of $\beth\eta\eta$ find counterparts among those of $\gamma\rho\acute{\alpha}\phi\omega$, with which they tally quite comfortably, in sense as well as in structure, namely: $\gamma\rho\acute{\alpha}\phi\acute{\eta}$ / $\beth\eta\eta$, *that which is written, writing* Esr 1. 22, 4. 7; *letter* IICh 2. 10; *document* Esr 2. 62; *book* Ez 13. 9 كتاب ; $\gamma\rho\acute{\alpha}\phi\acute{\eta}$ / $\beth\eta\eta$, *that which is drawn or painted, drawing, picture, writing* Lev 19. 28; $\gamma\rho\acute{\alpha}\mu\mu\alpha$, $-\acute{\alpha}\theta\mu\alpha$, $-\acute{\alpha}\sigma\sigma\mu\alpha$ / $\beth\eta\eta$, *written character, letter* Ex 39. 30; *letter* IICh 21. 12; *inscription* Ex 32. 16 Dt 10. 4; *notes in music* מכתב Ps 150. 1. A highly specialized meaning of $\gamma\rho\acute{\alpha}\phi\acute{\eta}$ is *bill of indictment* in a public prosecution, the homologue of which is ספר Job 31. 35.

ספר confirms that the \aleph in ספר and ספר is prosthetic, but I am not quite sure about the status of the ק in קספר . If קספר is the homologue of the simple verb $\delta\acute{\epsilon}\omega$, then the ק would be prosthetic; on the other hand, should קספר be held to be—like קספר —a direct homologue of the compound verb $\epsilon\kappa\delta\acute{\epsilon}\omega$, embodying the prefix $\epsilon\kappa$ -, then the ק would be replacing κ . Yet that choice would not quite dispose of the problem; there is a real dilemma here. For strictly speaking, since קספר is on the scale

פעול, it would usually be the homologue of *δετός*, the verbal adjective of *δέω*; whereas grammatically, the homologue of *ἐκδετος* should regularly (though not necessarily) have been מקשרה or מקשרת. The only way out of the impasse is to accept the ק also as a prosthetic, especially as this would tie up with *δέσις/קשר* IIR 11. 14, on one hand, and *κατάδεσις/קשר* Jes 3. 20, on the other. A similar question is posed by הלוי in connection with *λεκτός* and *ἐκλεκτός*; and by עדה and עטה *eis-á-eis* δύω and *ἐνδύω*. Besides, although I know only one other instance of a prosthetic ק—קבל *πρός*—there are several instances of other gutturals being prosthetic, e.g. βλέπω, רבב Jes 47. 13 (cf. *ἐπι-*; *λάξις/קלקה* Gn 33. 19, קלקה IIR 9. 10; *λάχος/קלקה* Dt 18. 8, קלקה IIR 35. 5; *περάω/עבר* Gn 15. 17 Jos 4. 22, *περώω/עבר* Jer 23. 9, *ἐκπερώω/העביר* IIR 16. 3, *πρός/עבר* Jos 5. 11).

Incidentally, comparison with Greek proves conclusively that the exceptional structure *סור* is the genuine original word—and not a freak, as has hitherto been thought. There are several such instances, e.g. *γαληνός/שנן* Am 6. 1, *שנן/שנן* Job 21. 23; *Ζεὺς (Σδεύς)/עדי* Gn 17. 1, *Ζεὺς/עדין* Job 19. 29. Each one of them is a tribute to the absolute fidelity of our scribes who, generation after generation, faithfully transcribed the text of our sacred scriptures as they found it. They have thus transmitted to us relics which establish beyond a peradventure that in the distant past our forefathers spoke undiluted and unimpaired Greek.

Mark that whereas *Δόδοτος* embodies the verbal adjective and means 'given of Zeus', *דוונהן* and *דוניהן* embody the noun and mean 'gift of Zeus', *דו* being homologous to the genitive *Διός*—with the not unusual elimination of the initial *δ*—as *דבד* Ex 29. 13 is homologous to *ἐπίπτος*, the genitive of *ἐπάω*. Mark also that *דוניהן* is short for *דוניהן*, because *דו* Jes 12. 2 Ps 68. 19 and *דויהן* Jes 26. 4 Ps 68. 5 are the homologues of *Διός* or *Πατρί*.

The homology *ἐλλογετός/ברך* has a somewhat complicated background which deserves to be thoroughly explored, in order to clear up ambiguities and dissipate unnecessary doubts, while pointing out persistent difficulties.

The initial obstacle to be surmounted is phonetic, namely, the exchange of the prefix *εὐ* with ב. This can be done by taking into consideration five facts: (1) that in proper nouns this prefix exchanges with אב and אבי; (2) that in *ברך* Gn 41. 43—

assuming the word to be related to ברך —this prefix actually exchanges with בֿרַח ; (3) that in several homologies this prefix exchanges with בֿ , a letter associated with ב in Graeco-Hebraic homologies, e.g. $\epsilon\upsilon\phi\upsilon\eta\varsigma/\text{בֿרַח}$ Gn 39. 6, $\epsilon\upsilon\phi\omega\nu\sigma/\text{בֿרַח}$ Nu 13. 6, $\epsilon\upsilon\delta\omega/\text{בֿרַח}$ Cant 5. 2; (4) that in modern Greek, $\epsilon\upsilon$ is pronounced 'ef'; (5) that Arabic yields the following immediately relevant and closely resembling homologies: $\epsilon\upsilon\lambda\omicron\gamma\acute{\epsilon}\omega/\text{بَارَكَ}$, $\epsilon\upsilon\lambda\omicron\gamma\acute{\iota}\alpha/\text{بَارَكَة}$, $\epsilon\upsilon\lambda\omicron\gamma\acute{o}\varsigma/\text{بَارِك}$. Cf. Euskadiko/Basque.

Then there lies concealed somewhere a semantic snag, i.e. the word ברכה in Jes 36. 16, which commentators and lexicographers have glossed over by inventing for it the meaning of 'treaty', or explaining it away by a circumlocution. As always, I preferred to face the difficulty, instead of evading it with a worse than useless dodge; and, as usual, I discovered a suitable homologue, $\epsilon\upsilon\epsilon\rho\gamma\epsilon\iota\alpha$, $-\epsilon\acute{\iota}\eta$, $-\epsilon\sigma\acute{\iota}\alpha$, $-\epsilon\sigma\acute{\iota}\eta$, *well-doing, good deed, kindness* (cf. Jos 15. 19). But it behoves me to be modest, because I have an unfair advantage over them, in that I am able to invoke Greek as my authority. However, the trouble is that scholars—one authority excepted, namely, Professor Cyrus H. Gordon—refuse to take me seriously, treating my painstaking philological invocation as if it were a mere incantation, an attempt at summoning the genie!

Accordingly, the following is the result of my research: The simple verb ברך is homologous to $\epsilon\upsilon\lambda\omicron\gamma\acute{\epsilon}\omega$; but its infinitive, ברוך Jos 24. 10, its Passive, ברך Gn 12. 3, and its לעבד , are the only parts of it extant. Its לעבד , ברך has at least two homologues: (1) $\kappa\alpha\tau\epsilon\upsilon\lambda\omicron\gamma\acute{\epsilon}\omega$ (strengthened for $\epsilon\upsilon\lambda\omicron\gamma\acute{\epsilon}\omega$)—*praise well of, praise* Nu 23. 11, 20; *bless, praise a god* ICh 29. 10; of God or men, *bless* Gn 24. 1 IIS 13. 25 IR 8. 66 ICh 31. 8; also, apparently by an Hebraic euphemism, *curse* IR 21. 10, 13 Job 1. 5, 2. 9; (2) $\kappa\alpha\tau\epsilon\upsilon\epsilon\rho\gamma\epsilon\tau\acute{\epsilon}\omega$ (strengthened for $\epsilon\upsilon\epsilon\rho\gamma\epsilon\tau\acute{\epsilon}\omega$)—*show kindness to* Jos 14. 13. The לעבד is homologous to $\kappa\alpha\tau\epsilon\upsilon\lambda\omicron\gamma\acute{\epsilon}\omega$ in the Passive Voice—*bless, praise a god* Job 1. 21; of God and men, *bless, praise* Jud 5. 24. Its לעבד is homologous to $\epsilon\upsilon\lambda\omicron\gamma\acute{\epsilon}\omega$ in the Middle Voice—*bless* Gn 22. 18 Jes 55. 16; *bless, praise* Dt 29. 18. Finally, its verbal noun ברכה is homologous (1) to $\epsilon\upsilon\lambda\omicron\gamma\acute{\iota}\alpha$ —*praise, eulogy* Neh 9. 5; *blessing called down or bestowed* Gn 27. 12, 35–6; and (2) to $\epsilon\upsilon\epsilon\rho\gamma\epsilon\iota\alpha$, $-\epsilon\sigma\acute{\iota}\alpha$ —*a good deed, kindness* Jes 36. 16 (v. p. 229).

Now I am not happy about the euphemistic use of $\epsilon\upsilon\lambda\omicron\gamma\acute{\epsilon}\omega$ to

mean 'curse' in the Septuagint, especially as there is another verb which has a good claim to homology with קָרַךְ in IR 21. 13, that is, $\kappa\alpha\tau\eta\lambda\omicron\gamma\acute{\epsilon}\omega$ which means 'make of small account'. But this verb is supposed to be instead of $\kappa\alpha\tau\alpha\lambda\omicron\gamma\acute{\epsilon}\omega$, a form which we are told does not occur. Is it possible that it is an ancient form of $\kappa\alpha\tau\epsilon\upsilon\lambda\omicron\gamma\acute{\epsilon}\omega$, used several times by Herodotus? I am not sufficiently informed to be able to judge. Nevertheless, it is right to point out that on at least one other occasion the Septuagint gave what they believed to be a literal translation of the Hebrew text, when they rendered $\text{וְהָיָה לְךָ זֶה אֶתְּחַלֵּף}$ by $\gamma\lambda\omega\sigma\sigma\alpha\nu \mu\acute{\iota}\alpha\nu \chi\rho\upsilon\sigma\acute{o}\varsigma$ Jos 7. 21. In fact, זֶה there has nothing to do with 'tongue', but is the homologue of $\pi\lambda\acute{\iota}\nu\theta\omicron\varsigma$, *ingot*. In this homology, the letters dropped are π and ν ; whereas in $\pi\lambda\acute{\iota}\nu\theta\omicron\varsigma/\text{וְהָיָה}$, זֶה , the letters dropped are π and θ . In וְהָיָה , one of the five homologues of $\pi\lambda\acute{\iota}\nu\theta\epsilon\iota\omicron\nu$, ν and θ drop out; while in the others— וְהָיָה , וְהָיָה , וְהָיָה —only ν drops out. Cf. וְהָיָה Esr 10. 14, 18 Neh 13. 23 $\kappa\alpha\theta\acute{\iota}\zeta\omega$ *συνοικέω*.

As to וְהָיָה , it may be the וְהָיָה imperative of either וְהָיָה וְהָיָה /εὐλογέω, with \aleph instead of η —as in וְהָיָה Jes 63. 3, וְהָיָה IIS 3. 18, וְהָיָה Ps 76. 6, וְהָיָה IIC 20. 35—or of וְהָיָה וְהָיָה /προσκυνέω IIC 6. 13, as in Arabic, وَهَيَّاه . Accordingly, as Joseph drove by in the State ceremonial procession, the populace lined up along the way was bid by his forerunners or outriders to acclaim or kneel down, as a token of respect.

וְהָיָה is another interesting homology. וְהָיָה , וְהָיָה , and וְהָיָה are apparently indiscriminate spellings. Thus we find that וְהָיָה is a personal name: Gn 10. 29 ICh 1. 23; וְהָיָה is a geographical name: IR 9. 28, 10. 11, 22. 49 ICh 29. 4 IIC 8. 18, 9. 10; and וְהָיָה is an adjective: Jes 13. 12 Ps 45. 10 Job 22. 24, 28. 16. The homologue of this adjective is $\acute{\alpha}\pi\upsilon\rho\omicron\varsigma$ in at least one context, Job 22. 24; elsewhere it may be $\acute{\epsilon}\phi\theta\acute{o}\varsigma$. Another homologue of $\acute{\epsilon}\phi\theta\acute{o}\varsigma$ is וְהָיָה Dan 10. 5, while $\acute{\alpha}\pi\epsilon\phi\theta\omicron\varsigma$ is the homologue of וְהָיָה Jer 10. 9 and וְהָיָה IR 10. 18. Lastly, one of the many remarkable finds in my most exciting research is that each of the following three relevant Greek phrases had an identical twin in Hebrew: $\acute{\alpha}\pi\epsilon\phi\theta\omicron\varsigma \chi\rho\upsilon\sigma\acute{o}\varsigma$, *refined gold* וְהָיָה Jer 10. 9; $\acute{\alpha}\pi\upsilon\rho\omicron\varsigma \chi\rho\upsilon\sigma\acute{o}\varsigma$, *unsmelted gold* וְהָיָה Jes 13. 12; and $\acute{\epsilon}\phi\theta\acute{o}\varsigma \chi\rho\upsilon\sigma\acute{o}\varsigma$, *refined gold* וְהָיָה Cant 5. 11

אופו Dan 10. 5. A phrase identical with זהב מאופו is זהב מופו IR 10. 18, though מאופו might mean 'from *Ephesos*'.

According to the commentators and lexicographers, אופו in its different spellings is invariably a proper noun, and so is מופו; whereas פו is a noun and מופו a participle of the verb פו, on the scale הפעל, meaning 'be refined'.

The homology ζευκτός/חבש/סוגה shows (1) that when a Greek verb—e.g. ζεύγνυμι—bears several meanings, its Hebrew homologues tend to differ with the variation in meaning, (2) that Arabic is of great corroborative value, and (3) that an homology carries conviction when the various meanings of the two homologues concerned coincide. Thus, consider the following meanings of ζεύγνυμι: of riding horses, *harness*, *saddle*, and *bridle* חבש IR 13. 13; *bind fast* חבש Ez 24. 17 Jon 2. 6 [סוג Cant 7. 3]; *join together* in setting a fractured jaw חבש Ez 34. 4; *join in wedlock* חבש; *join issue at law* חבש Job 34. 17; ἐπιζεύγνυμι, *bind fast* חבש Ps 147. 3; *join to* חבש Ez 30. 21. Mark, on one hand, the close resemblance between סוג and زوج; and on the other hand, the appreciable difference between harnessing a mount, setting a fracture, and going to law—in all of which meanings ζεύγνυμι tallies exactly with חבש. (Cf. σκεπάζω חבש חבש Ez 16. 10, 24. 17 Job 28. 11, 40. 13; and c. p. 208.)

θετός חבש, etc., is a most interesting homology.

First, according to the Septuagint, חבשחבש means θρεπτή, 'adopted foundling', the initial ח being the definitive article. Apparently, in the days of the LXX, they knew the word חבש as meaning 'adopted'. But חבשחבש has since been interpreted as an alias of Esther, akin to חבש—interpreted as 'aromatic bush', 'myrtle'—where the ח is an integral letter of the word. In one case, therefore, the homologue would be θετός (θετή, 'adopted daughter'); while in the other, it would be ἡδύς, Doric ἄδύς, 'pleasant' smelling or 'pleasant' looking. Since Esther was an adopted as well as a comely maiden, the probability is that she was surnamed חבשחבש on both accounts.

Secondly, חבש is a homologue of θετός by the insertion of ח in the middle of the verb to facilitate pronunciation; cf. ἱστός/חבש. Otherwise, the relevant homologue of τίθημι would have been חבש, instead of חבשחבש Prv 19. 24, the ח being a terminal ח. This is corroborated by the Epic infinitive τιθέμεναι and the

homology *θέμα*/תָּמַם Gn 43. 23 Jes 45. 3 תָּמַם Dan 11. 43, the two Hebrew synonyms reflecting the Greek dialectal exchange of *θ* with *χ*. Pronunciation was facilitated in other homologues of *τίθημι* by a prosthetic *κ*, by resorting to the MIV *ל*, or by transliterating the verb in full. However, the difficulty in pronunciation is still experienced in תָּמַם, where only the Hebrew terminal *מ* is added to the root *תֵּם*; for in the formation of the תָּמַם־ל (תָּמַם־ל), both the *τ* and *θ* were used: Dan 2. 5 Est 4. 21, 5. 8. (Cf. *τίθημι*/תָּמַם ICh 21. 10, תָּמַם־ל IIS 24. 12.)

δοτός/תָּתַם is a doubly peculiar homology—in that morphologically, the Hebrew homologue corresponds to *θετός* as well as *δοτός*; while semantically, it is highly specialized to describe one of two grades in the Hebrew hierarchy—the Levites and the *Nethinim* properly so called—subordinate to the priests. For the priesthood in Israel was monopolized by Aaron and his descendants. He and his sons were ceremonially anointed and consecrated to minister to God, and accordingly constituted a strict caste somewhat segregated from the rest of the people (Ex 29. 1–37, 30. 30, 40. 12–15 ICh 23. 13). The priests were assisted in a limited way by their fellow tribesmen, the Levites, who formed a secondary and looser caste. The Levites were formally dedicated—תָּתַם, 'granted'—by the rest of the people to God, instead of the first-born Israelites; because he had consecrated unto himself all the first-born in Israel, both man and beast, when he excepted them from destruction in the plague inflicted on Egypt (Ex 12. 12, 13, 29 Nu 3. 6–13, 8. 6–19). Supplementary auxiliaries to the priests were dedicated—תָּתַם or תָּתַם־ל, 'granted'—by king David (Est 8. 17, 20). The descendants of these votaries set themselves up into a separate category, referred to by the Septuagint as *ἑθελῆς*, *Nadavim*, *Nathim*, or *of Nadavim*; but only once was their name translated (*οἱ δεδωμένοι* ICh 9. 2). However, תָּתַם in Dt 28. 31, and תָּתַם־ל in the next verse, mean simply 'granted, given, given away', and are obviously so rendered by the Septuagint.

ἐγκρατής/תָּנַם: Any person, man or woman, might make the vow of a Nazarene, a 'self-disciplined' man, whereby he bound himself for a certain period to grow his forelock, to refrain from shaving his head, to keep away from the dead, and to abstain from any product of the vine. He would thus become tempora-

rily 'devoted to the Lord'. At the end of that period—apart from unleavened bread, cakes, and libations—he would bring four sacrifices: a burnt offering, another offering for purification and a payment offering—presumably representing the payment of a ransom or conscience-debt felt by the Nazarene to be due to the Deity. In addition, he would shave his forelock and place the luxuriant crop on the fire beneath the payment offering (Nu 6. 2-21). The whole undertaking, more particularly the sacrifice of his own hair, was a personal votive gift given of himself, probably as a symbol of self-sacrifice. Similarly, the Greeks used to begin their sacrificial rites by cutting off a wisp of hair from the victim's forehead and casting it into the fire (*Odyss.* 3. 446). And Euripides significantly refers to the sacrificer's own hair: δάκρυα τ' ἔδωκα καὶ κόμης ἀπηρξάμην (*Electra* 91). Again: κόμης ἀπαρχὰς καὶ χροὺς φέρουσ' ἐμὰς (*Orestes* 96).

The homologies involved in this rite are: $\Pi\Lambda\zeta$ καταξυράω, *shave close*; $\Pi\Xi\zeta$ ἑῷμα, *victim, sacrifice*; $\Sigma\zeta$ ἀσταφίς, δασ-, σ-, *dry grapes, raisins*; $\chi\alpha\theta\alpha\rho\iota\zeta\omega$, *cleanse, purify*; $\chi\alpha\theta\alpha\rho\iota\sigma\mu\acute{o}\nu$ (sc. *ἱερόν*), *purificatory offering*; $\Pi\Lambda\pi$ κόλλυξ, *roll or loaf of coarse bread*; $\Pi\chi\zeta$ δάξ, δαγός, *grape, generally, berry*; $\Sigma\chi\zeta$ δίδωμι, *of things, dry, parched*; $\chi\alpha\theta\alpha\rho\iota\zeta\omega$, *cleanse, purify*; $\Pi\lambda$ ἁλός, *smooth, metaph. soft*; $\Pi\chi\zeta$ ἀνάθεμα, -θήμα, *anything dedicated*; $\Pi\chi\zeta$ μῆλα, *barley-cake, distinguished from ἄπτος [wheaten bread]*; $\chi\alpha\theta\alpha\rho\iota\zeta\omega$, *offer to the gods*; $\chi\alpha\theta\alpha\rho\iota\zeta\omega$, *votive gift or offering to a god*; $\chi\alpha\theta\alpha\rho\iota\zeta\omega$; $\chi\alpha\theta\alpha\rho\iota\zeta\omega$, *present, offer*; and/or $\epsilon\gamma\kappa\rho\alpha\tau\epsilon\upsilon\omicron\mu\alpha\iota$, *exercise self-control* Nu 6. 12; and/or $\epsilon\chi\omicron\mu\alpha\iota$, *vow or promise to do*; $\chi\alpha\theta\alpha\rho\iota\zeta\omega$, *keep oneself from, refrain oneself*; $\chi\alpha\theta\alpha\rho\iota\zeta\omega$: *restrain himself from* Ib 6. 3; $\chi\alpha\theta\alpha\rho\iota\zeta\omega$, *master of oneself, self-controlled, self-disciplined*; and/or $\epsilon\chi\alpha\tau\omicron\varsigma$, *rowed, dedicated*; $\chi\alpha\theta\alpha\rho\iota\zeta\omega$, *drink-offering*; $\chi\alpha\theta\alpha\rho\iota\zeta\omega$ ἐκπύρωσις, *calcination*; $\chi\alpha\theta\alpha\rho\iota\zeta\omega$ ἀπειλέω, *promise* Lev 27. 2 Nu 6. 2; $\chi\alpha\theta\alpha\rho\iota\zeta\omega$ προκεκμημένος, *forelock of a horse, frontal tuft*; $\chi\alpha\theta\alpha\rho\iota\zeta\omega$ ἁγιάζω, *hallow, make sacred, sanctify* (W); $\chi\alpha\theta\alpha\rho\iota\zeta\omega$ ἅγιος, *devoted to the gods; in good sense, sacred, holy*; $\chi\alpha\theta\alpha\rho\iota\zeta\omega$ καθιερεύω, *sacrifice, offer*; $\chi\alpha\theta\alpha\rho\iota\zeta\omega$ ἱερεῖον, Ionic ἱερῆιον, *victim, animal for sacrifice, ἱερεύουσ' ἱερῆιον* Od. 14. 94; $\chi\alpha\theta\alpha\rho\iota\zeta\omega$ πρόσθιος, *front*; $\chi\alpha\theta\alpha\rho\iota\zeta\omega$ φρυκτός, *roasted, fried*; $\chi\alpha\theta\alpha\rho\iota\zeta\omega$ ἔθειρα, *hair, poetic noun*; $\chi\α\theta\alpha\rho\iota\zeta\omega$ θύημα, θυήλημα, in pl., *sacrificial offering*; θύλημα, *that which is offered, mostly in pl., θυλήματα, cakes, incense, etc.*; $\chi\alpha\theta\alpha\rho\iota\zeta\omega$ τέλος, *payment; pl. services or offerings due to*

the gods; $\square\psi\alpha$ /ἀθέτημα, *breach of faith, transgression*; $\eta\lambda\phi$ /οἶνη, old name for *the vine*; $\upsilon\eta\nu$, $\upsilon\acute{o}\nu$, any climbing plant with tendrils, esp. *grape-vine* (IIR 4. 39); $\gamma\mu\pi$ /ζύμωσις, *fermentation*; $\eta\iota\omega$ /οἶνός, *a wild pigeon*, of the colour οἶνωπός, *the rock-dove*, *Columba livia*; $\eta\iota\omega$ /οἶνος, *wine*; $\epsilon\omega\pi$ /οινόπη, a kind of *grape-vine*; $\epsilon\omega\mu$ /μέθυ, *wine*; $\sigma\iota\kappa\epsilon\pi\alpha$, *fermented liquor, strong drink*; $\eta\sigma\epsilon\gamma$ /στάλαγμα, *that which drops, a drop*; $\epsilon\gamma\tau$ /τὸ ξυρόν, *razor*; $\epsilon\tau\gamma$ /τρυγών, *turtle-dove*.

Thus both the rite and its nomenclature are Hellenic, though the institution of the Nazirate seems to be purely Hebraic. It will have been noticed that $\eta\iota\omega$ has three homologues to cope with, and $\epsilon\omega\mu$ two: one, $\epsilon\acute{\upsilon}\kappa\tau\acute{o}\varsigma$, a verbal adjective, homologizing with $\eta\iota\omega$ like $\mu\iota\sigma\theta\omega\tau\acute{o}\varsigma$ with $\epsilon\omega\mu$; the other, $\epsilon\gamma\kappa\rho\alpha\tau\acute{\eta}\varsigma$, a noun, homologizing with $\eta\iota\omega$ like $\mu\iota\sigma\theta\omega\tau\acute{o}\varsigma$, a Subst., with $\epsilon\omega\mu$.

IX. PROPER NOUNS

XLVII. Some Hebrew proper nouns resemble Greek proper nouns, others have Greek verbs, adjectives and common nouns as homologues; while some Greek proper nouns have Hebrew common nouns as homologues.

חִידוֹנֵי	Ἰδωνεύς	دايد	Ἰδης	Ὀμηρος	Ὀμηρος
אֵי	"	אֵי	ἀγαπητός	"	"
חִידוֹ	"	חִידוֹ	"	חִידוֹ	ἀστήρ (ὁ τὰς
חִידוֹ	εὐήλιος	חִידוֹ	ἡ καλλίφω-	חִידוֹ	Ἡρόδοίτας), the
חִידוֹ	εὐρημα	חִידוֹ	νος	חִידוֹ	planet Venus
חִידוֹ	εὐρεμα	חִידוֹ	Διὸς ἀτήρ	חִידוֹ	Ἀπόλλων
חִידוֹ	εὐήλιος	חִידוֹ	Ἰδης	חִידוֹ	όουις, -νίκινος
חִידוֹ	εὐήλιος	חִידוֹ	Ἰδου	חִידוֹ	Σκύθης
חִידוֹ	ξανθός	חִידוֹ	οἰκῆτωρ	חִידוֹ	"
חִידוֹ	Ἰδωνίς	חִידוֹ	Ὀμηρος	חִידוֹ	"
חִידוֹ	Ἡραί, Ἐρινύες	חִידוֹ	Διὸς, Παιάν	חִידוֹ	Σκυθῶν
חִידוֹ	Ἥρας	חִידוֹ	Δίοπαν, Διὸς	חִידוֹ	"
חִידוֹ	θεός	חִידוֹ	Διογενῆς	חִידוֹ	ἱεραύτης
חִידוֹ	"	חִידוֹ	"	חִידוֹ	"
חִידוֹ	"	חִידוֹ	εὐδωνος	חִידוֹ	ἱπολεμαῖος
חִידוֹ	Ἡέλιος	חִידוֹ	ἡέθεος θεοῦ	חִידוֹ	"
חִידוֹ	Ἱπερίων	חִידוֹ	Ὀρθώσιος, ἴσος	חִידוֹ	κίσα
חִידוֹ	Ἡμμων	חִידוֹ	Σκύθης	חִידוֹ	κυρία
חִידוֹ	Ἡθήνη	חִידוֹ	Σκυθῶν	חִידוֹ	Ἡθῆνη Ἰδης
חִידוֹ	ἀστήρ	חִידוֹ	μορία	חִידוֹ	"
חִידוֹ	ὁ τὰς Ἡρόδοίτας,	חִידוֹ	"	חִידוֹ	ἐόρβος θεοῦ
חִידוֹ	the planet Venus;	חִידוֹ	πάμμεγας	חִידוֹ	"
חִידוֹ	cf. Jer 7. 18)	חִידוֹ	Νέλιος	חִידוֹ	"
חִידוֹ	" δρῦς, ξύλον,	חִידוֹ	"	חִידוֹ	"
חִידוֹ	ἀσκηρά	חִידוֹ	"	חִידוֹ	"
חִידוֹ	Διὸς, Παιάν	חִידוֹ	Ἥρας	חִידוֹ	σκύμνος
חִידוֹ	πολυόμματος	חִידוֹ	Ἰδης	חִידוֹ	"
חִידוֹ	φύλαξ	חִידוֹ	"	חִידוֹ	"
חִידוֹ	ἥλιος, ἥελιος,	חִידוֹ	Ἡθήνη (Θαράω,	חִידוֹ	"
חִידוֹ	ἀβέλιος, πόσις, βέλα	חִידוֹ	οὐς) Ὀρθῶν	חִידוֹ	Ζήν
חִידוֹ	πόσις	חִידוֹ	Ἰδης	חִידוֹ	"

אָחִי have with 'brother'; that, in fact, אָבִי and אָחִי, אָבִי and אָחִי were interchangeable; that the vocalization of אָבִי was immaterial; and that neither אָבִי nor אָחִי necessarily referred to the deity. The fact that אָבִי is the same as אָבִי־עֶלְיוֹן, and אָחִי as אָחִי־אֱלֹהִים, was both challenging and helpful.

Now some of the words which follow אָבִי and אָחִי, such as נֶעֱמַם and שָׁלוֹם, are common nouns the respective homologues of which were known to me. I had also discovered the homologue of יִתְרֹן. It suddenly struck me that אָבִי in אָבִי־עֶלְיוֹן resembled εὐ as pronounced in modern Greek; and, on immediate trial, found them to be identical: אָבִי־עֶלְיוֹן εὐροος, אָבִי־עֶלְיוֹן εὐλάτος, אָבִי־עֶלְיוֹן εὐγάλεος. This provided the key to nearly all the names beginning with אָבִי and אָחִי; and it was not long before I realized that these prefixes were also equivalent to ἀγα-, and that ἀγα- was also equivalent to אָחִי and אָבִי. Much later I accidentally noticed that εὐδομος was Boeotian for εὐδομος (*serenish*), and that εὐλαρεα was a variant of εὐλαρεα (*τά: reins*).

What paved the way to the resolution of the difficulty presented by the third group for although it contained several words, there was, as I discovered later, only one difficulty; cf. Gn 41: 26) was the interpretation of another series of kindred enigmas, not less baffling because some of them had been passed over by the exegetes who took them to be simple words of obvious meanings. They are: מַרְיָב בַּעַל, יִרְבֵּעַל, יִרְבֵּעַל, מַרְיָב בַּעַל, מַרְיָב בַּעַל, מַרְיָב בַּעַל.

For my part, I could see no reason why, of all the idols, Baal should have been singled out for *shame*. And even if Baal was actually identified with 'shame', I found it utterly unacceptable that Gideon and the sons of both King Saul and Prince Jonathan should have been referred to by ignominious aliases. Nor did the plausible explanation for naming Gideon יִרְבֵּעַל commend itself to me, seeing that מַרְיָב בַּעַל and מַרְיָב בַּעַל were alternatives to מַרְיָב בַּעַל. Lastly, Simonis's opinion, quoted by Gesenius, that מַרְיָב בַּעַל is a contraction from מַרְיָב בַּעַל, 'exterminating the idol', did not impress me, any more than the *Lexicon's* interpretation of מַרְיָב בַּעַל: 'Baal is (our, my, his) advocate (?)'... but G. B. Gray thinks מַרְיָב בַּעַל orig. form = *hero of Baal*'. In the circumstances, I felt that not only בַּעַל, but also the prefixes to it and to בַּעַל, demanded fresh investigation.

This led me to the discovery that the homologue of לעב , the Phoenician sun-god, was $\alpha\beta\acute{\epsilon}\lambda\iota\omicron\varsigma$, Cretan for $\acute{\epsilon}\lambda\iota\omicron\varsigma$; that its homonym, meaning 'husband', had $\pi\acute{o}\varsigma\iota\varsigma$ for homologue; and that $\pi\acute{o}\varsigma\iota\varsigma$ was also one of the homologues of לעב . For at the time of Gideon and Saul, the connection between לעב and $\acute{\epsilon}\lambda\iota\omicron\varsigma$ had long been forgotten, and people thought of לעב merely as a spouse (cf. Hos 2. 18, 19). But at that time, the connection of לעב (husband) with $\pi\acute{o}\varsigma\iota\varsigma$ had also been completely forgotten; hence, the alternative appellation, of Baal being לעב (the other homologue of $\pi\acute{o}\varsigma\iota\varsigma$). Incidentally, the other homologues of לעב are the synonyms, $\alpha\lambda\beta\acute{\omega}\varsigma$, $\alpha\lambda\chi\acute{\upsilon}\rho\eta$.

The key to the riddle of the various prefixes to לעב , לעב , לעב , and לעב is to be found in $\text{לעב} \text{לעב} \text{לעב}$ —where the homologue of לעב is $\acute{\epsilon}\lambda\beta\epsilon\omicron\varsigma$ rather than $\alpha\beta\epsilon\omicron\varsigma$ —and the hyphenated $\text{לעב} \text{לעב}$ being in contiguity with $\text{לעב} \text{לעב}$ (Ez 30. 17). For it is $\acute{\epsilon}\lambda\beta\epsilon\omicron\varsigma$ and its synonyms, $\epsilon\lambda\beta\eta$ and $\mu\epsilon\lambda\beta\alpha\varsigma$, which are the homologues of the other prefixes—except לעב , לעב , and לעב , the homologues of $\alpha\beta\epsilon\omicron\iota$. Strangely enough, it was when I formed the view that the prefix לעב was the homologue of $\alpha\beta\epsilon\omicron\iota$ —so that $\text{לעב} \text{לעב} \text{לעב}$ meant 'a follower of Baal'—that I appreciated the fundamental function of $\text{לעב} \text{לעב} \text{לעב}$ in my investigation, and realized that I stood on the threshold of a massive discovery.

Yet one more series of comparisons with other biblical homologues, to establish the fivefold meaning of לעב . An obvious homologue is $\theta\epsilon\acute{o}\varsigma$, where the θ drops out through apheresis, as in $\theta\epsilon\pi\alpha\pi\epsilon\lambda\alpha/\text{לעב} \text{לעב}$; while the terminal σ turns dialectally into ς which, in turn, also dialectally alters to ι . Another equally valid homologue is $\acute{\epsilon}\lambda\iota\omicron\varsigma$, e.g. $\text{לעב} \text{לעב}$ $\acute{\epsilon}\lambda\iota\omicron\varsigma$ $\text{לעב} \text{לעב}$, where the gutturals— לעב and the *spiritus asper*—interchange, the π drops out as in $\acute{\epsilon}\rho\pi\epsilon\tau\acute{o}\rho$ $\text{לעב} \text{לעב}$ and $\acute{\epsilon}\pi\epsilon\tau\acute{\alpha}\rho$ and ς changes to ι . A third is $\epsilon\lambda\eta$; a fourth $\epsilon\lambda\epsilon\varsigma$. Finally, $\pi\acute{o}\lambda\iota\varsigma$, because sometimes לעב is short for לעב , and once alternates with לעב . Incidentally, לעב has two other homologues: $\pi\acute{o}\lambda\iota\varsigma$, e.g. $\text{לעב} \text{לעב}$; and $\pi\acute{o}\lambda\iota\tau\eta\varsigma$, e.g. $\text{לעב} \text{לעב}$.

Several proper nouns have more than one possible homologue, because of the close similarity between all the structures concerned without their prefixes, e.g. $\text{לעב} \text{לעב}$ is likely to homologize with $\epsilon\tilde{\upsilon}\delta\omega\pi\omicron\varsigma$, on the basis of the homology $\delta\acute{o}\varsigma\iota\varsigma$ $\text{לעב} \text{לעב}$; with $\epsilon\tilde{\upsilon}\theta\acute{\omega}\rho\eta\varsigma$, on the basis of the homology $\theta\acute{\omega}\rho\alpha\varsigma$ $\text{לעב} \text{לעב}$; with

εὐπους, on the basis of the homology *πούς*/אָשׁוּר. Another example is אורִיאֵל.

On the other hand, there are different nouns which have the same possible homologue or homologues—e.g. אֱלִיָּאֵל and אֲבִי-עֵלְבֹן—because they refer to the same person. This pair of nouns confirms the accuracy of the inference that אֵל is the homologue of *ἥλιος*, drawn from the homology אֵל עֵלְיִן *Ἡέλιος Ὑπερίων*. At the same time אֲבִי-עֵלְבֹן illustrates the interchange of א and י. A different example is: אֵלְדֵּעַ, אֵלִידֵּעַ, and אֵלִידֵּעַ בְּעִידֵּעַ homologizing with: *πολυειδήμων, ἡλιοειδής* or *Ἡλιόδης*. First, אֵלִידֵּעַ and אֵלִידֵּעַ בְּעִידֵּעַ refer to the same person: the dilemma here being, whether אֵלִידֵּעַ is the homologue of *πολύς* or—like אֵלִידֵּעַ—that of *ἥλιος, ἡέλιος*. Then, אֵלְדֵּעַ and אֵלִידֵּעַ are very similar; so that it is not unreasonable to assume that they have the same homologue. After due consideration, however, I judged the claims of *Ἡλιόδης* to be of secondary rank.

אֵלִידֵּעַ in Dt 32. 4, 18, 37 is the homologue of *θεός*; but אֵלִידֵּעַ is synonymous with אֵלִידֵּעַ, both being homologous with *εἶρη, ἡδέως, εὐδία*. However, אֵלִידֵּעַ belongs to a series of proper nouns compounded of two nouns which change with each other not cases but only places—e.g. אֵלִידֵּעַ and אֵלִידֵּעַ, אֵלִידֵּעַ or אֵלִידֵּעַ and אֵלִידֵּעַ, אֵלִידֵּעַ and אֵלִידֵּעַ, אֵלִידֵּעַ and אֵלִידֵּעַ, אֵלִידֵּעַ and אֵלִידֵּעַ—which repay special scrutiny.

These names illustrate the pattern or principle of the prefix-suffix phenomenon; and the key to the series is the last pair, because it illustrates that phenomenon to perfection. Thus, אֵלִידֵּעַ and אֵלִידֵּעַ are synonyms, both meaning *εἶρη, Πλούσιος*. This is confirmed by another pair, אֵלִידֵּעַ (IS 11. 3) and אֵלִידֵּעַ (Ich 3. 5), which refers to the same person—Bathsheba's father. Now apart from this proper noun, אֵלִידֵּעַ has several homologues, e.g. *δῆμος* and *γάμος* (Gn 19. 38); so that אֵלִידֵּעַ might mean *πολύδῆμος* or *πολύγάμος*. But neither homologue is suitable: *populous* is an adjective which applies to a place, while *often married* refers to what a mature adult has been or become, and not to a newly born babe. On the other hand, 'my god is people' does not make sense; still less does 'my god is unlawful wedlock'. But the true homologue of אֵלִידֵּעַ in this

compound is γαμέτης, the synonym of πόσις—בִּשְׁת—*the alternative name of Baal*. Accordingly, אֱלִיעֶם *seems to mean Baal's present*. As a matter of fact, judging by אֱלִיעֶם יְהוֹשֻׁעַ, it actually means 'Baal's young man/gift'; and so does אֱלִיעֶם. Similarly, אֱלִיעֶם and אֱלִיעֶם mean one and the same thing.

Here the Septuagint comes to our assistance in a big way. To begin with, who in his senses would have equated יָשָׁב בְּשֵׁבֶת in IIS 23. 8, with יָשָׁבֵם in ICh 11. 11? Yet this strangest of equations is testified to by the Scriptures, without any explanation for it from the *Lexicon*. Fortunately, the Septuagint reads otherwise: יָשָׁב בְּשֵׁבֶת is substituted by 'Ιεσσοθέ in the Greek version, and by 'Ιεσβαδά in the Lucian; while יָשָׁבֵם is 'Ιεσβαδά in the former. Mark, incidentally, the consonant vowel metathesis in 'Ιεσσοθέ 'Ιεσσοθέθ, 'Ιεσβαδά — βαδά — βαδά.

Gesenius states: 'יָשָׁב בְּשֵׁבֶת' ('dwelling tranquilly' ['sitting on the seat']) . . . in the parallel passages יָשָׁבֵם; and 'Yashov'am, like יָשָׁבֵם ('to whom the people turn') . . . On the other hand, the *Lexicon* simply records the different versions, except that it omits to note the significant substitution of ὁ βαδάθ for יָשָׁבֵם, which it states ought to read ὁ βαδάθ and of 'Ιεσβαδά for יָשָׁבֵם. However, my theory reconciles all these versions by proving that the differences between them are purely philological: 'Ιεσσοθέθ 'Ιεσβαδά אֱלִיעֶם אֱלִיעֶם.

Thus: יָשָׁב בְּשֵׁבֶת is literally ἡθεος ποσις אֱלִיעֶם, 'Ιεσσοθέ)—יָשָׁב homologizing with the genitive of ἡθεος, ἡθεου, the υ turning into ב—and יָשָׁבֵם ἡθεος γαμέτου. Moreover, πόσις stands for בַּעַל, as does עֶם for γαμέτης. Again, the syllable δα in 'Ιεσβαδά has undergone consonant vowel metathesis from εδ, while δ has replaced λ dialectally from ελ; so that in the result the word actually reads 'Ιεσβαδά. As for יָשָׁבֵם, as usual, the word is accurately recorded; and, as is almost invariably the case, the purported correction by the *Lexicon* is presumptuous. Now יָשָׁבֵם in IIS 23. 8 changes—hitherto unaccountably—to יָשָׁבֵם in ICh 11. 11. As a matter of fact, this is simply because יָשָׁבֵם exemplifies the prefix-suffix phenomenon, its homologue being ἡγαμονίδης (the prefix ἡ exchanging with the suffix -δης) or—as the Septuagint has it in ICh 11. 11—ἡθεος

Ἀγαμέμν. Incidentally, mark how the הָלֶם (o) was recorded as קָמַץ (a) in the LXX, and as סָגוּל in בִּשְׁתִּי/בִּשְׁתִּי קָמַץ.

There can, therefore, be no doubt that—as a method of philological research—the technique adopted throughout this work is in itself absolutely correct; although, of course, it cannot be guaranteed that its application has always been successful. Mistakes will humanly occur here and there, but they would not affect the validity of my theory or the extent of its success.

Another series of compound proper nouns—this time made up of subject and verb—follows the same pattern, e.g. יְהוֹנָתָן or יוֹנָתָן and נְחֻמְיָה or נְחֻמִּיהוּ, יְהוֹחָנָן or יוֹחָנָן and הַנְּבִיָּה or הַנְּבִיָּהוּ, יְהוֹדָד or יוֹדָד and לְדָבִיָּה or לְדָבִיָּהוּ. In fact, the homologue of יוֹדָד and יוֹנָתָן is Διόδωτος or Διόσδοτος, and that of יוֹחָנָן Διογένης. Indeed, it is יְהוֹדָד or יוֹדָד and צְדָקָה or צְדָקָהוּ which point to the true construction of these compounds; for צְדָקָה is צְדָקָה and not צְדָקָה—so that the compound is really composed of two nouns and has for homologue Ζεὺς δίκη ἐστὶ Ζεὺς ἡ ἀλήθεια *Zeus is Truth*.

Lastly, εἰσπράξις = εἰσπραξιότης, *of far extended might, mighty*. Therefore, the homology εἰσπράξις יִשְׂרָאֵל is corroborated by the context: Gn 49, 3), a rare phenomenon for a proper noun. But a unique phenomenon occurs in Prv 30, 1, where two proper-noun homologies corroborate each other, viz. ἀγύρτης Ἰῶν and λέκτης Ἰῶ. No doubt, they are pseudonyms assumed by the מַסְכֵּה (pater) concerned and his father. According to the *Lexicon*, Ἰῶ is 'perh. hireling, Ar. أَجِير, Aram. אַגְיָר . . . others gatherer, fr. יָאָר'. It so happens that ἀγύρτης means properly *collector*, esp. *begging priest* (sākir), and derives from ἀγείρω, the homologue of יָאָר.

The following are some relevant components:

שָׁמַר, פִּי, פִּי, כַּפִּי, חֲסִיד, חֲסִיד, חֲסִיד;

γαργέτης, גָּרְס, גָּרְס;

δοῦλος: דָּוָד;

εἰקה: אֵיךְ, אֵיךְ, אֵיךְ, אֵיךְ, אֵיךְ, אֵיךְ, אֵיךְ, אֵיךְ, אֵיךְ, אֵיךְ;
קָלָה, קָלָה, קָלָה, קָלָה;

Ζεὺς: יְהוָה, יְהוָה, יְהוָה, יְהוָה, יְהוָה;

εἰσπράξις, εἰσπράξις: אֵיךְ, אֵיךְ, אֵיךְ, אֵיךְ;

רָעָן, צָרַפֶּת, צִידֹן, צֶר, פֶּתַח, פֹּזֵז, פֶּדֶן אֲרָם, עֵזָה, סָפֶרֶד, נַחַל מִצְרַיִם, תְּרַשִּׁישׁ, שֶׁרָן, שֶׁלָּה, שִׁיחֹר, שֹׁנִיר, קָאן.

Four cities have not as yet been definitely identified and located, namely: מַעֲכָה, מֵשָׁא, סָפֶרֶד, and תְּרַשִּׁישׁ. Therefore, they present a challenge to my theory, which I readily pick up.

The word מֵשָׁא is a homologue of *mesetor*, and is therefore Hellenic. It occurs once only, in Gn 10. 30, where it is said that the descendants of שֵׁטֶן Σαύτης settled all over the land stretching from מֵשָׁא to the Scythian mountains. שֵׁטֶן has a distinctly Arabic ring, so that the area indicated most probably lies between the Red and Arabian Seas. This was known as עֲרָבָה Dt 1. 1. 2. 6. the homologue of *erēbia*, a solitude, desert, wilderness—and its inhabitants were called עֲרָבִים IR 10. 15 or עֲרַבִּים Ib 17. 4. 5. The single desert-dweller was called עֲרַבִּי, עֲרַבִּי or עֲרַבִּי. Words homologizing with *erēbiakós* and *erēbiakós*—أعرابي or عربي.

Now there must have been several *mesetors* in that part of the world—such as the one presided over by Jethro—and the fact that the one referred to here was singled out as a landmark goes to show that it was a famous one, most probably مَكَّة. For the antiquity and sanctity of this city go very far back, and it has occupied a central position from time immemorial. Indeed, since its worship was Apollonic, it must have been founded during the occupation and overlordship of the Greeks in that region. Thus the كَعْبَة, the sacred stone in مَكَّة, is cubic in shape and, therefore, كَعْبَة is a homologue of κύβος. Dice are also called in Arabic كَعْب. Moreover, the pilgrims go round that rock seven times in ritual procession, and seven is the Apollonic figure *par excellence*. It is also significant that the heights overlooking Mecca are called عَرَفَات *erēfat*, *erēfat* = *erēfat* (right) pl., *erēfāt* (holiness), i.e. his temple.

As to the pronunciation of مَكَّة, ك is pronounced ك by the peasants in Israel. I recall an occasion when the خُذَر of Lifta—a village near Jerusalem on the highway to Jaffa—reproved his young son for having eaten two generous portions of cake meant by my grandmother for both of them, exclaiming: كَكَّة كَكَّة (كَكَّة كَكَّة) تَوْتِيلَة تَبِيلَة.

Thus one word in the Bible, rightly interpreted, brings out

into the light a whole epoch which has for so long lain in oblivion. Another such word is ספרד, which also occurs once, that is, in the penultimate verse of the moncapitular book of Obadiah. Here it is:

וְגֵלָה הַסֵּלֶסְטֶה לְבְנֵי יִשְׂרָאֵל אֲשֶׁר־כְּנָעִים עַד־צִרְפָּת וְגֵלָה יְרוּשָׁלַם אֲשֶׁר
בְּסַפְרָד, יָרְשׁוּ אֶת עָרֵי הַגִּבּוֹר.

It appears that there were two Hebrew commercial colonies in Greece; one in צרפת, composed mainly of Israelitish expatriates: the other in ספרד, composed mainly of Judeans. In my opinion, ספרד is Σπάρτη and צרפת Θεράπτη. It will be recalled that the name צרפת was borne by a Phoenician city (IR 17. 9, 10) which is now known as سَرَفْت. This word resembles Θεράπτης, the genitive of Θεράππη, even as closely as does צרפת: in one the σ changes dialectally into δ, and in the other into ת. It is significant that the Continental צרפת was described as צרפת לְצִידוֹן, to distinguish it from another צרפת, presumably the one in Greece—just as שִׁילָה was described in Jos 21. 2 and 22. 9 as מִשְׁלָה בְּאֶרֶץ־בּוֹעַן and בְּשִׁלָּה בְּאֶרֶץ בּוֹעַן, presumably to distinguish it from another shrine of the same name elsewhere, that on the island of Delos.

Obviously, כְּנָעִים means *merchants*, as in Prov 31. 24; and the respective homologues of גֵּלָה and גֵּל are ἔλεος and ὄχλος. There is no record or tradition that these multitudes of exiles ever returned to the land of their fathers. They certainly did not inherit any part of it. What has happened to them? In fact, both גֵּלָה and גֵּל bear an uncanny resemblance to Ἑλλῶς and Ἑλλώτης. Were the *Helots*, then, Hebrews? Let us examine the evidence, for there is strong circumstantial evidence from Hebrew history, which has never been considered because nobody has ever asked this question before.

To begin with, the Greek annals are scanty and obscure, so much so that even the identity of the *Helots* has not been definitely determined. Fortunately, the approximate date of the *Helot* civil war is known and placed *circa* 650 B.C., a generation or so after another war had raged at some distance away, which may well have caused it. I refer to the Assyrian conquest of the kingdom of Israel and the captivity of its inhabitants, a large number of whom must have been bought by Phoenician camp-followers who found a ready market for them in Greece.

'What are you to me, O Tyre and Sidon and all the regions of Philistia? . . . for you have taken my silver and my gold and carried off my desirable objects into your halls. You have sold the people of Judah and Jerusalem to the Greeks, in order to remove them far beyond their own frontiers.' Joel 4. 4-6

Indeed, *Δῆος*, the name of a slave, may well be 'David', and I am informed by Professor Cyrus H. Gordon, of New York and Brandeis Universities, that he has it on the authority of Ze'ev Ben-Shlomo in Israel, that serfs in Linear B tablets often have Semitic names. No doubt, many were redeemed by their prosperous brethren who had settled in Greece; but, generally speaking, the sight of thousands of their compatriots crowding the slave markets, the kingdom of Israel completely destroyed and that of Judea considerably weakened, must have humiliated the Hebrews in Greece, who were now condemned to permanent isolation in a strange land. Their helplessness could not but sorely tempt their native neighbours who had witnessed the yearly celebration of the Exodus. Did they resist the temptation of imitating the Egyptians, or did they yield to it? And in the bloody strife that followed, were the Hebrews once more subjugated? I am afraid this actually happened, and what used to be merely a commercial rivalry became a chronic friction between Hebrews, Greeks, and Phoenicians. This bitter enmity continued for centuries all along the Mediterranean shores, now and again flaring up in bloody feuds, under one pretext or another.

The irony of it is that the Israelites had suffered in Egypt because they were Greeks, and here is the philological evidence—again, one word. When Joseph was raised from the status of prisoner to that of prince and regent, Pharaoh gave him the title of *חֹפֶה הַחֵץ*, *δαμόφύλος*—*day-eating*: hence, *inspired*. It was a Greek Pharaoh who ruled Egypt through native officials; not a Continental Asiatic Greek, but a Greek from one of the imperial Isles of Crete or Cyprus. Then the Egyptians revolted and expelled the Greeks, with disastrous consequences to the Hebrews: 'There arose a new king in Egypt who knew not Joseph.'

מַעֲכָה is the homologue of *μάχης* (IIS 3. 3 ICh 11. 43, 27. 16) as well as *μαρτεῖον* (IIS 20. 14-15). (Note the similarity between these homologies and *חֹפֶה הַחֵץ מַעֲכָה*, *Νῆμα μαρτεῖον*.) The king of *מַעֲכָה* is mentioned in connexion with the war between Ammon and Israel (IIS 10. 1-19 ICh 19. 1-19), when

the neighbours of the Ammonites came to their assistance. They were three Aramite peoples: אַרַם נְהָרִים, אַרַם צוּבָא, and אַרַם מַעֲכָה. Now since מַעֲכָה is synonymous with מַעֲכָה, and מַעֲכָה happens to be the principal *μαντεῖον* in the region, the context seems to indicate that the king of מַעֲכָה was the ruler of that shrine. But one has to be careful not to jump to conclusions, as one risks doing when dealing with proper nouns.

Lastly, תַּרְשִׁישׁ. This word first occurs in the fourth verse of the tenth chapter of Genesis, a chapter which gives a geo-ethnic survey of the ancient *οἰκουμένη* (יְקוּם). There תַּרְשִׁישׁ stands in a purely Greek setting, together with four other names of undoubted Hellenic stamp, i.e.: יוֹן/*Iων*, אֱלִישָׁה/*Ελλάς*, כְּתִיִּים/*Κρητικοί*, and דַּדְּנִים/*Δαρδανοί*. It turns up again in the Book of Esther, as the name of one of the king's advisers. Once at least, in IR 22. 49, (perhaps also in Jes 2. 16) תַּרְשִׁישׁ seems to describe a type of ship equipped with a bank or banks of oarsmen. It is then the homologue of *ταρσός*. In Ez 10. 9 and Cant 5. 14—among other texts—it is the homologue of *Θρακίας* (sc. *λίθος*), the synonym of *Θρήϊσσα λίθος*, Thracian stone said to take fire in water. Otherwise, תַּרְשִׁישׁ refers to a thriving port in the Mediterranean, whose commerce ruled the waves—for which Jonah's ill-fated ship was bound—and to *another one lying east of Suez*.

It is quite astounding that the authorities not merely doubt the latter's existence but positively deny it. This is what Gesenius states s.v. תַּרְשִׁישׁ:

'Compare my Comment. on Isaiah 23: 1, אֲנִיָּה תַּרְשִׁישׁ *ships of Tarshish*, partly properly so called, the Tyrian ships sent to Tartessus [in Spain], or returning thence, Isa 23: 14; 60: 9; partly used as a general term for large ships of burden, although going into other countries, Isa 2: 16; Ps 48: 8; and so, 1 Ki 10: 22 (compare 9: 28); 22: 49; used of the ships going to Ophir; although the author of the Chronicles seems either not to know, or acknowledge the usage of language; see 2 Ch 9: 21; 20: 36, 37; compare my *Gesch. d. Heb. Spr.* p. 42.'

Here Gesenius does not impugn the accuracy of the copyists, but questions the knowledge and challenges the integrity of the very author of the Chronicles. He might be forgiven the arrogance of thinking that he knew better than that author, but one

can hardly pass over his reckless charge of dishonesty. What possible motive could impel the author to suppress harmless information?!

On the score of knowledge, I beg to disagree with Gesenius that $\Psi\psi\Gamma\eta$ was *Tapτησσός*. Among the examples adduced in support of Proposition 29 is *Θαρω*—the genitive of which is *Θαρσους*; alternatively *Θρασω*, the genitive of which is *Θρασόος*, contracted to *Θρασους*—as the homologue of $\Psi\psi\Gamma\eta$, *Θαρω* and *Θρασω* being names of Athena. There were two cities of that name: Athens, in the Mediterranean, and عدن.

As to the eastern $\Psi\psi\Gamma\eta$, on careful examination of the relevant texts, it becomes crystal clear that the destination of the Elath fleet was distant Ophir, and that $\Psi\psi\Gamma\eta$ was its port of call on its way there and back. The valuable cargo was put aboard at Ophir, and nothing is said to have come from $\Psi\psi\Gamma\eta$. Witness the records: IR 9. 28, 10. 11, 22. 49 IICh 8. 18, 9. 10. In the circumstances, the most likely port would be Aden, and عدن is a replica of *Ἀθήνη*. If my theory is correct that the very ancient Greeks spread their dominion from the Black Sea to the Indian Ocean, it would not be surprising to find that their furthestmost outpost was named after their goddess or metropolis. After all, the Philistine colonists called their two cities on the shores of Canaan $\Psi\psi\Gamma\eta$ (*Ἀθῆναι*, *Ἀθῆναιος*, *Attic*, i.e. the Attic City, Athens) and $\Psi\psi\Gamma\eta$ (*ἄστυ*, *town*, i.e. Athens).

X. INITIAL י

XLVIII. The initial י of many verbs beginning with that letter is a built-in prefix homologous with ἐν and ἰ.

THIS י indicates that the Hebrew verb is a deponent homologous with a Greek verb in the Middle or Passive Voice, or in -μι. The compounds and derivatives of such verbs keep the י.

In the following the initial י is a prefix:

יָאָו	ἀράομαι, ἐπ-, κατ-
יָצָא	πρόδημι
יָבֵט	όαυλος
יָאָז	αὐγάζω
יָדַע	δίδωμι
יָגַע	ἐγέομαι
יָדַע	οδύρομαι
יָקָר	ἐγκράτεια
יָרַח	τρέπω, ἀναχωρέω
יָקַח	ἐγκρατεύομαι
יָרַח	παρ-έχω
יָרַח	„
יָרַח	ἀπ-έχω, κατ-
יָרַח	ἐγκρατευτής, -ατής
יָרַח	εὐκτός
יָרַח	θέρος
יָרַח	κληρόω
יָרַח	τείνω
יָרַח	αρόω, φα-
יָרַח	„ φάρος
יָרַח	ἐγχειρίζω
יָרַח	„ γνωρίζω
יָרַח	τελέω, ἐπι-, ἀπο-
יָרַח	μεριστός
יָרַח	σπένδω
יָרַח	ωρύομαι
יָרַח	βάλλω, πίπτω

In the following the י is part of the radical:

יָאָו	μοιχεύω
יָאָו	νήπιος
יָאָו	νοσάζω
יָאָו	ἀναεύω
יָאָו	άνθος (A)
יָאָו	„ (B)
יָאָו	μετανοέω
יָאָו	νείφω
יָאָו	νύμφη
יָאָו	άνθίζω
יָאָו	εὐνοέω, -νομέομαι
יָאָו	εὐνοον
יָאָו	„ νόος, νοῦς
יָאָו	ἀνεμώνη
יָאָו	„
יָאָו	άνθραξ
יָאָו	νεφέλιζω
יָאָו	άνθίζω
יָאָו	νίζω
יָאָו	φανακίζω
יָאָו	νάρδος
יָאָו	άντιάζω
יָאָו	νέφος
יָאָו	δανείζω
יָאָו	νίτρον
יָאָו	μάντις (pr. n.)

- ΠΠΝΑ* στοναχή Ps 31. 11 *groan, sigh, wail*
 ΠΠΡΝΧ* παύλα (παύω) Jes 21. 2 *rest, peace*
 ΗΝΙ μοιχάζω, -αίνω, -άω, -χεύω Ex 20. 14 Prv 6. 32 *commit adultery* (μῆ; v. μυκάω)
 ΗΝΙ Jer 3. 8, 29. 23
 ΗΝΙ μοιχός Job 24. 15 *adulterer, paramour*
 ΡΕΝΙ μοιχός, -χή, -χίς Lev 20. 10 *fem. of μοιχός*
 ΗΝΙ μοιχεία Jer 13. 27 *adultery*
 ΗΡΕΝΙ Hos 2. 4
 ΓΝΙ ἐπίζω, -ίω (-ιμάζω) Prv 1. 30 *not to heed*
 ΓΝΙ IIS 12. 14 Ps 10. 13 *not to honour, slight*
 ΓΝΙΩ (ΓΝΩΠ) Jes 52. 5
 ΠΕΝΙ δειψία Jes 37. 3 Ez 35. 12 *dishonour, disgrace, indignities*
 ΡΕΝΙ μυκάσθαι Ez 30. 24 *prop. of oxen, low, bellow; of Heracles in agony*
 ΠΡΕΝΙ μυκή Ex 2. 24 *lowing, bellowing, of oxen; rumbling*
 ΠΕΝΙ ἐπικατάσθαι, κατ- Thr 2. 7 *imprecate curses upon, curse, execrate*
 ΚΕΝΙ προφήτεύω, -τάζω, ὀημίζω IS 10. 11 Jer 2. 8, 27. 13 Ez 12. 27 *to be a προφήτης (prop. one who speaks for a god and interprets his will to man; Διὸς π. interpreter, expounder of the will of Zeus; interpreter, expounder of the utterances of the μάντις; possessor of oracular powers; generally, interpreter, declarer) or interpreter of the gods; with oracular powers; prophesy*
 ΚΕΝΙ φημίζω Jer 23. 13 Zach 13. 3-4 *prophesy*
 ΚΕΝΙ Νu 11. 27 IS 10. 5 IICH 18. 17
 ΚΕΝΙ προφήτης Ex 7. 1 Dt 13. 2, 34. 10 Zach 13. 2 ΚΕΝΙ
 ΠΕΝΙ προφήτης Ex 15. 20 *fem. of προφήτης*
 ΠΕΝΙ προφητεία, ὀήμη IICH 15. 8 *gift of interpreting the will of the gods, gift of prophesy; concrete, prophesy or oracular response; utterance prompted by the gods, prophetic saying*
 ΚΕΝΙ κενός, -κενός Jer 52. 21 Job 11. 12 *empty*
 ΠΕΝΙ βαβίζω, -βύζω, βαύζω Jer 56. 10 *bark*
 ΚΕΝΙ ὀψομαι ὀράω Jer 5. 30 *look towards*
 ΠΕΝΙ ἐποπτάω, -όομαι, ἐπωπτάω, -άζω, ἐφοράω Nu 23. 21 Ps 34. 6 *observe; look upon, behold*
 ΚΕΝΙ πίστωμα Jer 20. 5, 6 Zach 9. 5 *assurance, warrant, pledge*
 ΓΕΝΙ βάθρον Job 38. 16 *pl., foundations*
 ΚΕΝΙ μαραίνω Jer 1. 30 *waste, wither*
 ΑΜΒΛΥΝΩ Ex 18. 18 *blunt, dull, take the edge off*
 ΑΠΟΛΛΥΜΙ Jer 24. 4 *perish, die, cease to exist*
 ΠΛΕΝΙ παλαιόω Lev 5. 2 Dt 21. 23 Jos 8. 29 IR 13. 24 Jer 26. 19 Jer 9. 21 *mostly in Pass., decay through lapse of time*

- לִבְחָ* πλήμη, -μυρα, -μυρίς, -ήσμη Gn 6. 17 *flood-tide; flood, deluge*
- לִבִּי νηπιάζω, -αχεύω, -άχω, -ιεύομαι Prv 30. 32 *to be childish; φείδομαι: spare persons and things in using them, use sparingly; φαυλίζω: hold cheap*
- לִבִּי νήπιος Dt 32. 6 *childish, silly; without foresight, blind; φαῦλος: mean, common, low in rank; inefficient, opp. σοφός IIS 3. 33; in good sense, simple, unaffected IS 25. 3*
- לִבְחָ νηπιέη Dt 22. 21 *folly; φαυλότης: badness*
- לִבִּי ἐκβάλλω Nah 3. 6 *expose*
προσπαλαίω Mich 7. 6 *wrestle or struggle with*
- לִבִּי φειδός (φείδομαι) IS 25. 3, 25 Jes 32. 5 *sparing, thrifty; hence Comedy pr. n. Φειδύλος IS 25. 3*
φειδωλός as Subst., *niggard, miser* Jes 32. 5; *merciful* IS 25. 3
- לִבְחָ φειδώ, -δωλή, -λία IS 25. 25 *thrift*
- לִבְחָ φύσις Hos 2. 12 *the characteristic of sex, = pudenda, esp. the female organ*
- לִבִּי νάβλα, ναῦλον, -λα IS 10. 5 Ps 33. 2 *a musical instrument of ten or of twelve strings*
νεφέλη (νέφος), νέφος Job 38. 37 *cloud, mass of clouds*
- ὄπλον IS 1. 24, 10. 3 Jes 30. 14 Jer 48. 12 Thr 4. 2 *tool, implement*
- φείδων IS 1. 24 *oil can with a narrow neck that lets only a little run out; as pr. n. Φείδων, King of Argos (conf. IS 25. 3)*
- עֲבִי πηγάζω Prv 18. 4 *gush forth*
- עֲבִי πηγίδιον Jes 35. 7, 49. 10 Eccl 12. 6 *Dim. of πηγή (running water; fount, source)*
- עֲבִי καταπύθω Eccl 10. 1 *putrefy, become putrefied*
- בָּאָז, בְּהִיזָה Ps 59. 8, 78. 2, 119. 171, 145. 7 Prv 15. 2 *speak, utter*
- תִּבְבָּא* βουβών Ex 9. 9 *in pl., glands; swollen gland = Lat. bubo, owl بوبه*
- בִּבִּי νότος, του Gn 20. 1 Ex 27. 9 *south*
- בִּבִּי νοτόνδε Gn 13. 14 Jos 15. 1 *southward*
- בִּבִּי διηγέομαι Gn 3. 11, 41. 24, 25 *set out in detail, describe*
- בִּבִּי Ruth 2. 11
- בִּבִּי διήγημα Zach 9. 12 *tale*
- בִּבִּי ἰδύς (Α), εὐδύς Gn 31. 32 *face to face, opposite; cf. ἀντί*
- בִּבִּי Dan 7. 10
- בִּבִּי κατιθίς Gn 2. 18 *opposite*
- בִּבִּי ἡγεμών, ἡγητήρ, -ής, -τωρ IIR 20. 5 IICH 31. 12 *leader, guide*
- בִּבִּי ἰδύς (Α), εὐδύς Prv 8. 6 *straight; in moral sense, straightforward, just*
- בִּבִּי αὐγάζω, ἐν Jes 9. 1 *illumine; shine*
- בִּבִּי Jes 13. 10

- נג *αὐγή, αὐγασμα, ἐν-* Jes 50. 10 Dan 6. 20 *light of the sun, dawn, any bright light; brightness; illumination*
 נגה Jes 59. 9
 נג *νύγω, νυκχάζω, νύσσω, νύττω* Ex 21. 28 *نخس نطح touch with a sharp point, prick, stab, pierce*
 נג *δια-* Ez 34. 21 *strengthened.* for *νύττω*; cf. *κατα-*
 נגה Dan 11. 40 *Pass.*
 נג *κατανικάω* Ps 44. 6 *strengthened. form of νικάω (conquer, vanquish)*
 נג* *ξάγκλον, -λη* Jer 50. 16 *reaping-hook, sickle, Sicilian* for *δρέπανον* (נַגְלָן IS 13. 21)
 נג *ἀειδω, contr. ᾄδω (ἀειδω)* Ps 68. 26 *sing; hoot; of other sounds, twang, of the bow-strings*
 נג *ἐπ-* IS 16. 16 Jes 38. 20 Ps 33. 3 *sing to or in accompaniment*
 נגה *ψδῆ, contr. for ἀοιδῆ* Jes 38. 20 Ps 4. 1, 77. 7 Job 30. 9 *song, lay; joyful song* نَغْدَة
 נגה *ᾄσμα (ᾄδω)* Thr 3. 63 *song* (מִלְּוִי מִלְּוִי Job 30. 9)
 נג *θιγγάνω* Gn 26. 11 Jes 6. 7 Psn 6. 29 *touch, have intercourse with*
 נגה *ἐπι-* Jes 25. 12 *touch, reach as far as*
 נג *ἐκείνους* Esr 3. 1 *come, arrive*
 נגה *ἀφ-* Ez 7. 12 Ps 88. 4 Cant 2. 12 Esth 2. 15 *arrive, reach*
 נג *νοσάζω, -σέω* Job 6. 7 *to be ill, ail*
 נג *νοσηρός* Jes 53. 4 Ps 73. 14 *diseased, unhealthy*
 נג *νοσάζω, -σιζω* Gn 12. 17 IICh 26. 20 *causal, produce sickness; make sick*
 נג Ps 73. 5
 נג *νύγμα, νύχμα, νόσσημα, νόσημα* Ex 11. 1 *lesion, grievous affliction, sickness*
 נג *κατανικάω* Jes 8. 15 נג
 נג *νύγω* Ex 21. 35 נג
 נג *νικάω* IS 4. 3 IIS 10. 15 נג
 נגה IR 8. 33
 נג *νοσάζω* Jes 19. 22 נג
 נג *νόσημα* Nu 17. 11 נג
 נגה IS 6. 4
 נג *πταίω* Ps 91. 12 *stumble, trip; cf. προσκόπτω*
 נגה Jer 13. 16
 נג *πταίμα, -ίσμα* Jes 8. 14 *stumble, trip*
 נגה *νίκημα* IIS 18. 7 *victory*
 נג *ρέω* IIS 14. 14 Thr 3. 49 *flow, run, stream, gush; the fountain runs with water*
 נג *ἐκρέω* Mich 1. 6 *shed, let fall*
 נג *ἀπορρέω* Mich 1. 4 *Pass., flow or run off*
 נג *διαπρίζω* Jer 18. 21 = *πρίω, -ίζω, -ώω: saw*
 נג* *οικέω* Gn 12. 10 Jud 5. 17 Ez 47. 22 *dwell, live, inhabit*
 נגה* IR 17. 20
 נג* *οικητήρ, -ής, οικητήριος* Job 19. 15 *domestic, dweller, inhabitant* جَارِيه
 נג* *πάροικος* Ex 3. 22 *جار neighbour, sojourner in another's house*

- זר* οἰκητήρ, -ής Gn 23. 4 Ps 119. 19 dweller, denizen
 זרה* οἶκημα, -ησις Jer 41. 17 dwelling-place, shrine, dwelling
 זרזר* οἶκημα, -ητήριον Gn 17. 8, 36. 7 dwelling-place, settlement or residence in a foreign city
 זרזר* ἐγείρω Jes 33. 14 Ps 140. 3 rouse, stir up
 זרזר* κυρέω Ps 5. 5 جرى befall
 זרזר* μέτοικος Gn 15. 13 IIS 1. 13 settler from abroad, alien resident in a foreign city, denizen
 זרזר* δειμα Thr 2. 22 object of fear, a terror, esp. in pl.
 זרזרה* οἶκημα Hag 2. 19 store-room
 זרזרה* οἰκημάτων Joel 1. 17 Dim. of οἶκημα זרזרה
 זרזר* ἀγείρω Ps 59. 4 gather, assemble (זרזר)
 זרזרה* ἐγείρω Jer 30. 23 Hos 7. 14 Pass., rouse or stir oneself, be excited by passion
 זרזר* δειδω Dt 1. 17 fear, to be alarmed, anxious about, dread
 זרזר* δειμα Jer 6. 25 זרזר
 זרזרה* זרזרה Prv 10. 24
 זרזר* θηρίον Gn 49. 9 Nah 2. 12 in form Dim. of θήρ (beast of prey, esp. a lion)
 זרזר* Jer 51. 38 Nah 2. 13
 זרזר* ἀγείρω Lev 11. 7 collect, gather זרזר
 זרזרה* ἀγύρμα Lev 11. 3, 7 anything collected
 זרזר* διαπρίω IR 7. 9 saw through, saw asunder, Pass.
 זרזרה* πρίων IIS 12. 31 ICh 20. 3 saw
 זרזר* ἀγρέω, -εύω Hab 1. 15 Prv 21. 7 capture; take by hunting or fishing; catch
 זרזר* αἰκίζω, -ζομαι, ἐν- Ex 5. 6 Dt 15. 2 IIR 23. 35 Jes 3. 12, 9. 3, 14. 2 maltreat, torture; scourge
 זרזר* Jes 3. 5
 זרזר* αἰκίστρια (as if from a mas. αἰκιστής) she who tortures Job 3. 18
 זרזר* ἐγγίζω Gn 27. 21 Ex 19. 15 approach; IIR 4. 27 c. inf., to be on the point of doing
 זרזר* Gn 33. 7
 זרזר* Ex 21. 6 Lev 2. 8 bring near, bring up to
 זרזר* IIS 3. 34
 זרזר* ιστός Ex 15. 8 beam of loom, loom זרזר
 זרזרה* ἀπαρέω IIR 17. 21 thrash; drive away
 זרזר* δίδωμι Ex 6. 23, 25. 2, 35. 21, 29 grant permission, give freely
 זרזרה* ἐπιδίδωμι Jud 5. 2, 9 Esr 2. 68, 7. 15 ICh 29. 6 give freely, give oneself up, devote oneself, esp. contribute as a 'benevolence' for the purpose of supplying state necessities, opp. ἐισδέπειν (which was compulsory)
 זרזר* δοτήρ, -τικός Jes 32. 5, 8 giver, dispenser; inclined to give, giving freely
 זרזרה* δοτικός Ps 51. 14 inclined to give, giving freely
 זרזר* δόσις Jes 32. 8 gift
 זרזרה* δόσις, δῶρον Lev 7. 16

- Ez 46. 12 Ps 68. 10 *gift; present, gift of honour, volize gift or offering to a god*
 תתן* τὸ ἐπιδιδόν Ez 7. 16 *the giving or contributing, gift, contribution*
 תתן* Διόδοτος, -όδοτος ICh 3. 18 *given by Zeus, heczen-sent*
 תתן* Ex 6. 23 *short for תתן or תתן*
 תתן ἀλητεύω, ἀλάομαι Jes 21. 15 *wander, roam; τινάσσω*
 תתן ἀλήτης, ἀλάτας Jes 21. 14 *wanderer, vagabond*
 תתן ἀλη (pl.), -ησις, -ητεία Job 7. 4 *wandering or roaming without home or hope of rest*
 תתן σείω Jes 10. 14 *shake, move to and fro* תתן
 תתן ἀπο- Job 18. 18 *shake off, throw off*
 תתן Job 20. 8
 תתן תתן ἐπι- Ps 64. 9 *shake at or against; σείω, Med.*
 תתן σεισμός Ps 44. 15 *shaking*
 תתן ? Ps 68. 13
 תתן حاض نضج نش Lev 15. 25 *shed drop by drop, drip; leak*
 תתן δαυθέω Jes 66. 5 *push from oneself, push away, reject*
 תתן στάγμα حاض Lev 15. 24 *that which drips*
 תתן στακτός حاض Ez 18. 6 *oozing out in drops, trickling*
 תתן αἰδῶ, -ὤς (αἰδέομαι) Lev 20. 21
 תתן 1. 8 (תתן) Esr 9. 11
 תתן IICh 29. 5 *shame, scandal, that which causes shame*
 תתן δόσις, ἔδνον Ez 16. 33 *gift, bride-price; cf. δῶρον*
 תתן* μέτρομα Neh 5. 4 *measure, allowance*
 תתן μέτρον Lev 19. 35 *that by which anything is measured, measure*
 תתן Job 38. 5 *measure or limit*
 תתן σείω Dt 20. 19, 22. 1 Ez 34. 4 תתן
 תתן ὠθέω, ὠθίζω Jes 27. 13 Jer 40. 12 *banish*
 תתן ἐν- IIS 15. 14 *thrust upon*
 תתן ἐξ- Jes 13. 14 *displace, expel, eject, banish, drive out*
 תתן ἀπάτη Thr 2. 14 *trick, fraud, deceit, deception (W); in pl. utiles [תתן, תתן]*
 תתן* ἐξωθέω Jer 27. 10, 31. 34; ὠθίζω Prv 7. 21 *hostile*
 תתן ἀγνίζω Jes 4. 4 Ez 40. 38
 תתן IICh 4. 6 *wash off, cleanse away, cleanse, purify*
 תתן ἐξωθήσις Dt 30. 4 Jes 11. 12, 16. 4 *expulsion*
 תתן* ὠθέω Dt 4. 19 Jer 23. 12 Ps 35. 5, 118. 13 *push, of human or other force*
 תתן* καταθέω Ps 36. 13 *push down, Pass.*
 תתן* ὠθισμός Ps 56. 14 *thrusting, pushing*
 תתן* Prv 26. 28 *dispute, altercation*
 תתן δόσις, ἔδνον Ez 16. 33 תתן
 תתן θήκη ICh 21. 27 *sheath (of a sword)*

- נדף *ōthéō* Jes 41. 2 Ps 1. 4
 נדף, of the wind
 נדף *ēx-* Ps 68. 3 נדף
 נדף *διδωμι* Dt 23. 24 *give, offer*
 נדף *δοτήρ* Lev 27. 8 נדף
 נדף *δῶρον* Gn 28. 20 Lev 7. 16
 Nu 15. 8 IIS 15. 7, 8 נדף
 נדף *ὅτιοῦν (ὅστις, ὅσοῦν), ἀνδ' ὅ.*
 Ez 7. 11 *not the least mite,*
nothing whatever
 נדף *ἡγέομαι* IIR 9. 20 Cant 8. 2
 Thr 3. 2 *guide, drive, lead,*
conduct
 נדף *ἐφ-* Gn 31. 26 *lead to a*
place
 נדף *ἡγεμόνευμα* IIR 9. 20
leading
 נדף *ἐπηχέω* Nah 2. 8 *resound,*
re-echo, accompany one in
shouting
 נדף *ἡχέω, ἀχ-* Mich 2. 4 *sound*
 נדף *ἡγέομαι* IS 7. 2 נדף
 נדף *ἡχῇ* Jer 9. 17, 18 *cry of sor-*
row
 נדף, נדף Ez 27. 32
 נדף Mich 2. 4
 נדף* Ez 2. 10
 נדף *ἐφ' ἡγέομαι* Ex 15. 13 נדף
 נדף *ἀν-* Gn 33. 14 *advance*
 נדף *ἡγεμών* Jes 51. 18 *guide,*
leader *إمام زعيم قائد حادى*
 נדף *παρέχω* Gn 47. 17 IICb
 28. 15 *furnish, supply, provide*
 נדף *κοῖλος, -ῖωμα* Jes 7. 19
 of Places, *lying in a hollow*
 or *forming a hollow* נדף
 נדף* Jos 19. 15, 21. 35
 נדף *ἡχέω, ἀχ-* Prv 5. 11 נדף
 נדף *ἡχῇ, ἀχῇ* Prv 19. 12 *sound,*
rarely of articulate sounds
 נדף* Jes 5. 30
 נדף* *κινέω* Dt 7. 23 *disturb,*
stir up, agitate
 נדף* *ἡχέω* IR 1. 45 נדף
 נדף* *ἐπ-* Mich 2. 12 נדף
 נדף* *κίνημα* Dt 7. 23 IS 14.
 20 *uproar, excitement*
 נדף* Jes 63. 15
 נדף* *οἰμῶζω, ἀν-, ἀπ-, ἐξ-* Ps
 55. 3 *wail aloud, lament*
 נדף* *οἰμῶγμα* IS 5. 11
lamentation, wail
κίνημα/οἰμῶγμα Ez 7. 7 *up-*
roar, wail
 נדף* *ὀμαδέω* IR 1. 41 Jes 22. 2
make a noise or din
 נדף* *κινέω* Jer 5. 22 Prv 7.
 11 נדף
 נדף* *ὀμαδος* Prv 1. 21 *noise*
through noise, din, esp. of the
confused voices of a number
of men
 נדף* Ez 7. 11
 נדף* Jes 14. 11
 נדף *κινέω* Jer 4. 19 Cant 5. 4
stir, to be moved
 נדף *οἰμῶζω* Jer 48. 36 Ez 7. 16
 Ps 55. 18 נדף
 נדף *κινέω* Zach 9. 15 Prv
 20. 1 *set in motion, stir up*
 נדף* *δενάτέω* Prv 19. 18 *lead*
to death
 נדף* *δῆμος, δᾶ-* IIR 25. 11
 Jes 13. 4 *people*
 נדף* Jer 32. 15
 נדף *μυκάομαι* Job 6. 5
 נדף
 נדף *ρέω* Jes 2. 2 נדף
 נדף *ῥόος, Νεῖλος* Gn 2. 10, 15.
 18 *stream, flow of water*

- נָהַר* Dan 7. 10 *wailing, lamentation*
 נִהְרָא* Esr 4. 16 Ps 56. 9
 נִהְרָה* Esr 4. 17 Job 16. 5
 נִהְרָה נָהַר Ps 137. 1 *river, stream; freq. in Homer, always in pl.*
 נִהַר נָהַר φάω Jes 60. 5 *shine*
 נִהְרָה נָהַר φάος, φῶς Job 3. 4 *light, esp. daylight*
 נִהְרָא נִהְרָא* Dan 2. 22
 נִהְרִי* Dan 5. 11 *light, as a metaph., with reference to the illumination of the mind*
 נִהְרָה ὀρυγμα Jud 6. 2 *excavation, tunnel*
 הִנֵּא ἀναεὺς Nu 30. 6, 32. 7 *throw the head back, in token of denial, make signs of refusal*
 הִנֵּא πρόφασις Job 33. 10 *pretext, pretence; cf. הִנֵּא*
 נִבֵּי φημί Prv 10. 31 *speaking; command, order*
 נָבַשׁ Ps 92. 15 *grow; war*
 נִבֵּשׁ ἀναπειθῶ Zach 9. 17 *persuade, move to do a thing, seduce*
 נִבֵּי נִבֵּי φήμη Jes 57. 19 *any voice or words, speech, saying*
 נִבֵּי βροσκή, -ημα Mal 1. 12 *food*
 הִנֵּב φύτευσις Dt 32. 13 Jud 9. 11 Jes 27. 6 Ez 36. 30 *growth, production, pl.*
 נָדָה ἀλάομαι Jer 50. 3 *wander, roam, esp. to be outcast, banished*
 נָדָה ἀλήτης Gn 4. 12 *wanderer, vagabond*
 נָדָה ὀδύρομαι Jer 16. 5 Job 2. 11 *wail, lament, mourn*
 נָדָה ὄδυρμα, -μός Jes 17. 11
 נָדָה Ps 56. 9
 נָדָה Job 16. 5
 נָדָה ὄδυρμα, ὠδή Thr 1. 17 *wailing; song, lay, ode*
 נָדָה σείω IR 14. 15 *shake, move to and fro*
 נָדָה σείω Jes 24. 20
 הִנֵּד ἐκ- IIR 21. 8 *drive out or forth*
 ἀνα-, δια- Jer 18. 16 *swing to and fro; shake violently*
 קָטַד σείσμε Ps 44. 15 *shaking*
 נָדָה ἀνόδος (A) Gn 4. 16 *having no way or road, impassable*
 נָחָה παύω Ex 23. 12 *cease, have done, take one's rest*
 הִנֵּחָה ἀνα-, ἀμ- Dt 12. 10 *relieve, give rest*
 הִנֵּחָה Thr 5. 5
 קָטַד πανσθηριον Ez 41. 9, 11 *outwork, fence*
 קָטַד ἀνάπευμα, ἀμ- Gn 8. 9 Ruth 3. 1 Thr 1. 3 *repose, rest, resting-place*
 קָטַח IR 8. 56 Ps 23. 2, 132. 8 Ruth 1. 9
 נָחָה IIR 6. 41
 נָחָה ἡσυχάζω IIR 2. 15 Job 3. 26 Esth 9. 18, 22 *find rest, rest from war*
 נָחָה ἡσυχία Jes 30. 15 Eccl 9. 17 *rest, quiet; silence, stillness*
 ἰσχύς Jes 30. 30 *strength, might, power*
 הִנֵּחָה ἐφηγέομαι Jes 63. 14
 הִנֵּחָה Jud 16. 26
 הִנֵּחָה κατατίθαι Gn 2. 15 Jes 14. 1 Ez 37. 14 *set one down in . . .*
 IR 8. 9 IIR 1. 14

- place, put IR 13. 30, 31
lay down, in a place (חָכַן);
of the dead, bury
- הָחַן Zach 5. 11
- הָחַן ἀναψυχή, ἀνάπαυσις, ἀνοχή
Esth 2. 18 relief, respite; rest
from a thing, relief from
- הָחַן καυστός, -τός Gn 8. 21
Ex 29. 18 whole burnt offering
- הָחַן Ex 29. 41
- הָחַן* Est 6. 10
- הָחַן ? Job 17. 16
- הָחַן* καύτης, -ותי Gn 5. 29 sea-
man, sailor
- הָחַן σείω Ps 99. 1 הָחַן
- הָחַן ὑπνόςω, -ώ Gn 5. 27 fall
asleep, sleep
- הָחַן ὕπνος Prv 23. 21 sleep,
slumber
- הָחַן ὑπνωδία Ps 132. 4 sleepi-
ness, drowsiness
- הָחַן τέκνον Job 12. 19 child
- הָחַן τωτίξω, φεύγω IS 4. 17
Zach 14. 5 flee
- הָחַן ἀπορωτίξω Dt 32. 30 turn
one's back and flee; trs. in
causal sense
- הָחַן* φύγιμον, -ισ Jer 16. 19
Ps 142. 5 place of refuge,
asylum
- הָחַן* φύγή Jes 52. 12 flight
- הָחַן ἀιδέω, -ίζω Dt 34. 7 bloom.
bloom, of the youthful beard;
Pass., with silvered hair
- הָחַן σείω Jes 10. 29 הָחַן
- הָחַן ἐπαύσω Jud 7. 21 assail,
assault, swoop; cf. ἀπορωτίξω
- הָחַן σείω Jes 29. 9 הָחַן
- הָחַן δια- Jes 37. 22 הָחַן
- הָחַן* σείστρον IIS 6. 5 rattle
- הָחַן κινέω Am 4. 8 Pass., to be
put in motion, go הָחַן
- הָחַן κατα- IIR 23. 18
strengthened for κινέω, move,
disperse
- הָחַן πεινώ Ps 59. 16 hunger
after; to be in want of, lack
- הָחַן* πείνα Ps 88. 16 hunger.
famine
- הָחַן* ρέσω, -ίω Prv 7. 17 shower
- הָחַן* κατα- Ps 68. 10 cover with
snow; metaph., sprinkle us
with snow
- הָחַן* ἀνιδέω, -όρω Jes 10. 32
raise up
- הָחַן Jos 8. 31
- הָחַן Ex 12. 27
- הָחַן* ἀναθήσθαι Ex 29. 27, 38. 24
Jes 19. 16 rising of a sign
offering 1. הָחַן
- הָחַן* ἀναστήσθαι Jes 39. 28
reflect sorrowfully
- הָחַן* πείνω Jes 39. 28 announcing
starvation, famine
- הָחַן τόπος Ps 48. 3 place, region
- הָחַן Jos 12. 23
- הָחַן Jos 17. 11
- הָחַן* Μέμψις Jer 44. 1
- הָחַן* τωτίξω Job 39. 13 cover
the back of
- הָחַן* ἀδωσάμ Lev 1. 16 Ex 17. 3
that which covers the back, e.g.
wings
- הָחַן* ἀναδύω, -ύω Jes 60. 16 Job
3. 12 הָחַן, הָחַן suck
- הָחַן* ἀναδύω, -ύω Gn
21. 7, 32. 16 Ex 2. 7, 9 IR 3.
21 Thr 4. 3 suckle (שָׁדָה)
- הָחַן* ἰδύω Gn 24. 59, 35.
8 IIR 11. 2 (ιδάω with

- redupl.) nurse; θηλαμών: wet-nurse
- נִנְיָ* θηλαμίνος Dt 32. 25 Thr 4. 4 a suckling (—θ, λ, ς)
- נִנְיָ* Nu 11. 12 Ps 8. 3
- נִנְיָ* θαλλός Ez 17. 22 young shoot, young branch
- נִנְיָ* Ez 17. 4
- נִרְ γένος IR 11. 36 offspring
- נִרְ φανός: φανή: نَار IIS 22. 29 torch
- נִרְ Ex 27. 20 IS 3. 3 Ps 18. 29
- נִרְ φανόριον Ex 25. 31, 32
- نار Dim. of φανός נִרְ
- נִרְ: φανός Lev 2. 4 Jes 31. 9
- نار oven, furnace
- נִרְ* πῦρ Dan 3. 27 fire
- נִרְ* Dan 3. 6, 27
- נִרְ* ἀνέκκεστος, ἀνηκής Jes 17. 11 Jer 15. 18 Ps 69. 21 incurable, desperate, fatal
- נִרְ* Jer 17. 9
- נִרְ* σκοπέω, -σίζω IIS 12. 15 to be ill
- נִרְ* σπείρω Lev 6. 20 scatter like seed, strew, spread
- נִרְ* δια-, κατα- Ex 29. 21 Jes 52. 15 scatter or spread about, spread as in sowing, disperse
- نثر
- נִרְ* ζέμα Gn 25. 29 IIR 4. 38, 39, 40 that which is boiled, decoction
- נִרְ* ὑγραίνω Jud 5. 5 to be liquefied
- נִרְ* καθ- Jes 63. 19 liquefy
- נִרְ* ὑγρόν, -ρά Ex 15. 8 liquid
- נִרְ* ρέω, ρέομαι Dt 32. 2 נִרְ
- נִרְ* ἐκ- Jes 48. 21 shed, let fall
- נִרְ* κυνόσουρα, -ρίς IIR 23. 5 dog's tail, a name for the constellation *Ursa Minor*
- נִרְ Job 38. 32
- נִרְ* ἐνώπιον Gn 24. 47, 35. 4 ear-ring
- נִרְ* ἀδίκιον Esth 7. 4 a wrong, damage
- נִרְ* Dan 6. 3
- נִרְ* διαδικέω Est 4. 13 do wrong, injure
- נִרְ* ἀναχωρέω Jes 1. 4 Ez 14. 5 go back, retire, withdraw; retire from the world
- נִרְ* Lev 22. 2 Ez 14. 7 Hos 9. 10 v. p. 512
- נִרְ* καθιερώω Nu 6. 2-3, 5 dedicate, devote
- נִרְ* θέρος Lev 25. 5 summer-fruit, harvest, crop
- נִרְ* ἔθειρα Nu 6. 19 Jer 7. 29 hair of the head
- נִרְ* ἱερόν Nah 3. 17 holy place, temple
- נִרְ* ἐκκαθαίρω Lev 15. 31 cleanse out
- נִרְ* ἐγκρατής, ἀναχωρητής Nu 6. 2 master of oneself, self-controlled, self-disciplined; one who has retired from the world, anchorite
- נִרְ* ἄνθος Ex 29. 6 Zach 9. 16 chaplet of flowers
- נִרְ* ἡγέομαι Gn 24. 27 נִרְ
- נִרְ* ἐφ- Gn 24. 48 נִרְ
- נִרְ* κληρώω Zach 2. 16 allot, assign
- נִרְ* Lev 25. 46 Jes 14. 2
- נִרְ* κατα- Nu 32. 18 receive as one's portion, esp. of a conquered country
- Nu 33. 54 Ez 47. 13 divide among themselves, portion out

נחל κληρουχέω, κληρώ Ez 47.
14 obtain by allotment; have
allotted one, obtain by lot

Ex 23. 30, 32. 13 Jos 17. 6
Jud 11. 2 Jes 57. 13 Ps 119.
111 Prv 3. 35 inherit!

Nu 34. 17, 18 Jos 19. 49
divide, allot land

Ex 34. 9 Jos 14. 1 settle
one as an allotment holder

נחל Jos 13. 32, 14. 1

נחל ἐπι- Dt 1. 38, 12. 10, 32. 8
assign by lot

נחל Jos 19. 51

נחל Job 7. 3 Pass., have assigned
one by lot

נחל κατα- Dt 21. 16 portion out

נחל δια- IS 2. 8 Jer 3. 18, 12. 14

Zach 8. 12 Prv 8. 21 allot

נחל κληρος Nu 26. 53, 35. 2 Jos
13. 6, 7 Jud 18. 1 Ez 45. 1 lot

Nu 26. 54, 35. 2-4, 9 Jos

19. 51, 21. 3, 24. 28 Jud 2. 9,

18. 1 that which is assigned

by lot, allotment of land

Nu 16. 14, 35. 7-8 Jud 21.

24 Mich 2. 2 piece of land,

farm, estate

Gn 31. 14 Nu 18. 21, 27.

7 Dt 12. 9 Jos 13. 14, 14. 14,

17. 6, 18. 7, 19. 49 Jer 3. 19,

12. 14 legacy, inheritance,

heritable estate

נחל Ps 16. 6 lot

נחל ῥόος Gn 32. 24 Jos 15. 4 נהר

φοῖνιξ Nu 24. 6 نخل date-palm

נחל μεγαλίζομαι Ps 82. 8 to be

exalted (μ/ν or —με, +ν)

נחל ἀνάλκεια Jes 17. 11

want of strength, feebleness

נחל μέγας Jer 30. 12 great,
mighty

κοῖλος, -λωμα Jes 7. 19 נחל

ῥοή Ps 124. 4 river, stream

נחל αὐλος Ps 5. 1 pipe, flute,
clarinet

נחל μετανοέω Jud 21. 15 IS 15.

35 change one's mind or pur-
pose, repent

נחל Gn 6. 6 Ex 32. 12 IS 15. 29

נחל Nu 23. 19

ἐπι- Gn 27. 42 Ez 5. 13 have

in one's mind, intend, purpose

נחל παραμυθέομαι Gn 24. 67

Jer 31. 15 (14) console, com-

fort (μ 2; v. μυκάομαι, פקא)

נחל Jes 66. 13

נחל Gn 37. 35

נחל Gn 37. 35 Jes 40. 1, 66. 13

Ruth 2. 13 Thr 1. 9, 17, 21

speak soothingly

נחל παραμυθητής IIS 10. 3

consoler

נחל παραμύθημα Ps 119. 50

consolation

נחל παραμυθητικός Zach 1. 13

consolatory

נחל παραμυθία Jer 16. 7 Job

15. 11 consolation (pl.)

נחל Hos 11. 8

נחל Jes 57. 18

נחל ἀνγκαῖος IS 21. 9 urgent

נחל ἐρυθρίω Gn 4. 6, 30. 2

IIS 24. 1 Jon 4. 9 Neh 3. 33

blush, colour up; to be inflamed

נחל κατα- Job 19. 11 blush

deeply (v. נחל/πυρόω)

נחל ἐρύθημα, -θημα Ex 11. 8

redness or flush upon the skin,

blush

- נָחֵר * Ex 32. 12
 ὀργή Ex 15. 7 Ps 88. 17 *anger, wrath*, pl. נֶחֱרָה ὀσπεραῖος Neh 3. 20 *following, next*; ἐφ' ὀσπερέω: *to be late*
 נִחָר * ἐρίζω Jes 41. 11 Cant 1. 6 *contend, challenge*
 נִחָרָה * προσ-, συν- Jer 12. 5 *strive with or against; contend together*
 נִחְרָא חָרָא Ex 28. 32 *corslet, coat of mail*
 נָחַר δέγχεος, -γχεος Job 39. 20 *snoring, stertorous breathing*
 נִחָרָה Jer 8. 16
 נָחַר ρίς Job 41. 12 *nose or snout; pl., nostrils, but freq. like Lat. nares, nose (+n)*
 נִחָר * ξηραίνω Job 30. 30 *perish, dry up*
 נָחַר Ez 15. 4, 5
 נָחַר Ps 69. 4
 נִחָר * καίω Ez 24. 11 Ps 102. 4 حرق *burn up*
 נָחַר Jer 6. 29 *burn with fire*
 נִחָר Ez 24. 10
 נִחָרָה πυρετός Dt 28. 22 *fever*
 נִחָר * ἔπεω (A) Jes 24. 6 *to be clean gone, perish, disappear*
 נִחָרָה * ἐγείρω, ἐξ- Prv 26. 21 *rouse, stir up; metaph., awaken, arouse*
 נִחָרָה * ἄρησος, -ρρος Jer 17. 6 *dry land; pl., barren soils*
 נִחַש * ἐκγετεύω Gn 30. 27 II Chr 33. 6 *strengthened for γετεύω: bewitch; fascinate, as a snake; play the wizard*
 נִחַש γοητεία, -ευσος Nu 23. 23 *witchcraft, jugglery; sorcery*
 נִחְשָׁן * γόης, γοητικός Ex 6. 23 *sorcerer, wizard; skilled in witchcraft, juggling*
 נִחְשָׁה γοητεία IIR 24. 8 *sorceress*
 נִחְשֵׁי γοητεύμα Nu 24. 1 *spell, charm*
 נָחַשׁ ἔχιδνα Gn 3. 1 *viper*
 נִחְשָׁן * Ἐχιδνα, Ἐχιδναῖος IIR 18. 4 Ἐχιδναῖος: p.n. of a monster; born of Ἐχιδνα
 נִחְשָׁה καυχός, -χοῦς Cretan for χαλκός Gn 4. 22 نحاس *copper; a. p. 513*
 נִחַשׁ Job 6. 12
 נִחְשָׁה Jes 45. 2 Mich 4. 13 Job 41. 19
 נִחְשָׁה Job 40. 18
 נִחְשָׁ * Dan 2. 32
 נִחְשָׁ * Dan 2. 35
 נִחְשָׁה קָלַל χαλκός ἐρυθρός Ez 1. 7 *copper, with reference to its polished surface*
 נָחַח * πίπτω Ps 38. 3 *fall down, fall*
 נָחַח Ps 38. 3
 נִחְשָׁ * Dan 4. 10
 נָחַח * εἰς- Jer 21. 13 Job 21. 13 *fall into, generally with a notion of violence, rush or burst in*
 נִחְשָׁה * ἐκ- Dan 5. 20 *to be driven out, to be banished*
 נָחַח IIS 22. 35 Ps 65. 11
 נִחְשָׁה * ἐκγετεύμας Joel 4. 11 נִחַשׁ
 נִחְשָׁה εἰς, εἰς Prv 17. 10 *one*
 נָחַח * τάσσω, -ττω, προσ- IIR 6. 9 *Pass., to be posted or stationed; to be drawn up; placed or posted at a place; תָּחַח/τάγμα*

- תָּהָה* ἀποτίθημι Esr 6. 1 put
 away, stow away (v. תָּהָה, s.)
 κατα- Esr 5. 15, 6. 5 deposit
 תָּהָה πῆγνυμι Gn 33. 19 stick
 or fix in, pitch ■ tent
 τίθημι Ps 21. 12 ICh 21. 10
 set, put, place; order, ordain,
 of gods; cf. IIS 24. 12; p. 372
 στρέφω Ex 23. 2 IS 8. 3 IIS
 2. 19 turn about or aside,
 turn
 תָּהָה παραστρέφω Ex 23. 2 IS 8. 3
 turn aside, alter; metaph.,
 turn aside, esp. for the worse,
 pervert
 תָּהָה παραστροφή Ez 9. 9 slip-
 pery trick, dodge; distortion
 תָּהָה στόρνυμι, στρώνυμι Jer 14.
 8 spread the clothes over a
 bed, spread or make up a bed
 תָּהָה στρωτός Ez 1. 22 Ps 102.
 12 spread, laid (v. p. 105)
 תָּהָה στρώμα IS 19. 13 IIS 3.
 31 Esth 7. 8 anything spread
 or laid out for lying or sitting
 upon, mattress, bed; used on
 the funeral bier
 תָּהָה στρώσις Jes 8. 8 spreading
 תָּהָה τανύω, τείνω Jos 8. 26 Jes
 44. 13 Ps 104. 2 stretch,
 spread, extend (v. תָּהָה, p. 105)
 תָּהָה Nu 24. 6 Jer 6. 4
 תָּהָה ἐκ- Jer 6. 12 stretch out
 ἐπι- Prv 7. 21 urge on, incite
 κατα- Gn 24. 14 Jer 7. 24
 extend downwards
 παρα- Ps 27. 9 stretch on the
 rack, torture
 προ- Esr 7. 28 stretch forth,
 hold out, offer
 תָּהָה φυτεύω Job 26. 7 c. acc.
 of the thing planted, plant
 trees, esp. fruit-trees
 תָּהָה βάκτρον Gn 38. 18 Ex 4. 2,
 7. 12 Nu 17. 21 IS 14. 27
 Jes 10. 5 Jer 48. 17 stick,
 cudgel
 תָּהָה ἐνερθε, -θεν, -θα, ἐνρθε, -θεν
 Dt 28. 43 Prv 15. 24 below
 תָּהָה לְ Ex 26. 24 Dt 28. 13 Ez 1.
 27
 תָּהָה יסτέω drip Jes 40. 15
 תָּהָה τίθημι IIS 24. 12 Thr 3. 28
 תָּהָה
 תָּהָה ἐκ- Jer 63. 9 pick out for
 separate treatment
 תָּהָה ναῦλον, -εσθλον Prv 27. 3
 freight, cargo
 תָּהָה ναῦλος Zeph 1. 11 passage
 money, fare or freight
 תָּהָה יָסִיל* ὀρέω Dan 7. 4 bear, convey
 תָּהָה יָסִיל* ἀνα- IS 18. 11
 תָּהָה יָסִיל* ἀνα- Dan 4. 31 lift, raise
 up; cf. תָּהָה
 תָּהָה יָסִיל* μετα- Jer 16. 13 Jon 1. 4
 transfer, divert, shift
 תָּהָה יָסִיל* Jer 22. 28; v. p. 638
 תָּהָה יָסִיל* κατατίθημι Prv 16. 33
 place, put, lay down; v. p. 372
 תָּהָה πῆγνυμι Ps 94. 9 Dan 11.
 45 תָּהָה
 תָּהָה στόρνυμι Jes 51. 16 תָּהָה
 תָּהָה φυτεύω Gn 2. 8, 21. 33 Ex
 15. 17 Ps 44. 3 תָּהָה
 תָּהָה φυτόν Jes 5. 7 plant, esp.
 garden plant or tree
 תָּהָה φυτάριον Ps 144. 12 Dim.
 of φυτόν תָּהָה
 תָּהָה φύτευμα Jes 60. 21 that
 which is planted, plant; φυτόν

- φύτευτήριον, pl. Ez 17. 7, 31. 4
 Mich 1. 6 *nursery or plantation*
 נִצְּץ* ICh 4. 23
 נָצַף סָאָזָו Jud 5. 4 Joel 4. 18
 Cant 5. 5 *shed drop by drop,*
drip; metaph.; cf. נָדָה
 נִצְּחָה Am 9. 13
 נָצַף סִטְאִתָּה (סָאָזָו) Ex 30. 34
oil of myrrh
 נִצְּחָה סִטְאִיָּוֹן (סָאָזָו) Job 36.
 27 *drop, of water, wine,*
milk; dew-drops
 נִצְּחָה סִטְאִטֶּרִיָּה Jud 8. 26 Jes
 3. 19 *vessel containing aro-*
matic oil
 נָצַח תִּקְרֶוֹ Cant 1. 6 *watch*
over, take care of, guard, rarely
of persons
 נִצְּחָה* Dan 7. 28
 נָצַח תִּקְרֶה־תִּיָּס, -רֹס Cant 8. 11
keeper, observer; warden, guard
 נִצְּחָה דֶּסֶמְוֹתֶרִיֹּן Jer 38. 6
prison
 נָצַח תִּמְוֶרֶוֹ Lev 19. 18 *to be*
an avenger, exact or seek to
exact vengeance for, avenge
 נָצַח תִּמְוֶרֹס Nah 1. 2 *avenger*
 נִצְּחָה דֶּה־רֶמָּה, -רֶעֻמָּה Thr 3. 12
prey
 נִצְּחָה Job 16. 12
 נָצַח פְּרֹדִידָוּמִי IS 17. 28 Jer
 12. 7 *deliver up; betray; for-*
sake, abandon
 נָצַח Am 5. 2
 נָצַח Jes 32. 14 *Pass.*
 נָצַח סִטְרֶנֻּמִּי Nu 11. 31 *spread,*
strew נָצַח
 נָצַח IIS 5. 18
 נָצַח סִטְרֹוֹתֹס IS 30. 16 Jes 21.
 15 נָצַח
 נִצְּחָה פְּרֹדֹוֹסֹס Jes 18. 5 *aban-*
doned
 נִצְּחָה אֲנֹחִיֹן Esth 3. 7 *in Orphic*
phraseology, Spring
 נָצַח יֹסֹתֹס (יֹסִיֹּוֹן) IIS 21. 19
beam of a loom, which stood
upright, instead of lying
horizontal as in our looms
 נָצַח אֲנֹאֲלִיס, -כֶּה־ס, -יֹמוֹס Jes 16.
 7 Piv 15. 13 *without strength,*
impotent, feeble; cf. נִלְחָה
 נָצַח IIS 4. 4 Jes 66. 2
 נִצְּחָה כִּתְּמָה (כִּתְּאֹוּמָה) Gn 37. 25
anything gotten, piece of pro-
perty, possession; freq. in pl.,
possessions
 נָצַח IIR 20. 13
 נָצַח תֶּכֶּנֶוֹן (תִּכְתֹּוֹ) Job 18. 19
child
 נָצַח פִּלְהֶסֶסֶוֹ Nu 22. 6 *strike, smite*
 נָצַח פִּלְהֶסֶסֶוֹ IIS 11. 15 נָצַח
 נָצַח כֹּאֲתֹ- Ex 9. 31 *strike down*
 נָצַח עִפִּי- Jos 11. 10 Jer 18. 18
strike
 נָצַח Ex 22. 1 Nu 25. 14, 15
 נָצַח פִּלְהֶגֶמָּה, -גִּתְּהִי Nu 11. 33 Dt
 28. 61 Jer 30. 17 Zach 13. 6
blow, stroke; metaph., blow,
stroke of calamity, esp. in war
 נָצַח כֹּאֲתֹנִיקָוֹ Dt 3. 3 IIS 8. 9
strengthened. for נִיקָוֹ: conquer,
prevail, vanquish
 נָצַח Ez 33. 21 *Pass., to be van-*
quished
 נָצַח נִיקְתָּמָה Jos 10. 10 *victory*
 נָצַח פֶּאֲגֶתָּמָה ICh 2. 9 *food,*
victuals
 נָצַח פֶּאֲרֶחָוֹ Job 12. 5 נָחַל
 נָצַח* יֵשׁוּסֹס Ex 8. 22 Ps 57. 8,
 112. 7 *straight-forward, just*

- וְכֹתֶה* ἰθύτης Ps 5. 10 Job 42. 7, 8 *straightness*
 כֹּנֵן* γεννάω Dt 32. 6 IIS 7. 24 Jes 45. 18 Ps 8. 4 Prv 3. 19 *mostly of the father, beget; produce from oneself, create; engender*
 כֵּן* Job 31. 15
 כֹּנֵן* Ez 28. 13
 כֹּנֵן* οἰκοδομέω Ex 15. 17 *build, build oneself a house*
 מִבֵּן* οἰκοδόμημα Ex 15. 17 *building, structure*
 יָכַן* εὐθύ, ἰθύ (Adv.) Gn 25. 21 Ex 26. 35 *straight; opposite; straight towards*
 יָכַן* Jes 57. 2
 יָכַן* εὐθύτης Am 3. 10 *straightness*
 יָכַן* εὐθύς, ἰθύς Prv 24. 26 *straight; in moral sense, straight-forward, just*
 יָכַן* Jes 26. 10
 יָכַן* εὐθύνω, ἰθύνω Gn 20. 16 Job 23. 7 *make straight, straighten*
 הִתְיַכַּח* Mich 6. 2 *Pass., to be critically examined*
 יָכַח* Jes 1. 18
 הִיכַח* ἀπ- Gn 24. 44 Lev 19. 17 IIS 7. 14 Jes 2. 4, 11. 4 Jer 2. 19 Mich 4. 3 Ps 94. 10 Prv 9. 7, 8 *guide aright, direct; make straight, restore; correct, chastise; govern, rule; steer (W)*
 הַיֹּכֵחַ* Job 33. 19
 הַיֹּכֵחַ* εὐθυντήρ, -της Am 5. 10 *corrector, chastiser, judge, public examiner, one who levels or straightens*
 הַיֹּכֵחַ* εὐθυνσις, -υνα Jes 37. 3 Hos 5. 9 *straightening, setting straight, correction, chastisement, calling to account*
 הַיֹּכֵחַ* Prv 1. 23, 15. 5, 29. 15
 כָּל* κλεπτήρ, -ης Mal 1. 14 *thief, cheat, knave*
 כָּל* ἐκκλέπτω Nu 25. 18 *speak falsely; disguise; δια-*
 הַתְּכַל* συ- Gn 37. 18 *deceive, elude*
 כָּל* κλέπος, -έμμα Nu 25. 18 *stratagem in war, fraud*
 כָּס* κτήμα Jos 22. 8 IICH 1. 11 *freq. in pl., possessions; of all kinds of property; wealth*
 כָּס*
 כָּס* Esr 6. 8
 כָּס* ἐγχειρίζω IS 23. 7 *put into one's hands, entrust*
 ἀπογογνώσκω Dt 32. 27 Job 21. 29 *renounce, reject*
 χρώζω, χρώσσω Jer 19. 4 *stain, defile*
 כָּס* γινώσκω Thr 4. 8 *distinguish, recognize; cf. γνωρίζω*
 הַכִּיר* ἐπι- Gn 42. 7 Dt 33. 9 *recognize*
 διασκοπέω Neh 6. 12 *examine or consider well; investigate (W); cf. כָּס, p. 204*
 הַתְּכַר* ἐπικρύπτω Gn 42. 7 IR 14. 5 *freq. in Med., disguise* כָּס*
 כָּס* γνώριμος IIR 12. 6 *well-known; Subst., acquaintance*
 הַכִּרָּה* γνώρισμα, ἀναγνώρισις Jes 3. 9 *that by which a thing is made known; γνώσις: (γι-γνώσκω) inquiry, investigation;*

- σκέψις: inquiry, investigation;
 διά-: examination
- נָכַר *éγχωριος*, -ρος Gn 17. 12
 Dt 31. 16 in or of the country;
 Subst., dweller in the land
- נָכַר Gn 31. 15 Dt 17. 15 Est
 10. 11
- נָכַר πάθος Ob 12 Job 31. 3
 incident, accident, unfortunate
 accident; in a bad sense, mis-
 fortune, calamity; cf. נָכַח, נָח,
 נָח πάθος Job 31. 29
- נָכַח* αἰσχόω, -χύνω Job 19. 3
 dishonour, tarnish נָכַח
- נָח* ἀποτελέω Jes 33. 1 bring
 to an end, complete
- נָח* ὑβρίζω Gn 25. 34 Jes 49. 7
 Mal 1. 6 Neh 2. 19 treat
 despitefully, outrage, insult,
 maltreat
- נָח* Esth 1. 17
- נָח* ὑβρισμα, -μός Esth 1. 18
 wanton or insolent act, outrage
- נָח* ἀρπαγμα, ἀρπακτός IS 15.
 9 booty, prey; gotten by rapine
- נָח* νύμφη נָח Prv 6. 6
 winged male of the ant
- נָח* μασχαλίζω Gn 17. 23 Dt
 10. 16 put under the armpit;
 mutilate; v. p. 667
- נָח* Gn 17. 10; Pass.
- נָח* μασχαλίσματα Ex 4. 26
 extremities cut off from a corpse
- נָח* ἐξαπώλλυμι Ps 118. 10
 destroy utterly
- נָח* μαραίνω Job 14. 2 waste,
 wither; Pass., waste away
- נָח* Ps 58. 8
- נָח* κατα- Ps 90. 6 cause to
 wither; Pass., die away
- נָח* בָּלִיל, πυρός Dt 23. 26 Jes
 30. 24 Job 6. 5, 24. 6
 إبليله
 wheat, pl.; a grain of wheat
- נָח* προειπεῖν, -πον Gn 21. 7
 foretell; cf. προλαλέω
- נָח* ἔπος IIS 23. 2 Ps 139. 4
 Job 4. 2, 13. 17, 26. 4, 29.
 9, 22, 30. 9 word, utterance,
 speech, tale, song or lay; נָח
 μεθόριον Ps 19. 5 pl., borders,
 marches
- נָח* μεριστός (μείρομαι) נָח
 Jer 13. 23 divided
- נָח* ἀμφιβάλω Dt 2. 3 Dt 32.
 10 Jos 6. 15 go about or
 around; surround, encompass;
 guard, protect; נָח* Gn 19. 4;
 נָח* Ps 26. 6; נָח* Jos 6. 11
- נָח* συμβεβηκός (-βαίνω) IR
 12. 15 chance event, contingency
- נָח* IICb 10. 15
- נָח* στρέφω turn, convert, turn
 round or about, turn to or from
 an object, turn back, go about
 Nu 34. 4, 36. 7 Dt 2. 3 IS
 7. 16, 17. 30, 22. 22 IR 2. 15
 Jes 23. 16 Jer 6. 12 Ez 1. 9,
 42. 19 Ps 114. 3, 5 Prv 26. 14
 Eccl 1. 6 IICb 17. 9, 23. 2
- נָח* Jes 28. 27
- נָח* ἀναστρέφω IIS 14. 20
 turn upside down; invert
- נָח* ἐπι- Dt 32. 10 IIS 14. 20
 turn or convert from an error,
 correct; נָח Mal 2. 6
- נָח* μετα- IIR 16. 18, 23. 34
 Est 6. 22 carry across, transfer,
 change, alter
- נָח* ἀπο-, δια- Cant 6. 5 IICb 35.
 22 turn away or aside, divert

- סבב (סוב) θέω (A), τρέπω Cant 2. 17 *run, betake oneself; turn*
- סבב* (סוב) ἵζω IS 16. 11 *sit, sit down; sit, recline at meals*
- סובב* ἵζω, καθ- Jer 31. 22 (21) *lie in ambush*
- סבב ἵσθα Cant 1. 12 *seat*
- סבבה στρέμμα Job 37. 12 *conspiracy, band of conspirators*
- סביב* ἀμφί Gn 23. 17 *about, around, all round, the neighbourhood of*
- סביבה Ex 7. 24 Dt 21. 2 Ps 79. 3
- סבב χάζομαι IIS 1. 22 *give way, draw or shrink back, recoil, retire*
- סבב Jes 59. 13 Jer 46. 5 Ps 78. 57, 80. 19
- סבב ἀναχάζω Dt 19. 14 *make to recoil, force back*
- סבב Jes 59. 14
- סבב συγγίγνομαι Mich 6. 14 *have sexual intercourse with*
- סבב, סבי, ψευθύσιον Ez 22. 18 *white lead*
- סבב Jes 1. 25 Prv 26. 23
- סבב Jes 1. 22
- סבבה ζευκτός (ζεύγνυμι) Cant 7. 3 *joined*
- סבב αἶψα Ps 4. 7 *light up, kindle*
- סבב βάσανίζω Gn 22. 1 *put to the test*
- סבב βάσανος Ex 17. 7 Dt 4. 34 *test, trial of genuineness*
- באסάνισμός Job 9. 23 *torture*
- סבב* σείω Prv 15. 25 *shake, Pass., metaph., shaken to its foundations*
- סבב Dt 28. 63
- סבב* ἐκ- Esr 6. 11 *Pass., shake out or off*
- סבב πάντως IIR 11. 6 *in all ways, absolutely*
- סבב τήκω, τάκω Jes 40. 19 *melt, melt down, of metals*
- סבב ἐν- Prv 8. 23 *Pass., to be cast; τίκτω: engendered*
- סבב τηκτός Jes 48. 5 *melted, molten*
- סבב Dan 11. 8
- סבב σπένδω Jes 29. 10 Hos 9. 4 *rarely without the religious sense, simply pour; make a drink-offering; cf. סבב*
- סבב κατα- ICh 11. 18 *pour as a drink-offering*
- סבב Ex 25. 29
- סבב Dan 2. 46
- סבב Nu 28. 7
- סבב ἐπ- Gn 35. 14 *pour upon or over, esp. a drink-offering*
- סבב σπονδή Jes 57. 6 *drink-offering*
- סבב Esr 7. 17
- סבב Dt 32. 38
- סבב ἡγεμών Jos 13. 21 Ps 83. 12
- סבב ניד נתב נתב
- סבב σπονδήσμος Jes 30. 1 *of or for a drink-offering*
- סבב ἡγεμών Ex 32. 4 *capable of being softened, dissolved, melted*
- סבב ἵσθα Ps 2. 6 *set up, appoint*
- סבב ἵσθιον, -τός Jes 28. 20 *the web cut from the loom and finished, web of a certain size, piece; web, cloth, sheet*

- חככח *ιστίον, ιστός* Jud 16. 13 *beam of a loom, which stood upright, instead of lying horizontal as in our looms*
 ח *ιστός* Nu 21. 8 *rod, pole*
 ח *ιστίον* Jes 33. 23 Ez 27. 7 *sail, web, cloth, sheet*
 חח *ανθέω, -θίζω* Jes 10. 18 *bloom, be brilliant, shine with colour* חצח
 חח *επανθέω* Jes 59. 19 *show itself, appear plainly; to be bright*
 חחחח *επανθίζω* Zach 9. 16 Ps 60. 6 *deck as with flowers; metaph., deck as with flowers, decorate, adorn, Pass.*
 ח *ἀνθος (A)* Ps 60. 6 *blossom, flower, chaplet of flowers*
 חח *ὁδεύω* Gn 11. 2, 37. 17 *go, travel*
 חח *ὁδευμα* Gn 13. 3 *journey*
 חח *σειώ* Jud 16. 14 Jes 33. 20 Zach 10. 2 חח
 חח *Jes 38. 12*
 חחח *ἐσπεύω* Ps 78. 26, 52 חח
 חחח *ἡγεμόνευμα* Nu 10. 2 Dt 10. 11 *leading*
 חחח *διασειώ* Job 19. 10 חחח
 חחח *σεισμα* Job 41. 18 חחח
 חחח *διακομίζω* Eccl 10. 9 *carry over or across, simply convey*
 חחח *εἰσ-* IR 5. 31 Ps 80. 9 *carry in, bring in for oneself*
 חחח *ἀπο-* IIR 4. 4 *carry away, carry back*
 חחח *εἰσκομιδή* IR 6. 7 *importation*
 חח *ἄγω* Ps 139. 8 *march, go*
 חחח* *εἰσ-* Dan 3. 22 *lead in or into, introduce* חחח
 חחחח* *ἐξ-* Dan 6. 24 *lead out, lead away, bring out from, bring out of prison, release*
 חחח* *Dan 6. 24*
 חחח* *ἐκπεῖθω* Dt 13. 7 *persuade completely, over-persuade*
 חחח* *IR 21. 25*
 חח *κλείω* Jud 3. 23 *shut, close, bar*
 חחח *κλειστός* Jud 3. 24 *closed*
 חחחח *κλειθρον, -ισθρον* Cant 5. 5 *bar for closing door*
 חח *ὑποδέω, -ένω* Ez 16. 10 *bind or fasten; esp. underbind the feet, i.e. shoe, because the ancient sandals or shoes were bound on with straps*
 חחחח *IICh 28. 15*
 חחח, חחח *ὑπόδημα* Gn 14. 23 Dt 33. 25 *sole bound under the foot with straps, sandal; cf. κλείδωμα*
 חחח *εὐνοέω* Gn 49. 15 IIS 1. 26 Cant 7. 7 *to be well inclined or favourable; Pass., to be kindly or affectionately treated*
 חחח *εὐνοος* Cant 1. 16 *well-disposed, kindly, friendly*
 חחחח *εὐνοια* Ps 16. 11 *in pl. impulses of kindness, favours, benevolences, gift or present in token of goodwill*
 חחח *Ps 90. 17*
 חחח *εὐνοον (εὐνοος)* Ps 16. 6 Job 36. 11 = *εὐνοια* חחחח
 חחח *ἀνεμώνη* Jes 17. 10 *poppy, anemone*

- מַעֲמָם ἔδεσμα Ps 141. 4 *meal, food*; pl. *eatables*; cf. מַסְעָם
 זָעַר ἀκανθικός Jes 7. 19, 55. 13 *spinous*
 זָעַר ὠρύσμαι Jer 51. 38 *Ion. and poet. Verb, very rarely used in Att., howl, prop. of wolves and dogs; of lions, roar*
 זָעַר ἐρημόω Jes 33. 9 *strip bare, desolate, lay waste*
 הִזְעִיר ἐκσείω Job 38. 13 *shake out or off; drite out* הִזְעִיר
 זָעַר Neh 5. 13 *shake out one's clothes*
 זָעַר σειστός Neh 5. 13 *shaken*
 זָעַר σείω Jes 33. 15 זָעַר
 הִזְעִיר ἐνεγείρω Jes 52. 2 *Pass., to be roused from sleep, wake up; cf. ἐκσείω*
 זָעַר ἐγείρω Jud 16. 20 *rouse or stir oneself, arouse oneself*
 זָעַר סָבַח Ps 109. 23 *Pass., to be borne or carried involuntarily, esp. to be borne along by waves or winds, to be swept away*
 זָעַר κατα- Ex 14. 27 *bring down*
 זָעַר φορυστός Jes 1. 31 *what-ever the wind carries along; chips or shavings*
 זָעַר νευρά, -ρον Jud 16. 9 *string or cord of sinew; sinew, cord made of sinew*
 זָעַר ἔρρω (A) Zach 11. 16 *wander* חָרָה
 זָעַר νεανεύσμαι Gn 37. 2 *act like ■ hot-headed youth, wilfully or wantonly, swagger*
 זָעַר νεανίας (νέος), -após, νέος Gn 22. 5, 41. 12 Ex 2. 6 IS
 1. 24 *young man; poet, for νέος (young, youthful, of children, youths, and of men at least as old as 30—cf. Gn 41. 12, 46)*
 זָעַר νέα, νέων, -apá Dt 22. 19 IR 1. 2 Ruth 4. 12 *girl, maiden, of a young married woman*
 זָעַר Gn 34. 3 Dt 22. 15
 זָעַר νέον, -ότης Job 36. 14 *youth*
 זָעַר νεότης Gn 46. 34 Ps 127. 4 *youth, in pl.*
 זָעַר נַעֲרוֹת Jer 32. 30
 זָעַר πείνα Ps 88. 16 *hunger, famine*
 זָעַר πνέω Jer 15. 9 *blow, breathe out*
 זָעַר ἐκ- Job 31. 39 *make one give up the ghost*
 זָעַר οὐσάω Jes 54. 16 *blow, puff (opp. ἰσάω: breathe with the mouth wide open סָאָה Ps 119. 131), of bellows*
 זָעַר πνέω, πύχω Gn 2. 7 *breathe, blow*
 זָעַר οὐσσητός Jer 1. 13 *blown, blown out*
 זָעַר διαφυσάω Job 20. 26 *blow or breathe through, Pass.*
 זָעַר οὐσσημα Job 11. 20 *that which is blown up; metaph., conceit*
 זָעַר φούρητον Jer 6. 29 *a furnace with bellows (opp. αὐτοματάρειον)*
 זָעַר* φημί, -ίζω, εἰπεῖν Ps 27. 12 *say, speak, utter*
 זָעַר* φημιζω Hab 2. 3 *prophecy*
 זָעַר* ἐκπνέω, -έω Jer 4. 31

- breathe out; metaph., lose power, lose breath* טו
 פִּשׁ* φεύγω Cant 2. 17 *flee*
 פִּשׁ* φημίζω Prv 6. 19 פִּשׁ* καταπνέω Ez 21. 36 *blow or breathe upon* or *over*
 ἀπο- Job 31. 39 *make them give up the ghost; cf. ἐκ-*
 פִּשׁ* φύσημα Ex 9. 8 *dust which is blown or produced by blowing*
 יָקָר ἀνθράξ Ex 28. 18 Ez 27. 16 *precious stone of dark-red colour, including the carbuncle, ruby and garnet* يَتْرَه بَضْوَه جَمْرَه يَأْتُوْت جَمْرِي عَظِيم عَتِيق (احمر) فَرَح جَمْر عَتِيق
 cf. פִּשׁ Prv 26. 21 פִּשׁ פִּשׁ
 Jes 3. 24 قَرَحَه جَمْرَه
 פִּשׁ: βάλλω Gn 25. 18 Dt 21. 1 Jud 5. 27 IS 26. 20 IIR 6. 5 *let fall; pour; to be lucky, successful; fall, lie down*
 פִּשׁ: Ez 28. 23 *hit with a missile, freq. opposed to striking with a weapon in the hand; fall, lie down*
 פִּשׁ: ἐμ- IS 14. 42, 18. 25 Jes 34. 17 Jer 38. 26 Esth 3. 7 *let one fall into someone's hands, hand in, submit a petition, draw lots*
 κατα- Dt 25. 2 Jud 2. 19 IS 3. 19 IIR 19. 7 Ps 106. 26, 27 *throw down, strike down with a weapon, let fall, drop, abandon*
 פִּשׁ: ἐπι- Gn 43. 18 *fall upon, esp. in hostile sense, set upon*
 upon
 פִּשׁ: βολέω Gn 33. 4 *fall about someone's neck*
 פִּשׁ: ἀντι- Dt 9. 18 Est 10. 1 *meet as a suppliant, entreat, supplicate*
 פִּשׁ: νεφέλιζω Gn 4. 5, 6 *wrap in clouds, in Pass.*
 פִּשׁ: Jes 26. 19 Job 29. 24
 פִּשׁ: πίπτω Gn 17. 3, 25. 18 Nu 6. 12 Jud 5. 27, 16. 30 IS 25. 24 IIS 1. 19, 19. 19 IIR 10. 10 Jer 25. 27, 38. 19 Ps 16. 6 Job 1. 15, 12. 3, 13. 2 Ruth 3. 18 Eccl 4. 10 *Radical sense, fall down and (when intentional) cast oneself down; fail; fall violently upon, attack; throw oneself down; fall in battle; fall, be ruined; fall short; fail; escape; generally, fall, turn out, see how it would fall (Hdt 7. 163); to be lucky; v. p. 643*
 פִּשׁ: Dan 2. 46
 פִּשׁ: δια- Nu 5. 21, 22, 27 Job 31. 22 *fall away, slip away, fall asunder*
 פִּשׁ: πῶμα Am 8. 6 *payment which falls due*
 פִּשׁ: Jes 23. 13, 25. 2 *ruin*
 פִּשׁ: Jes 17. 1
 פִּשׁ: Jud 14. 8 *fallen body, corpse, carcass*
 פִּשׁ: σφάλω Jes 14. 12 Prv 11. 14 *Pass., to be overthrown, fall, esp. of persons falling from high fortunes*
 פִּשׁ: πῶμα, σφάλμα Ez 27. 27 *trip, stumble, false step, fall,*

- failure, defeat; misfortune, calamity*
 לַעֲבֹל *ἀμβλύς* Nu 24. 4, 16 *metaph., dim, faint, of sight*
 לַעֲבֹל *ἀμβλωθρίδιον* Ps 58. 9 *مليص abortive child*
 לַעֲבֹל Eccl 6. 3
 לַעֲבֹל *ὄπλον* Job 41. 15 *arms and armour, pl.; v. p. 342*
 לַעֲבֹל *πετάννυμι* Gn 9. 19 IS 13. 11 *spread out; Pass., to be scattered abroad, dispersed*
 לַעֲבֹל* Gn 11. 4
 לַעֲבֹל* Gn 10. 18 IIS 18. 8
 לַעֲבֹל* *ἐκ-* Gn 11. 9 Jer 13. 24 *spread out; scatter to the winds*
 לַעֲבֹל *ἀποπετάννυμι, -άζω* Hab 3. 6 *spread out*
 לַעֲבֹל *ἀπο-, δια-* IR 5. 23 *open and spread out*
 לַעֲבֹל *πέτασμα* Jes 11. 12 *anything spread out*
 לַעֲבֹל *φουσητός* Jer 22. 28 לַעֲבֹל
 לַעֲבֹל *σποδέω* Jud 7. 19 *pound, smite, crush*
 לַעֲבֹל Jes 27. 9
 לַעֲבֹל *σποδέω* Ps 2. 9, 137. 9 *dash against the rocks*
 לַעֲבֹל *σφάζω* Jer 51. 20, 21 *slay, slaughter, properly by cutting the throat*
 לַעֲבֹל *σφάγμα* Ez 9. 2 *slaughter*
 לַעֲבֹל *σφάγεις* Jer 51. 20 *slayer, butcher, murderer, cut-throat; sacrificial knife*
 לַעֲבֹל *νιφάς, ἄδος* Jes 30. 30 *snowflake, snowstorm*
 לַעֲבֹל* *σποδέω* Jer 23. 29 לַעֲבֹל
 לַעֲבֹל* *πιέζω* Job 16. 12 *press tight, squeeze*
 לַעֲבֹל* *σφάζω* Hab 3. 14 לַעֲבֹל
 לַעֲבֹל *ἀναψύχω* Ex 23. 12, 31. 17 IIS 16. 14 *cool, refresh; Pass., to be revived, refreshed*
 לַעֲבֹל *ψυχή* Gn 1. 20, 30, 12. 5, 35. 18, 46. 18 Ex 1. 5 IS 18. 1, 3, 19. 5 IR 17. 21 Am 2. 14, 15 Job 2. 4, 6, 6. 11 Thr 3. 51 *life, of life in animals, departed spirit, ghost, soul, person, self*
 לַעֲבֹל *ὄπισμα, ὀπός* Ps 19. 11 Prov 5. 3 *the juice of plants; juice*
 לַעֲבֹל *αἶθωμαι* Jer 48. 9 *burn, blaze; akin to αἰθύσσω*
 לַעֲבֹל Jes 37. 26
 לַעֲבֹל *αἶθος* Jes 1. 31 *fire*
 לַעֲבֹל *ἵστημι* Gn 37. 7 *stand*
 לַעֲבֹל *ἀν-* IR 16. 34 Jer 31. 21 (20) *set up, build; build up again, restore; set up a statue*
 לַעֲבֹל Gn 28. 12 *make to stand up, raise up*
 לַעֲבֹל *καθ-* Gn 21. 28, 35. 14 Dt 32. 8 *set up, erect, of stones; set in order, array, of soldiers*
 לַעֲבֹל* *ἐδίστημι* Dt 7. 24 IIS 18. 30 Job 41. 2 *stand by or near; in hostile sense, stand against*
 לַעֲבֹל *συν-* Nu 11. 16 Ps 2. 2, 94. 15 Job 1. 6 IICh 11. 13 *combine, associate, unite; stand together; meet in fight, be engaged with; of friends, form a league or union, band together; league themselves with one side or the other*
 לַעֲבֹל *ἰστός* Jud 3. 22 *rod* לַעֲבֹל

- נציב** Gn 19. 26 *anything set up-*
right, rod, pole
נציב ἐπιστάτης IR 4. 7, 9. 23,
 22. 48 *one who is set over,*
chief, commander; president,
overseer, superintendent in
charge of any public build-
ing or works
נציב IIS 8. 6, 14 IR 4. 19 ICh
 11. 16 ICh 17. 2 *governor,*
administrator
נצב σύστημα IS 14. 1 IIS 23. 14
body of soldiers, corps
נצב Jes 29. 3
נצב IS 14. 12
נצב Zach 9. 8
נצב στάσις Jos 4. 3 Jes 22. 19
the place in which one stands or
should stand, position, station
נצב ἰστίον, ἰστός Ex 24. 4
 Dt 7. 5, 16. 22 Mich 5. 12
נצב
נצב Gn 35. 20 IIS 18. 18
נצב σέβομαι Ps 82. 1, 119. 89
revere, worship; generally,
pay honour or respect to
נצב* σέβω Ex 38. 8 IS 2. 22
worship, honour, mostly of the
gods; of suppliants
נצב σέβασμα Hos 3. 4 *that*
for which awe is felt, an object
of awe or worship
נצב Jud 9. 6
נציב ἀποξύνω, -ξέω IS 13. 21
bring to a point
נציב ? Nah 2. 8
נציב νήστης, -τις (νηστεύω)
 Zach 11. 16 *one who is*
fasting; not eating, fasting, of
persons
נציב ἀλήθεια, ἀλά- Dan 2. 8
truth נצא
נציב* Dan 7. 16
נציב* ἀληθής, ἀλα-, -θινός Dan
 2. 45 *true; of oracles, true,*
unerring נצא
נציב* Dan 6. 13
נציב κίβδηλος, κίβδος Dan 2.
 41 *dross of gold, dross of silver*
נציב εἰσάγω Gn 43. 9 Am 5. 15
introduce a child to the mem-
bers of one's ὄρατρά; to bring
a cause into Court
 κατ- Jer 51. 34 Job 17. 6
reduce to a state
נציב ἐξαιρέω Ex 10. 24 *take out*
of a number, except; cf.
αἰρέω = ἀγρέω; κατέχω
נציב σείω Thr 4. 15 נצ
נציב μάχομαι Ex 2. 13 *fight;*
generally, quarrel, wrangle
נציב δια- Nu 26. 9 Ps 60. 2
fight, contend; resist to the
uttermost
נציב μάχη Jes 58. 4 *battle,*
combat, contention, strife
נציב Jes 41. 12
נציב* αἰδέσσω Jes 9. 17 *kindle*
נציב* Jer 2. 15 Neh 1. 3 Pass.,
 αἰδομαι: *burn, blaze* נצ
נציב* καταίδω Jes 3. 8 Jes 27. 4
burn down, burn to ashes
נציב ἐπιστατέω Esr 3. 8, 9 *to*
be set over, to be in charge of;
stand by, aid
נציב ἐπιστάτης ICh 34. 13 *one*
who is set over, supervisor נצ
 ἡγεμών Hab 3. 19 Ps 4. 1
leader of a chorus
נציב ἐπαίδω ICh 15. 21 נצ *sing*

- a gash; of a coin, *have a hole drilled in it*
- חַבֵּץ: διακοπή Gn 1. 27 Lev 5. 6, 12. 5 gash, cleft חָבַץ; cutting or canal through an isthmus or mountain, narrow passage; v. pp. 189, 647
- חַבֵּץ: κόπρον: = κοπίς IR 6. 7 chopper, cleaver
- חַבֵּץ: Jud 4. 21
- אֲכָמַם Jes 51. 1 *that which has been dug, tunnel, pit*
- חָבַץ: κείμαι Gn 30. 28 Nu 1. 17 Jes 62. 2 *to be ordained, be laid down, give, have a name given*
- חָבַץ: εὐχόμεναι Lev 24. 11, 16 Nu 23. 8 Job 3. 8 *pray for something (good or bad) for a person*
- חָבַץ*: κατεύχομαι Nu 22. 11, 23. 13, 27 *pray earnestly; pray against one, imprecate*
- חָבַץ: θασάδης Gn 30. 32 *fleckled*
- חָבַץ: Jos 9. 5
- חָבַץ: θασατός Cant 1. 11 *lentil-shaped, of hot-water bottles*
- חָבַץ: ἵημι Jer 49. 12 *release, let go*
- חָבַץ: Ex 21. 19
- חָבַץ: Ex 34. 7 Jer 2. 35 Job 10. 14 *let go, loose, set free, release from a thing, acquit of a charge*
- חָבַץ: ἀφῆτος (ἀφίημι) Gn 24. 41 *let loose, ranging at large, esp. sacred flocks that were free from work, released; free*
- חָבַץ: ἀγνίζω Nu 5. 28 Jer 2. 35 Job 10. 14 *wash off, cleanse away; cleanse, purify; purify oneself*
- חָבַץ: ἀγνός Job 4. 7 *pure, chaste, holy; after Hom., of persons, undefiled, chaste, generally, pure, upright*
- חָבַץ: ἀναγρός Job 22. 30 *unclean, unholy, defiled*
- חָבַץ: ἀγνεία, -νότης Hos 8. 5 *purity, chastity, integrity*
- חָבַץ: ἀγνιστήριον Ex 25. 29 *instrument of purification*
- חָבַץ: ἀγγεῖον ἀγνιστήριον Ps 26. 6 *vessel; of metal, jar for water*
- חָבַץ*: ἀχθομαι Ps 95. 10 *to be loaded; mostly of mental oppression, to be weighed down, vexed, annoyed, grieved, at a thing, or with a person*
- חָבַץ*: Job 10. 1
- חָבַץ*: Ez 6. 9, 20, 43, 36. 31
- חָבַץ*: ἐπ- Ps 119. 158, 139. 21 *to be annoyed at*
- חָבַץ: ἐκδικάζω, -κέω Dt 32. 43 Jos 10. 13 IS 24. 13 *prosecute one's right against another; avenge, punish, exact vengeance for; avenge or vindicate*
- חָבַץ: Ex 21. 20 Jud 15. 7 IS 14. 24 *Pass.*
- חָבַץ: IIR 9. 7 Jer 51. 36
- חָבַץ: Gn 4. 15
- חָבַץ: Jer 5. 9 Ps 8. 3
- חָבַץ: δικαστήρ, -ής Nah 1. 2 *avenger*
- חָבַץ: ἐκδικαστήρ, -ής Ps 8. 3 *avenger*
- חָבַץ: δίκη Dt 32. 43 Jud 16. 28 Jer 34. 8 *vengeance, punishment, atonement, satisfaction, penalty; sometimes pl.*

- נְקִמָּה Jer 46. 10, 50. 28 Ez 25. 17 Ps 79. 10; 94. 1
 יִקַּע* ἀρκέω Ez 23. 17 Pass.,
to be satisfied with
 נִקְעַ* Ez 23. 18 *to be enough, endure*
 יִקַּע* Gn 32. 26 *to be strong enough*
 הִוָּקִיעַ* ἐποίχομαι Nu 25. 4 IIS
 21. 9 *draw near to the gods with sacrificial feasts; approach with hostile purpose, attack (?)*
 הַמִּוִּקְעִים* οἱ κατοιχόμενοι IIS
 21. 13 *the departed, the dead*
 נִקַּח κόπτω Jes 17. 6 *cut off, chop off; cf. ἐπι-, p. 209*
 נִקַּח κατα- Jes 10. 34 *cut down, fell, of trees, in Pass.*
 נִקַּח ἔχω Jes 29. 1 *keep up, maintain*
 הִקִּיחַ περι- Jos 6. 11 Ps 88. 18
 IICh 23. 7 *embrace, surround; surrounded so as to guard*
 נִשְׁפָּה σηπεδών Jes 3. 24 غنونه
decay, putrefaction, in animal bodies or wood, or even stone
 קִי* κῆβος IICh 9. 21 *a long-tailed monkey, perh. the nisnas monkey*
 הַקִּיפָה* τὸ ἔσχατον Ex 34. 22
 IS 1. 20 *the farthest part, pl.; the end*
 נִקִּי διακοπή Jes 7. 19 נִקְבָּה
 נִקַּח ὀρύσσω IS 11. 2 *dig; gouge out the eye*
 נִקַּח ἐξ- Nu 16. 14 Job 30. 17
dig out, gouge out
- נִקַּח Jes 51. 1
 נִקְרָה ὀρυγμα Ex 33. 22 *excavation, trench, ditch, moat*
 נִקַּח δακτυλόμαι Jes 8. 15 Ps 9. 17
to be caught in a net, Pass.
 יִנְקַע* Eccl 9. 12
 נִקַּח Dt 12. 30
 יִקַּע* δακεῖν Jer 50. 24 Ps 141. 9
 9 *throw, cast*
 יִקְוֶה* δακτυωτός Hos 9. 8
made in net fashion
 יִקַּח Ps 91. 3
 יִקַּח δίκτυον Jer 5. 26 Prv 6. 5
 5 *net, fishing-net, hunting-net*
 מִוִּקְעַ* Dt 7. 16 Jos 23. 13 Am 3. 5
 Ps 64. 6, 140. 6
 מִקְשָׁה Ps 141. 9
 נִקַּח δανακίζω Ps 38. 13 *play the dānās, cheat, lie*
 הַהִנְקַשׁ אֲפֹס- IS 28. 9 *delude, mock*
 נִקַּח* κόπτω Dan 5. 6 *strike, beat, knock*
 נִדָּה νάρδος Cant 4. 14 *spikenard, oil of spikenard*
 נָסָה ὀέρω, ὀάρω (ἐνεγκεῖν, ἐνεκε, οἶσεω) Gn 13. 6 Ex 10. 13
 Nu 23. 7 Dt 1. 31 Jes 14. 4, 46. 3 Jer 10. 19 Ez 17. 23, 19. 1, 29. 19 Joel 2. 22 Hag 2. 19
bear or carry; of a pregnant woman; of wind, bear along; endure, suffer; tell, announce; bring forth, produce, bear fruit; rob, plunder; generally, take and carry away, esp. to one's own home; v. p. 638
 נָסָה Ex 25. 28 IIR 20. 17
 ἀπο- Am 4. 2 *carry off or away*
 προσ- IIS 19. 43 IR 9. 11 Esr

1. 4 *present, offer, esp. food, drink*
 נשא ICh 21. 24
 נשא δια- IIS 17. 13 *carry over or across*
 ἐπι- Lev 22. 16 *bring as a charge against*
 נשא Lev 19. 17
 נשא φερά Jes 46. 1 *load, freight, burden; pl. contributions, of contributions in kind*
 נשא φερά, προσ- IIS 19. 43 *payment; bounty, benefit; food, victuals*
 נשא φερεύω, -έω IS 14. 3 ICh 5. 18 *Frequentat. of φέρω, implying repeated or habitual action; most commonly of clothes, armour and the like, bear constantly, wear*
 נשא φέρωμα Nu 11. 11 IIR 5. 17 Jer 17. 21 ICh 15. 22, 27 ICh 20. 25 *that which is carried, load; metaph., burden; of a harp*
 ,, , נשא προσ- Gn 43. 34 IIS 11. 8 Jer 40. 5 Esth 2. 18 ICh 17. 11 *present; food, victuals*
 נשא αἶθμαι ICh 21. 24 *burn, blaze* נצא, נצא
 נשא αἶθων Jes 30. 27 *of fiery smoke*
 נשא Jud 20. 38, 40
 נשא πείθω Ex 35. 21 *persuade*
 נשא ἀνα- Jer 22. 27 *persuade, convince; persuade, more to do a thing, seduce, mislead*
 נשא αἰδέομαι Gn 18. 26, 19. 21, 50. 17 Dt 10. 17 Ps 55. 13 *respect; have compassion upon, show mercy; of the homicide, obtain forgiveness*
 נשא Jes 33. 24
 נשא Ps 32. 1
 נשא ἐπ- ICh 19. 7 *reverence*
 נשא αἰδεστός IIR 5. 1 *revered, venerable*
 נשא Jes 3. 3
 נשא αἰδεσις Gn 4. 7 *forgiveness*
 αἰδώς, -δών Gn 49. 3 *reverence, dignity; metaph., sublimity, grandeur* גִּבּוֹר
 נשא ὑψώω Ex 6. 8 IIR 25. 27 *lift high, raise; metaph., elevate, exalt (opp. ταπεινώνω: humble, abase* נָחַל Jer 8. 14 Ps 37. 7, 62. 6, 93. 3, 131. 2)
 נשא הָרָוּחַ Nu 16. 3, 24. 7 *Pass., to be exalted*
 נשא ἐξυψώω Esth 3. 1, 5. 11 *raise up, exalt*
 נשא ὑψηλός, -ηλός Jes 2. 2, 12, 6. 1 *high, lofty*
 נשא αἰδετός ὑψηλός, -ηλός Nu 7. 10 *revered, venerable; metaph. high, lofty, stately; upraised, i.e. mighty*
 נשא Gn 23. 6 Nu 7. 11
 נשא ὕψος Job 20. 6 *height; metaph., sublimity, grandeur*
 נשא νέφος Jer 10. 13 Ps 135. 7 Prv 25. 14 *cloud, mass of clouds*
 נשא μαντεύομαι IIR 9. 25 Jer 6. 1 *divine, prophesy; cf. φέρω*
 נשא ἐπ- Ez 12. 10 *prophesy*
 נשא μαντεία, -εῖον Jes 13. 1 Jer 23. 33 Thr 2. 14 *oracle, prophesy, pl.*

- נִשְׁמַע Jer 6. 1
 נִשְׁמַע μάντις Gn 25. 14 Prv 30. 1,
 31. 1 *diviner, seer, prophet*
 נִשְׁמַע Gn 41. 51 Jud 18. 30
 נִשְׁמַע Ex 2. 10 Jud 18. 30
 נִשְׁמַע μυθέομαι Nu 23. 7 Jes 14. 4,
 37. 4 Ez 19. 1 *speaking, say, recount; cf. φέρω*
 נִשְׁמַע ἤχέω Jes 42. 2 Ps 72. 3
 Job 21. 12 *sound, ring, peal; impers. of an echo*
 נִשְׁמַע ἤχη, ἤχος Job 13. 11, 31.
 23 *noise, rarely of articulate sounds; sound, echo*
 נִשְׁמַע Job 41. 17
 נִשְׁמַע φύω Ez 17. 23 Joel 2. 22
 Hag 2. 19 *Pass., grow, esp. of the vegetable world; produce; cf. φέρω*
 נִשְׁמַע φύμα Lev 13. 2 *growth; freq. of diseased growths, tumour, tubercle, etc.*
 נִשְׁמַע ἀντιάζω, -άω Esth 2. 15
encounter; cf. φερέω
 λανθάνω Ps 102. 11 *to escape one, i.e. to forget* نَسِيَ
 ὀνομάζω Ex 20. 7 Ps 16. 4
name, specify by naming; utter names or words
 σείω Nah 1. 5 נָדָה
 πύθημι Jud 21. 23 Ruth 1. 4
 Esr 9. 12 *make a woman one's wife, take her as a wife*
 ? Dt 24. 15, 33. 3 Prv 19. 18
 Job 11. 15, 40. 20
 נִשְׁמַע* φέρω Dan 2. 35 נִשְׁמַע
 נִשְׁמַע* ὑψόω Esr 4. 19 נִשְׁמַע
 נִשְׁמַע εὐχομαι IR 8. 31 IICh 6. 22
 נָדָה
 σείω Jer 23. 39 נָדָה
 δαείζω Jes 24. 2 Jer 15. 10
put out money at usury, lend; have lent to one, borrow; cf. נִשְׁמַע
 נִשְׁמַע Dt 24. 11
 נִשְׁמַע Ps 89. 23
 נִשְׁמַע δανειστής IS 22. 2 *money-lender or creditor*
 נִשְׁמַע δανεισμός Neh 5. 7 *money-lending; borrowing*
 נִשְׁמַע δάνεισμα Dt 24. 10
 = δάνειον: *loan*
 נִשְׁמַע πείθω, πείθω Jes 19. 13
prevail upon, persuade, usually by fair means; in bad sense, talk over, mislead
 נִשְׁמַע ἀνα- Jer 4. 10 Ob 7 נִשְׁמַע
 נִשְׁמַע πειθώ Prv 26. 26 *persuasion; means of persuasion; inducement*
 נִשְׁמַע Ps 73. 18
 ὑψωμα Ps 74. 3 *elevation, height; metaph., exaltation*
 נִשְׁמַע* μαρτεῖον Gn 10. 30 *seat of an oracle*
 נִשְׁמַע* δηϊόω Jes 6. 11 *waste, ravage a country*
 נִשְׁמַע* Jes 6. 11 *Pass.*
 נִשְׁמַע* κατα- Jes 37. 26 *ravage, waste*
 נִשְׁמַע* IIR 19. 25
 נִשְׁמַע* δηϊότης Jes 24. 12
battle-strife, the battle; mortal struggle, death; cf. δαίς
 נִשְׁמַע* Thr 3. 47
 נִשְׁמַע* θεάομαι / ἀγαίομαι, ἀγαμαι, ἀγάομαι Gn 24. 21
gaze at, behold, mostly with a sense of wonder; look on with jealousy or envy; in good

- sense, *admire*; *admire, wonder at*; *ז. συν-*, p. 235
- שׂוֹאָה * πᾶγη Jes 47. 11 שׂוֹאָה
שׂוֹאָה * κακόω Ps 35. 17 *maltreat, distress* ל
- שׂוֹאָה * κακόν Ez 38. 9 Zeph 1. 15
Ps 63. 10 Job 30. 3 *evil, ill* س
- שׂוֹאָה * Zeph 1. 15
שׂוֹאָה * Job 30. 3
- שׂוֹאָה * πᾶγη Ps 35. 8 *anything that fixes or fastens, snare, noose; fowling net; metaph., trap, snare*; cf. שׂוֹאָה Jer 18. 20, 22
- שׂוֹאָה ἡχέω Jes 17. 12 שׂוֹאָה
שׂוֹאָה * ἡχέω, ἄχ- Jes 66. 6
sound
Zeús, Jáγ, Zán, Zήν, Tán
Jer 48. 45 Zeus; cf. בֵּית שׂוֹאָה
Jos 17. 11 יֵאָן; cf. Jud 12. 6
- שׂוֹאָה πνέω Jes 40. 7 *blow, of wind and air, breathe, breathe out*
- שׂוֹאָה ἐκπνέω Ps 147. 18 *blow through, breathe out or forth*
διαφυσάω κατασσοβέω Gn 15. 11 *blow in different directions, disperse; frighten away, scare the birds*
- שׂוֹאָה ἐξικνέομαι Gn 44. 4 Lev 25. 26, 26. 5 Hos 10. 9 *reach, arrive at a place; arrive at, reach an object*
- שׂוֹאָה ἐπιθιγγάνω Gn 47. 9 Lev 26. 5 Prv 2. 19 *reach as far as*
ἀναχάζομαι Job 24. 2 חסִי
- שׂוֹאָה λαιθάνω, λήθω Dt 32. 18
Thr 3. 17 שׂוֹאָה
שׂוֹאָה Jos 44. 21
- ἐπι- Gn 41. 51 *cause to forget, let a thing escape one, forget, lose thought of*
- שׂוֹאָה Job 11. 6
שׂוֹאָה Job 39. 17 *make one quite forgetful of a thing*
- שׂוֹאָה λήθη Ps 88. 13 *forgetting, forgetfulness; after Hom., of a place of oblivion in the lower world*
- שׂוֹאָה ισχίον Gn 32. 33 *hip-joint, in which the thigh turns; fleshy parts round the hip-joint, haunches*
- שׂוֹאָה σείω Jer 23. 39 שׂוֹאָה
τίθημι Dt 24. 11 Jer 15. 10
τίθεσθαι seems to have the same meaning as ὑποτίθημι (v. p. 239, שׂוֹאָה; cf. שׂוֹאָה
שׂוֹאָה ὁ θέμενος [τίθημι] Jes 24. 2 *the mortgagor*; cf. שׂוֹאָה
שׂוֹאָה ὁ θέμις [τίθημι] Dt 24. 11
Jes 24. 2 *the mortgagor*; cf. שׂוֹאָה
שׂוֹאָה ὑποτίθημι Dt 15. 2 *put down as a deposit or stake, pawn, pledge, mortgage*
- שׂוֹאָה δανειστής Jes 50. 1 שׂוֹאָה
שׂוֹאָה δανείζω Dt 24. 10 שׂוֹאָה
שׂוֹאָה δάνειον IIR 4. 7 *loan* דָּנִין;
שׂוֹאָה
- שׂוֹאָה ἐπιλανθάνω, -λήθω Gn 41. 51 שׂוֹאָה, שׂוֹאָה
- שׂוֹאָה δάκνω, -νάζω Nu 21. 9
Mich 3. 5 *bite, sting*
- שׂוֹאָה δακνιστήρ/τοκιστής Hab 2. 7 *biter, stinger; money-lender, usurer*
- שׂוֹאָה καταδάκνω Nu 21. 6 *bite*
- שׂוֹאָה τοκίζω (τόκος) Dt 23. 20

- lend on interest*
 הַשִּׁיחַ Dt 23. 20, 21
 הַשִּׁיחַ τόκος (τίκτω) Ex 22. 24
 Lev 25. 36 *offspring*;
metaph., produce of money
lent, hence interest
 הַשִּׁיחַ לֵעֹשֶׁת Neh 13. 7
 הַשִּׁיחַ* Neh 13. 5 *lounging*
place, resort of idlers or
beggars; later, public building
or hall, used as a lounge or
meeting place, esp. at Sparta
and in other Doric cities,
also in Attica; at Cnidus
council chamber
 הַשִּׁיחַ ψιλώω Dt 28. 40 *strip bare,*
mostly of hair; strip trees
bare; strip off, pull out
 συλάω, -λέω Ex 3. 5 Dt 7. 1
strip off, esp. strip off the arms
of a slain enemy; take off or
out; take the lid off the
quiver; Pass., to be carried off
as spoil, to be taken away
 הַשִּׁיחַ ἀπο- IIR 16. 6 *carry off*
 הַשִּׁיחַ* συλάω Ez 26. 12, 29. 19
 Ruth 2. 16 הַשִּׁיחַ
 הַשִּׁיחַ* Jes 59. 15 Ps 76. 6
 הַשִּׁיחַ* συλητής, -ήτωρ Jer 50. 10
plunderer
 הַשִּׁיחַ* σύλη, σῦλον Jud 5. 30
 Jes 10. 6 *booty; τὰ σῦλα*
booty
 πολὺς Jud 5. 30 *many*
 πολλά Prv 31. 11 *in Hom.*
as Subst., much riches, great
possessions
 הַשִּׁיחַ* ψιλός Mich 1. 8
generally, bare, uncovered;
naked, unarmed, defenceless
- שׁוּלל* Job 12. 17
 שׁוּלל ψύχω/πνέω Jes 42. 14 נַפֵּשׁ
 שׁוּלל θυμός Jes 30. 33 *wrath*
 שׁוּלל πνεῦμα Dt 20. 16 IR 17.
 17 Job 27. 3 *breath, breath*
of life; life, living being
 אַחֲשׁוּ* Dan 5. 23
 אַחֲשׁוּ? Lev 11. 18
 אַחֲשׁוּ πνέω/ψύχω Ex 15. 10 Jes
 40. 24 נַפֵּשׁ
 אַחֲשׁוּ νύξ (νυκτός) Prv 7. 9 Job 3.
 9 *night*
 אַחֲשׁוּ* σκῶψ Jes 34. 11 *a small*
kind of owl (γλαῦξ, ἰῆξ,
being the little horned owl)
 אַחֲשׁוּ Lev 11. 17; εὐσκοπός
 קַשׁ אֵיθָא, -θομαι Ps 78. 21
light up, kindle; rarely intrans.
burn, blaze; Pass. נֶצַח
 קַשׁ קַח- Ez 39. 9 *burn down,*
burn to ashes
 קַח- Jes 44. 15 *poet. = קַח-*
καίω: burn by applying fire
below
 קַח אֵיθָא Hos 13. 2 קַח
 קַח ἐσθίω Gn 41. 40 *eat; cf.*
ἀσπάζομαι
 קַח ἱκνέομαι Job 31. 27 נֶצַח
 קַח βόσκω Ps 2. 12 *prop. of*
herdsmen, feed, tend; gener-
ally, feed, nourish; maintain,
keep
 קַח ἀσπάζομαι, ἀσπακά- Gn 27.
 26, 29. 11, 41. 40 *welcome*
kindly, greet; salute; from the
modes of salutation in use,
kiss, embrace; eagerly cleave
to; of things, follow
 קַח Gn 31. 28 IR 19. 20 *take*
leave of

- קָרַב *ἀσπασμα* Cant 1. 2 *greeting, embrace; esp. in pl., embraces*
- קָרַב *θιγγάνω* Ps 85. 11 *נג*
- קָרַב *ἐπι-* Ez 3. 13 *קָרַב*
- קָרַב *τοξάζομαι* Ps 78. 9 ICh 12. 2 *shoot with a bow*
- קָרַב *τόξον* Job 20. 24 *arrow*
- τεῦχος* IR 10. 25 Jes 22. 8 *prop. tool, implement: but mostly in pl., implements of war, armour, arms, freq. in Ep.*
- קָרַב *πρίων* Jes 10. 15 *saw*
- קָרַב *πρίω* ICh 20. 3 *saw*
- קָרַב *χάρων* Lev 11. 13 *poet. for χαροπός (fierce), of the eagle; cf. τανύπτερος (aīetós קָרַב) long-winged (eagle)*
- קָרַב *נִסְר* Dan 7. 4 *קָרַב*
- κῆρυξ* Hos 8. 1 *herald, pursuivant*
- קָרַב *ἀπλέω* Jes 41. 17 Jer 51. 30 *bail out bilge water; generally, draw water; metaph., drain dry*
- קָרַב *נִסְר* Jes 19. 5
- קָרַב *στίβος* Job 28. 7 *trodden way, track, path*
- קָרַב *נִסְר* Jes 43. 16
- στειβομένη (στείβω)* Prv 12. 28
- קָרַב *αἱ στειβόμεναι ὁδοί* Jud 5. 6 *the beaten tracks*
- קָרַב *διασπείρω* Jes 18. 5 *scatter or spread about*
- קָרַב *ἐντέμνω (τεμαχίζω)* Lev 1. 6 *cut up a victim*
- κατα-, κατατάμνω* Jud 19. 29 *cut in pieces, cut up*
- קָרַב *τόμος (τέμαχος)* Ez 24. 4 *slice; generally, piece*
- קָרַב *τόμα (τόμιον)* Lev 1. 2-9 IR 18. 20-39 *τὸ τόμιον, victim cut up for sacrifice, over which oaths were taken; τὰ τόμια, the parts of the victim used at this solemnity*
- קָרַב *καταχέω* Ex 9. 33 Jer 7. 20, 42. 18 Job 3. 24 Dan 9. 11 *pour, shower down; τήκω: bring clouds down in rain; dissolve*
- קָרַב *τήκω* Ez 22. 21, 24. 11 *קָרַב*
- קָרַב *κατα-* Ez 22. 20 *melt*
- קָרַב *קָרַב* Ez 22. 20 Job 10. 10
- קָרַב *קָרַב* Ez 22. 22
- קָרַב *קָרַב* Ez 22. 22 *melting, of snow*
- קָרַב *δίδωμι* Gn 3. 12, 4. 12 *קָרַב*
- קָרַב *δοτῆρ, -ης* Hos 2. 7 *קָרַב*
- קָרַב *δοτός* Nu 3. 9 Dt 28. 31, 32 Esth 3. 11 *granted*
- קָרַב *קָרַב* Nu 8. 16
- קָרַב *קָרַב* Esr 8. 17 ICh 6. 33
- קָרַב *קָרַב* Esr 8. 20 Neh 11. 3
- קָרַב *δώρημα, -ρον* Gn 34. 12 Nu 18. 11 Prv 19. 6, 21. 14 *gift, present, gift of honour; votive gift or offering to a god; a bribe*
- קָרַב *קָרַב* Gen 25. 6 Ez 46. 16
- קָרַב *קָרַב* IR 13. 7 Eccl 3. 13
- קָרַב *μεθίημι* Gn 31. 7 Nu 21. 23 Jud 1. 34, 15. 1 IS 18. 2, 24. 8 IIS 21. 10 *permit; allow*
- קָרַב *קָרַב* Ex 9. 23 Jer 12. 8 Joel 2. 11 Hab 3. 10 Ps 46. 7 Thr 2. 7, 5. 6 *strain the voice,*

- raise it high; stretch, hold out
one's hands, extend to
 תִּנּוֹ Ex 21. 22, 23 Lev 27. 23
 IR 8. 32 Ez 17. 19, 23. 49
 ICh 6. 30 pay a price by
 way of a return or recom-
 pense, mostly in bad sense,
 pay a penalty, make atonement
 for, make return or requital;
 punish; make another pay
 for a misdeed, visit it on his
 head
 תִּתְּנֵם Gn 3. 12 IR 2. 35 ICh
 8. 9 set, put, place, assign,
 award, make her a wife; make
 one something
 וְנָתַן אֵלָּהּ Ex 25. 16 Eccl 7. 2
 Neh 2. 12 generally, put in
 or into; lay to one's heart
 וְנָתַן עָלָיו Neh 5. 7 make an
 attempt upon, attack, make an
 attack
 וְנָתַן תְּהִיָּה Neh 13. 4 placed, set
 וְנָתַן אֲנָתְהָמָה Nu 18. 6, 7 that
 which is set up; hence, votive
 offering set up in a temple,
 of a slave in a temple;
 dedicatory offering (W)
 וְנָתַן עִי מוֹלֵי גֵנוֹסֶיךָ Nu 11. 29
 מִיִּתְּנֵן Dt 5. 26
 וְנָתַן אֲדָמָה אֶתְּנִי אֲדָמָה
 Esr 7. 20 וְנָתַן
 וְנָתַן אֲדָמָה, -רֹן Esr 7. 20
 מִתְּנֵן
 וְנָתַן Dan 5. 17
 וְנָתַן Dan 2. 6
 וְנָתַן דֹּרֹס Esr 7. 24 וְנָתַן
 וְנָתַן מִנְּתֵן אֲדָמָה IIR 11.
 18 וְנָתַן, מִנְּתֵן
 וְנָתַן מִנְּתֵן Nu 21. 18
 (הֵן) וְנָתַן* μάντις/δῶρημα Παῖανος
 IIR 24. 17 prophet/gift of
 Paean
 (הֵן) וְנָתַן* μάντις/δῶρημα Διός
 (Διός) ICh 25. 4 prophet/
 gift of Zeus
 וְנָתַן* δίδωμι IIS 7. 2 (God) gave
 וְנָתַן* ἡλίου θεοῦ δῶρον Nu 1. 8
 gift of the Sun-god/God
 וְנָתַן* Διός Παῖανος δῶρον IIR
 25. 23 the gift of Zeus/Paean
 וְנָתַן* Διὸς δῶρον Jer 40. 8 the
 gift of Zeus
 וְנָתַן κατὰ γυναικῶν -άσσω Job 4. 10
 וְנָתַן Lev 14. 45 Jud 6. 30 Jer 1.
 10 Ps 58. 7 break in pieces,
 shatter; c. pp. 217, 254
 וְנָתַן Jer 4. 26 Nah 1. 6 Pass.
 וְנָתַן ICh 31. 1, 36. 19
 וְנָתַן Jud 6. 28 Pass.
 וְנָתַן Lev 11. 35
 וְנָתַן ὠθέω Jud 20. 32 Jer 22.
 24 force out, thrust out
 וְנָתַן Jos 4. 18 Pass.
 וְנָתַן ἐξ- Ez 17. 9, 23. 34 thrust
 out, force out, wrench out
 וְנָתַן Jud 20. 31
 וְנָתַן Jos 8. 6
 κατ- Jer 12. 3 push down
 וְנָתַן σχιστός Lev 22. 24 cloven,
 divided, split
 וְנָתַן σχίζω Jes 5. 27, 33. 20
 Eccl 4. 12 split, cleave, cut
 out, tear, shatter
 וְנָתַן Jud 16. 9 Jer 2. 20 Ez 23. 34
 וְנָתַן* στοῖχος Ez 41. 16, 42. 3,
 5 row in an ascending series,
 course of masonry
 וְנָתַן* Ez 41. 15
 וְנָתַן ἐπιθρώσκω Lev 11. 21

leap upon; leap over a space, spring at a bound	נָחַר	νίτρον, λί-	Prv 25. 20
		sodium carbonate	
נָחַר Job 37. 1	נָחַר*	σπείρω	Dan 4. 11 נֹחַ
הִתִּיר διαχαλάω Jcs 58. 6 Ps 105.	נָחַשׁ	ὠθέω	IR 14. 15 נָחַק
20 loosen, relax	נָחַשׁ	ἐξ-	Jer 18. 14 נָחַק
κατατίθημι IIS 22. 33 lay	נָחַשׁ	κατάγωμι	Ps 9. 7 נָחַץ
down, make a road; cf. Ps 18.	נָחַשׁ	Jer 31. 40 (39)	נָחַץ
33 נָחַשׁ Jcs 43. 16, 19	נָחַשׁ	Ez 19. 12	נָחַץ

XI. GREEK PREPOSITIONS

XLIX. The Greek prepositions homologize in Hebrew separately and in combination with nouns, adjectives, verbs, and adverbs.

ALL prepositions in compound verbs homologize with the prefix ה־ of הפעיל and the prefix הַת־ of התפעל.

ἀμφί, Prep.—radical sense, *on both sides*; chiefly poetical and Ionic prose, replaced by περί in later Greek. Of place, *about, around* על Gn 13. 11, 18. 2, 29. 2; *all around, round* סביב IR 7. 36 סביבה Ex 7. 24 IS 26. 5; *by, on, somewhere by, somewhere about* על־פי Ex 14. 9; of persons grouped *about* one, οἱ ἀ. Πρίαμον Priam and his train; οἱ ἀ. Πρωταγόραν the school of Protagoras; οἱ ἀ. Εὐθύφρονα Euthyphro's friends; סביביו Ps 76. 12 מִסְבִּיבָה IIS 4. 4 מִפְּסֵבָה Ib 21. 8 שְׁמוֹאל IS 1. 20; *on both sides* פִּסְיֹת Ps 149. 6 פִּלְגֹשׁ IIS 3. 7 פִּלְגֹשׁ Gn 35. 22 [ἀμφὶ λέχος] παλλακίς [an atavism].

ἀνά, Aeol, Thess, Arc, Cypr ὀν, Prep.; by apocope ἀνά becomes ἀν before dentals, ἄγ before gutturals, ἄμ before labials; *on, upon*, without any notion of motion, על Gn 1. 11 [cf. εἰς, ἐπὶ] Ez 16. 12 [cf. ἐν] על־יב Ib 49. 17 على; *implying motion upwards* ב־ Ex 19. 12-13 [cf. ἐν] על Jos 2. 8; *as advb., up! arise!* עליה Ps 47. 6; *among, in* ב־ ICh 36. 23 על Gn 33. 1 [cf. ἐπὶ]; of time, *throughout*, ἀνὰ νύκτα *all night through* בלילה ההוא Esth 6. 1.

ἀντί, Prep.—original sense, *over against* תחת Dt 4. 11 Jos 11. 3. Of place, *in the presence of* תחת ICh 29. 24; *instead, in the place of* תחת Gn 4. 25 Jes 3. 24 Esth 2. 17; *at the price of, in return for* תחת IIS 4. 10 תחת Ex 21. 23, 24; ἀνθ' ὧν *wherefore* לכן Gn 4. 15; *wherefore? why?* ἀνθ' ὧν מִדְּרֹעַ Ib 26. 27 Ez 18. 19; *because* תחת Dt 21. 14, 28. 47 Prv 30. 21-3; *for the sake of* תחת IS 24. 20.

ἀπό, Aeolian, Thessalian, Arcadian, Cyprian ἀπύ, Prep.—original sense *from*. Of place, of motion *from, away from* ב־ IIS 22. 16 (cf. Ps 18. 16) Ps 10. 1 Thr 3. 15 (cf. Job 9. 18) Thr 3. 30 (cf. Jer 46. 10) ה־ Ps 123. 4 (cf. Jes 66. 11 Jer 46. 10 Prv 1. 31, 30. 16, 22 Job 31. 31 ICh 29. 28) ה־ IR 20. 33 מ־

Dt 6. 21, 32. 25 מִן Gn 19. 37 מִן Ex 1. 10 Nu 23. 7 מִן Dan 2. 41
 מִן Ib., Job 11. 20 מִן Job 14. 11 מִן Jes 30. 11; partitive,
 part taken from מִן IS 30. 26 מִן Gn 9. 21 מִן Job 9. 3; from being,
 instead of מִן Gn 29. 19 Dt 28. 55 Prv 30. 2; of time, from, after
 מִן Jes 22. 7 מִן Job 20. 4; from the beginning מִן Jes 41. 4 מִן
 Ps 78. 2; descent from מִן Gn 4. 1 מִן Jud 5. 14; of the material
 from or of which a thing is made מִן Cant 3. 9; of the person
 from whom an act comes, i.e. by whom it is done מִן Gn 4. 1 מִן
 Gn 24. 50 IS 20. 9; of the source from which life, power, etc., are
 sustained מִן ICh 29. 14 מִן Zach 9. 15, 10. 7; in consequence of
 מִן Jes 53. 5 מִן Ex 2. 23 מִן Ps 88. 10; with one accord ἀπὸ
 μιᾶς Jos 9. 2.

διά, poet. διαί, Aeol. ζά, Prep.—radical sense *through*. Of place
 or space, in the midst of בֵּין Jer 25. 27 Ez 19. 2 [cf. μετά]; between
 בֵּין Gn 1. 7, 13. 3, 8, 31. 53 [cf. μετά]; of time, διὰ παντός con-
 tinually תָּמִיד Ex 25. 30; between two points of time בֵּין Ib 12. 6;
 causal, through, by בִּי Dt 4. 34; of the instrument or means, בִּי
 Jer 38. 6, διὰ χειρῶν by hand בִּיד Ex 6. 6 בִּיד Gn 38. 20
 Nu 33. 1 IS 28. 15 IIR 19. 23 Ps 77. 21 Prv 18. 21; of manner,
 בִּי [cf. ἐν]; through passion, in passion, διὰ ὀργῆς בִּרגֶז Ps 55. 15;
 of persons, thanks to, by aid of, διὰ σε, διὰ τοῦτο, διὰ ταῦτα by means
 of, on account of אֲדֹנָי Gn 21. 11, 25 [cf. παρὰ]; of things, to
 express the cause, occasion, or purpose, because of, by reason of בְּיָד
 Jes 64. 6 בְּיָעַן Lev 26. 43 יָעַן Gn 22. 16 Lev 26. 43.

εἰς or ἐς, Prep.—both forms are found in Homer, Ionic poets,
 and early metrical inscriptions. Originally, εἰς; radical sense, *into*,
 and then more loosely *to*; Latin, *ad*: of places into or to אֶחָד
 Ex 3. 1 אֶל Gn 19. 2 Lev 14. 46, 50 [cf. ἐν, ἀνά] אֶל Jud 19. 18
 אֶל Gn 38. 25 Jos 4. 23 אֶל Gn 10. 19 IS 9. 9 Ps 36. 6 אֶל Nu
 24. 20 Jes 65. 18 Ps 147. 6 אֶל Lev 14. 26, 50; upon אֶל Lev 14.
 25 Esth 1. 2 [cf. ἐπὶ]; up to, until אֶל Ex 15. 16 Dt 34. 6 Cant 2. 7;
 towards אֶל Ez 13. 17, 21. 7 [cf. ἐν] אֶל Ez 29. 2, 35. 2 Ob 1; till
 now, hitherto εἰς τὸ νῦν אֶתְּ Eccl 4. 3 עדְנָה Ib 4. 2; ἐς αἰῶνος for ever
 עדֵי אָבֶד, עדֵי-עַד, לְעַד Nu 24. 20 Ps 83. 18 Prv 12. 19.

εἴσω, εἶσω—ἔσω (as ἐς for εἰς) prevailed in Ionic and old Attic
 prose—advb. of εἰς, inside, within אֶלִי Job 5. 26 הוּךְ Ex 14. 23, 24.
 18 IIS 3. 27; inside, i.e. by the side of the road τῆς ὁδοῦ εἴσω יֵד
 Ex 2. 5 IIS 15. 2 יֵד IS 4. 13.

ἐν—poetical ἐνί, εἰν, εἰνί; Arcadian and Cyprian ἐν; Prep.—radical sense, *in, into* ־ב Jer 38. 6 Ps 119. 11 IIR 10. 15 IICH 36. 23 [cf. ἐπι] לֵא Ex 25. 16 Lev 18. 20 Dt 23. 25 Jes 44. 49 Jer 38. 6 Thr 3. 41 Eccl 7. 2 ־מ Dt 32. 25; with names of cities or islands ־ב IICH 36. 23; *on* ־ב Ex 24. 18; *towards* לֵא Ez 21. 7; of the Instrument, Means, or Manner, *by* ־ב Jer 20. 4; *with* ־ב IS 2. 16 Jer 20. 4; to see *with* one's eyes, i.e. have the object in *one's eyes* ־ב Jes 6. 10; of time, ־ב Gn 2. 4, 19. 27, 21. 22.

ἐκ, before a vowel ἐξ; also in Attic inscriptions before σ ξ ζ ρ and, less frequently, λ; ἐγ in inscriptions before β γ δ λ μ ν; Cretan and Boeotian ἐσ; ἐχ frequently in Attic inscriptions before χ φ θ (and in early inscriptions before σ); also ἐ Νευπάκτω; radical sense, *from, out of*; frequently also simply, *from*. Of origin; *in accordance with* ־כ Gn 18. 25, 44. 2. In Epic dialect it is used with adverbs in -θεν.

ἐξω, advb. of ἐξ; without any sense of motion, *outside*; τὸ ἐξω the *outside*; *except, besides*.

ἐξωθεν, rarely ἐξωθε, advb. *from without* or *abroad* חוּצָה IR 6. 6; *outside* מִחוּץ Lev 13. 45 Jer 21. 4 Thr 1. 20; *besides, apart from* חוּץ Eccl 2. 25; = ἐξω: the *outside* חוּץ Lev 18. 9 חוּצָה Dt 25. 5 Ez 34. 21; *except, besides* חוּץ Eccl 2. 25. [Cf. ἐκτός; ἐδός (חוּץ חוּצָה).]

In compounds the sense of *removal* prevails: *out, away, off*. Also to express *completion*, like our *utterly*.

ἐπί, Thessalian (before τ) ἐτ, preposition denoting the *being upon* or *supported upon a surface or point*. Of place, *upon, on* עַל; *in* ־ב; *to, towards* לֵא Dt 1. 1 Thr 3. 41; *towards* פָּנָה פָּנָה Ez 48. 4; ἐπ' οἴκου *homeward* בֵּיתוֹ לֵא Jud 11. 34 [cf. οἰκαδε] הִמָּצְפָה Ib. הִרְמָתָה IS 2. 11 עַל-בֵּיתוֹ Ib.; *in addition to, over and above, besides* עַל Ex 20. 3 Prv 31. 29 [cf. παρὰ]; with verbs of eating and drinking, *with* לֵא IS 14. 34 עַל Nu 9. 11 IS 14. 33; *according to* לֵא Lev 25. 16 עַל-פִּי Gn 43. 7; in a hostile sense, *upon* or *against* לֵא Gn 4. 8 עַל Jud 6. 3, 9. 43 IS 2. 1, 20. 33; *before* לֵא Gn 19. 27 IS 2. 11, 17 עַל-פִּי Nu 33. 7; in the quarter or direction *towards* or in which a thing takes place, *to the right* or *left* עַל Gn 24. 49; *on the side* עַל Gn 16. 7; *among* עַל Gn 33. 1 [cf. ἀνά]. Of time, *in* ־ב Gn 14. 1 Ps 44. 2; *at dinner* ־ב Esth 5. 6 [cf. ἐν].

In composition, *inter alia*: of Place, denoting: Support or Rest *upon*, Motion, *to* or *towards*: ἐπέρχομαι, ἐπιστέλλω; *against*;

up to a point; *over* a place; *over* and *beyond* boundaries; extension *over* a surface; accumulation of one thing *over* or *besides* another; accompaniment, *to*, *with*. Of Time and Sequence, *after*. In causal senses: superiority felt *over* or *at*. Authority *over*. Motive *for*; to give force or intensity to the verb.

κατά: rare poetical, *καταί*—found in compounds, as in *καταί-βασις*, poetical for *κατάβασις*. Preposition: *downwards*. Denoting motion from above, *down from*; denoting *downward motion* חַבַּח Gn 21. 15; *opposite, over against* חַבַּח Dt 4. 11 Jos 11. 3. Of fitness or conformity, *in accordance with* כִּפְּיָה Ex 16. 21 Nu 6. 21; *according to* כִּפְּיָה Lev 25. 26 Dt 25. 2; *according to a description of him, like*, כִּ Nu 13. 33 Dt 2. 10. Of Time, *κατά* is sometimes dispensed with [as in Hebrew], e.g. *καθ' ἡμέραν, κατ' ἡμέραν* day by day, daily יוֹם יוֹם Gn 39. 10 Ps 61. 9, 68. 20 Prv 8. 30, 34 Esth 3. 4 (יוֹם בְּיוֹם Neh 8. 18 IICh 30. 21 יוֹם בְּיוֹם Dan 1. 5 ICh 16. 37 IICh 8. 14, 31. 16 יוֹם לְיוֹם Esth 3. 4); periphrastically with abstract Subst., *by force* κατ' ἰσχύον περὶ IS 2. 16; *καθ' ἔτος* this year הַשָּׁנָה IIR 19. 29 הַשָּׁנָה Gn 18. 10.

κατά in compounds, *inter alia*: *downwards, down*; *in answer to*, *in accordance with*; *against*, in hostile sense; frequently only to strengthen the notion of the simple word.

κατά as a Preposition was shortened in some dialects, esp. in Epic, into *κάγ, κάδ, κάκ, κάμ, κάν, κάπ, κάρ, κάτ*, before *γ, δ, κ, μ, ν, π* (or *φ*), *ρ, σ* (or *θ*), respectively. In compound verbs *κατά* sometimes changes into *καβ, καλ, καρ, κατ*, before *β, λ, ρ, θ*, respectively; and before *στ* and *σχ*, the second syllable sometimes disappears.

μετά, poet. *μεταί*, Aeol, Dor, Arc *πεδά*: Prep. which, with the gen., gradually superseded *σύν*; *in the midst of, among, between* בֵּין Gn 1. 4, 10. 12, 31. 37 Ex 12. 6 Dt 1. 16 Jes 2. 4 Ez 1. 13, 19. 2 Ob 4 Ps 104. 10 Job 40. 30 Cant 2. 2, 3 Esth 3. 8 בֵּין Prv 8. 2; *with, along with* (implying a closer union than *σύν*) תַּחַת Gn 5. 22 Ex 1. 1 Jud 8. 7 [cf. Lat., *et* (—*μ*)] עִמָּךְ Gn 18. 23 Jos 22. 14 עִמָּךְ Gn 3. 12; *with, by aid of* תַּחַת Jud 8. 7; *with, together with* תַּחַת Neh 5. 15 עִמָּךְ IS 2. 26 IR 14. 31, 22. 50 (עִמָּךְ) Gn 3. 12; *and* וְ IR 10. 15 עִמָּךְ Dt 32. 14 IIR 10. 15; *in* תַּחַת Ib. עִמָּךְ ICh 22. 7; *to seek after* תַּחַת Gn 37. 17 IS 12. 14 IIR 23. 3 Zach 2. 12; *after, behind* תַּחַת Ex 11. 5 Jud 3. 22 Cant 1. 4, 2. 9

אֲחֵרִי Gn 24. 61 בְּעַד Jud 3. 23, 5. 28, 9. 51 IIR 4. 5 Job 22. 13
 بعد; *beyond, on the far side of* אַחֵר Ex 3. 1; *after* אַחֵר Gn 9. 28
 אֲחֵרִי Gn 5. 4.

In compounds, *μετά* denotes participation, succession, position, change.

παρά, Epic and Lyric also *παράι*; shortd. *παρ*: Prep., properly *beside*: hence—*from the side of, from the side* מֵאֵצֶל IR 3. 20; *beside* אֵצֶל Gn 41. 3 עַל Ib 33. 1; *by, near* אֵצֶל Dt 11. 30; *without* בְּלִי Job 24. 10 בְּלִי; *before, in the presence of* קִבֵּל IIR 15. 10 [cf. *πρός*]; *to the side of, to* אֶל Gn 1. 9, 24. 29 אֶל Job 5. 26 אֶל; *on account of* עַל Gn 20. 3, 11, 18, 26. 7, 27. 41; *past, beyond* הֵלָאָה Gn 19. 9, 35. 21 Ez 39. 22 Am 5. 27; *over and above, in addition to* עַל Gn 28. 9, 31. 50, 32. 12.

In Composition all its chief senses recur.

περί, Thess, Delph, also Aeol *περ*, Elean *παρ* (prop. different from *ἀμφί*, *on both sides*): *round about, all round; about, near* עֲלֵי Gn 49. 22 Nu 24. 6 קְרוֹב Gn 45. 10 Ex 13. 17 Nu 27. 11 IR 8. 46 Jes 13. 6, 57. 19 قَرِيب; *about, concerning* כִּנֵּי Nu 31. 16 Dt 3. 26 עַל IIS 13. 22 IR 5. 13; of Place, *round about, around* עַל Gn 29. 2 [cf. *ἀμφί*] חֹל; of persons who are *about* one, esp. a person's attendants, connexions, associates, or colleagues; school (בְּעַל) מְרִי ICh 9. 40 (בְּעַל) Ib 8. 34, 9. 40 קְרוֹב Esth 1. 14; *family* קְרוֹב Lev 25. 25 Nu 27. 11 Ps 38. 12 Job 19. 14 Ruth 2. 20, 3. 12 Neh 13. 4 قَرِيب.

In Composition all its chief senses recur.

πρό, Prep.; *before, forth*; of Time, *before* בְּטָרָם Gn 2. 5 בְּטָרָם Ib 27. 4 Jes 28. 4 בְּטָרָם Ruth 3. 14 בְּטָרָם Hag 2. 15 قبل. Except in Jes 28. 4, where *טָרָם* governs a noun, it always qualifies a Verb. In fact, it is quite possible that it is the homologue of *πρίν*, an Adverb formed with a *comparative* force from *πρό*. Hence, the significance of the isolated instance of *טָרָם*.

In Compounds, *πρό* denotes position and distance.

πρός, Ep. *πορί*, Argive *πορ(ί)*, Joannes Gramm *πρές*, Cret *πορτί*, Pamphylian *περ(ί)*, Ep., Dor *ποτί*, Cypr *πός*, *πότ* (apocope

for *πоти*), Dor *ποί*, Prep. expressing direction, *on the side of, in the direction of, قِبَله*; hence: *from, at, to; from מוֹל* IR 7. 5 *מִן* Gn 9. 5. IS 17. 37, 20. 16 Jes 47. 14 Ez 33. 6 Ps 22. 21; *on the side of לִּ* Ex 32. 26 Jud 7. 18, 20 IIS 20. 11; *מִן* Lev 5. 8 Jos 8. 33 IS 17. 30 IIS 5. 23, 11. 15 *עִבֵּר* Ex 28. 26 IS 14. 4; *towards אֶל* Ez 6. 2, 21. 7 *قِبَله* Dt 1. 1 *מִן* Ex 26. 9, 34. 3 Dt 2. 19 IS 14. 5; *on the north side, on the south side, قِبَله, etc. מִן* Jos 18. 18 IR 7. 39 ICh 4. 10 *פָּאָה* Ex 27. 9, 11, 12, 13 Nu 34. 3, 35. 5 Jos 18. 14 Ez 47. 17, 18, 19, 20; cf. *ἐπι*; Od. 13. 110; *on the face-ward side מִן* Lev 8. 9 *פָּאָה* Ib 13. 41 *قِبَله*; *before, in presence of לִּ* Gn 47. 19 Jer 51. 24 *מִן* Ex 18. 19 *מִלִּ* Nu 22. 5 *קִבֵּל* IIR 15. 10 *قِبَل*; *in the name of the god בִּ* Gn 44. 18 Jer 22. 5; *hard by, near, at; close to אֶל* Gn 24. 11 *בְּעַד* IS 4. 18 *מִן* Ex 34. 3 *מִלִּ* Nu 22. 5 *עַל* Gn 24. 30, 29. 2; of place, *towards, to אֶל* Gn 1. 9 *לִּ* Esr 1. 3; with Verbs implying previous motion, *upon, against אֶל* Nu 22. 25 *עַל* Gn 24. 47 Lev 5. 9; *over and above עַל* Gn 28. 9, 31. 50, 32. 12; with Verbs of seeing, looking, etc., *towards אֶל* Ex 14. 24 IIR 9. 32 *עַל* Gn 18. 16 Ps 14. 2; in a hostile sense, *against אֶל* Jer 39. 1, 51. 1 Ez 14. 21, 24. 2 *בִּ* Nu 21. 7 Dt 4. 26 ICh 24. 19 *עַל* IR 14. 25 Jer 51. 1 Ez 14. 22 Ps 2. 2; in consequence of, for *בְּעַד* Jer 11. 14 Job 2. 4 *עַל* Thr 1. 5, 16, 5. 17, 18; with the accompaniment of musical instruments *לִּ* Ps 121. 1 *עִלֵּי* Ib 92. 4; *for the sake of בְּעַד* Nu 21. 7 IIS 10. 12 *לִּ* Jud 7. 18, 20.

In Composition all its chief senses recur.

σύν, old Att *ξύν*, Boeot *σούν*; Prep., gradually gave way to *μετά* with gen.; *with עִם* Gn 21. 10 Ex 22. 29; *in company with עִם* Gn 44. 33; *together with עִם* Ib 18. 23 Dt 32. 24, 25; *with God's help or blessing עִם* IS 14. 45, cf. II. 9. 49; of things that belong or are attached to a person *עִם* IS 16. 12 IIR 10. 15; generally, of personal cooperation *עִם* ICh 12. 21 (22); *consult with עִם* Ib 13. 1.

In Compounds: *with, along with, together, at the same time.*

ὑπέρ, Ep. also *ὑπείρ*, Arc *όνέρ*, Prep.; of Place, *over*; in a state of rest, *over, above עַל* Gn 29. 2 Ex 14. 16 Lev 16. 2 Nu 9. 15, 17 Dt 32. 11 Neh 8. 5 ICh 21. 16, 28. 18 ICh 5. 8 *מַעַל*

IR 7. 3 Esth 3. 1 IICl 24. 20; of a ship at sea, *off* a place אל Esr 3. 7 על IICl 2. 15; in a state of motion, *over*, *across* על Jud 11. 37 עבר Dt 4. 49 Jos 1. 14, 12. 7, 24. 2 IR 5. 4 Jer 25. 22 Esr 8. 36 ICl 26. 30; *over*, *beyond* עבר Dt 30. 13; metaph., *in defence of*, *on behalf of* על Esth 8. 11, 9. 16; generally, *for the prosperity or safety of*, *in the interests of* על Gn 19. 17; *about* על Gn 21. 12, 41. 32 Ex 18. 9, 22. 8 Dt 22. 19 IR 2. 19; of the cause or motive, *for*, *because of*, *by reason of* על Gn 26. 7 IIS 1. 26 בעבור Gn 8. 21 Ex 13. 8; of punishment or reward, *for*, *on account of* בשל Jon 1. 7, 12 על Gn 20. 3, 26. 7, 27. 41 Am 2. 6 [cf. παρά] בעבור Gn 12. 13; *for the purpose of*; *for the sake of* על Gn 19. 17 Ps 44. 23, 69. 8 בעבור Gn 18. 29, 21. 30 IS 1. 6, 12. 22 IIS 10. 3; *concerning* על Gn 21. 12 Ex 22. 8; of Place in reference to motion, *over*, *beyond* על IR 14. 15 Mal 1. 5; of Measure, *above*, *exceeding*, *beyond* על Ps 108. 5.

In compounds, *ὑπέρ* signifies *over*, *above*, in all relations.

ὑπό, Prep.; Aeol, Boeot *ὑπά*, Arc *όπυ*, in Ep. Poets *ὑπαί*: כַּב־, כַּב־; of the object *under* which a thing is or is placed, *under*, *beneath* עַב־ IICl 4. 17 תחת Cant 8. 3, 5; of cause or Agency, *by*: freq. of things as well as persons פֶּאֱנִי IR 9. 27 באגות Dt 28. 68 בהעֵן Jes 49. 22 פִּי־ Nu 35. 2 בפה Gn 15. 8 במטה Dt 4. 34 ברוחי Zach 4. 6; *ὑπό* freq. serves to denote the appendant or accompanying circumstances; of *accompanying* music בַּשִּׁמְחָה ואשְׁלֹחַךְ Gn 31. 27; *in* or *with* solemn procession ובשרים בתך ובכטר Neh 12. 27; *ὑπό* ἄρμασι *under*, i.e. *yoked to*, the chariot ואסרתם את־הפָּרוֹת בעֲגֹלָה IS 6. 7 ואסרום בעגלה בְּהִלָּךְ בְּחִלְלֵי בְּקִשְׁתָּהּ הַזֶּה Jes 30. 29; of Time, *in the course of*, *during* בְּשִׁמְחָה הַזֶּה Jud 1. 14 בְּבֹאֶהּ Esch 1. 2.

In compounds: *under* (in place or rank), *agency*, *underhand*, *secretly*, *shyly*.

For compounds—indicating *under*, *secrecy*—with this preposition and their homologues, e.g. *ὑποκάτω*/תַּחַת, *ὑποφθονέω*/קַנָּא.

ἀμφόλω: *clothe* לבש Jud 6. 34 Job 29. 14 לבש Gn 27. 15 לבש IR 22. 10

הַלְבִּישׁ Gn 27. 16 Esch 4. 4 ألبس put on לבש Lev 6. 3, 4 Job 29. 14

لبس; cf. *καλύπτω*

ἀμφιάσις: garment תְּלַבֵּי־סָה Jos 59. 17 جَلَابِيَّة (cf. κάλυψις)

ἀμφιάσμα, -μός: garment כִּנֹּד Gn 28. 20 לְבוּשׁ Job 24. 7 מְלִבֵּשׁ Zeph 1. 8

قِنطَارَان مَلْبُوس قِنطَارَان قُنْطَان (cf. κάλυμμα)

ἀμφιβαίνω: go about or around סָבַב Jos 6. 3 IS 7. 16 Cant 3. 3 סִבֵּב

Ps 26. 6 הִסֵּב Jos 6. 11 طَاف; to reach in his course נָסַב Jos 15. 3;

bestride בִּוּן Dt 32. 10 סִבֵּב Jer 31. 22 (21); protect סִבֵּב Ib.; of

titulary deity, guard, protect בִּוּן Dt 32. 10 הִסֵּב Ib 33. 3 חֲסֵה Ib

33. 12 סִבֵּב Ib 32. 10; surround, encompass אָסַף Jon 2. 6 (cf. Ps 88.

18) Ps 18. 5 (cf. IIS 22. 6) סָבַב IIS 22. 6 Ps 88. 13 סָבַב Gn 19. 4

סָבַב Dt 32. 10 Ps 7. 8 IICH 14. 6 הִסֵּב Ex 28. 11 طَاف حَتّ

= ἀμφιβάσκω

ἀμφικίων: with pillars all round אֶפְיָקִים Job 40. 18, 41. 7

ἀμφορεύς: liquid measure, = μετρητής (a liquid measure); 1½ Roman

amphorae or nearly 9 gallons; (shortened form of ἀμφιόφορεύς, from

having two handles) כִּוְרָה Hag 2. 16

ἀναβαθμός, ὁ: a flight of steps, stair מְבֹא Ez 46. 19 מַעְלֵה Ib 40. 31

Neh 12. 37 מַעְלֵה Ex 20. 26 IIR 9. 13; degrees מַעְלֵה Jes 38. 8;

= ἀναβασμός

ἀναβάθρον, τό: raised seat or chair מְבֹא IIR 16. 18; = ἀναβάθρα

flight of steps מְבֹא Ez 46. 19 מַעְלֵה Ib 40. 31 Am 9. 6 מַעְלֵה IIS

19. 1; going up מַעְלֵה Est 7. 9; going up, ascent מַעְלֵה Nu 34. 4)

ἀναβαίνω: go up, mount מַעְלֵה IS 15. 34 IR 18. 42; go up to heaven מַעְלֵה

Ps 107. 26; go up to the upper rooms מַעְלֵה IIS 19. 1 (cf. Ib 19. 6, 8);

go up to a temple מַעְלֵה Dt 17. 8 Jud 21. 5, 8 IS 1. 3 IIR 20. 2

Zach 14. 16 Ps 122. 4; ascend to heaven מַעְלֵה IIR 2. 11 Ps 68. 19;

of rivers in flood, rise, overflow the fields יָבַע Prv 18. 4 מַעְלֵה Jer 46.

7, 8; of plants, shoot up מַעְלֵה Gn 40. 10; climb on sticks מַעְלֵה Thr 1. 14;

generally, shoot, spring up מַעְלֵה Jer 4. 7; of the male, mount, cover מַעְלֵה

Gn 31. 10, 12; surpass מַעְלֵה Prv 31. 29; enter into one's heart, of

thoughts מַעְלֵה Jer 7. 31; in causal sense, make to go up מַעְלֵה Jos 2. 6

IS 12. 6 IR 17. 19 IICH 8. 11

ἀναβράζω: intr., also trans., boil or foam up, varia lectio for βράσσω, Att.

-άπτω, boil well, seethe רָחַח Ez 24. 5 רָחַח Job 30. 27 הִרְחִיחַ Ib

41. 23 הִרְקִיחַ Ez 24. 10; cf. βράζω

ἀναβρασμός, ὁ: prop. boiling up רָחַח Ez 24. 5 בִּרְקִיחַ Ez 24. 10 Job 41.

23; hence ἀ. γῆς kind of earthquake מִרְקִיחַ Ib.; cf. βράσμα

ἀναγallis, ἡ: pimpernel, *Anagallis arvensis* and *A. caerulea* חֲבַצְלֵה Cant

2. 1

ἀναγιγνώσκω, later ἀναγνώσκω; after Hom., fut. ἀναγνώσσομαι:

know well, know certainly, aor. Pass. once in Euripides, *Helena* 290,
מִתְקַדֵּם Ps 58. 6 Prv 30. 24

ἀναγκάζω: *force, compel; constrain a person*, esp. by argument-עֲנֵן
Esth 1. 8

ἀναγκαῖος: *constraining, applying force; urgent, of compulsory nature* צָרִיךְ
IS 21. 9 לֵאמֹר; *necessary* לֵאמֹר

ἀναγνος, ον: *unclean, unholy, defiled* אִי־טָהוֹר Job 22. 30

ἀναγνώριζω: *recognize* הִכִּיר Gn 27. 23 Jud 18. 3

ἀναγνώρισις, ἡ: *recognition* הִכָּרָה Jes 3. 9

ἀνάγω: *celebrate* הִנֵּה (הִשִּׁיב) Ex 5. 1, 12. 14

ἀναδείκνυμι, also -ύω: *proclaim* אִזְעַק; *dedicate* דִּשַׁן Ps 23. 5

ἀναδέσμη: *band for woman's hair, smood; fillet (W)* מַעְדָּנָה Job 38. 3:
עֲטָרָה Jes 28. 5 Ez 21. 31; = ἀναδεσμός, ἀνάδημα, poet. ἀ-δημα

ἀναδέχομαι: *receive* קָבַל IICh 29. 22; *receive, entertain as a guest* קָבַל
ICh 12. 18 (19); *take upon oneself, submit to; undertake* קָבַל Esth
9. 23, 27; *accept, receive* קָבַל Job 2. 10 Esth 4. 4; *take upon oneself,*
κινδύνους (*dangers, hazards*) קָבַל־לִי ICh 21. 11; cf. ἐπι-, προσ-

ἀναδέω, poet. ἀνδέω: *bind, tie up* בָּלַם Ps 32. 9 הִנֵּה Gn 50. 2, 26 עֲבַד
Prv 6. 21 חֲזַם; *utter* עָשָׂה Ps 8. 6 Cant 3. 11 הִשְׁמִיעַ Jes 23. 8
עֲבַד Job 31. 35; cf. ἐκ-

ἀνάδηγμα, τό: (δάκνω) *bite* עָשָׂה

ἀναδίδωμι, poet. ἀνδ-: *deliver* הוֹצִיא IR 10. 29; *give forth, send up*
הוֹצִיא Ex 3. 10—esp. of the earth, *yield* הוֹצִיא Gn 1. 24 Jes 61. 11;
intr., of springs, fire, etc., *burst, issue forth* יָצָא Gn 2. 10, 25. 25-6, 27. 30
Ex 22. 5 Lev 15. 16, 32 Dt 8. 7 IIS 2. 23 IR 10. 29 Jer 4. 4 Ez 21. 9
ἀναζωγραφέω: *paint completely, delineate; Pass., to be painted on* הִצְבִּיר
Jos 9. 4 (cf. διαζωγραφέω)

ἀνάθημα, poet. ἀνθεμα, τό: prop., like ἀνάστημα, *anything dedicated:*
dedicatory offering (W) מִנְחָה Gn 4. 3, 32. 14 Lev 2. 1 Ez 46. 5
מִנְחָה Nu 18. 6, 7; *anything devoted to evil, an accursed thing* מִנְחָה Jes 1.
13; *curse* שָׁמָה; ἀνάστημα, τό: of a slave in a temple *devoted to service*
מִנְחָה Nu 18. 6 מִנְחָה Est 2. 43, 58 מִנְחָה Ib 8. 17; = ἀνθήρημα; = δῶρον:
gift, gift of honour; votive gift or offering to a god מִנְחָה Prv 19. 6
מִנְחָה Ez 46. 16, 17 מִנְחָה IR 13. 7 Ez 46. 5 מִנְחָה Esth 9. 22

ἀναίθω: *light up* חָאָר Jes 50. 11 הִשְׁמִיעַ Ex 30. 7; cf. ἐπεγείρω

ἀνακαινίζω: *renew* חָדַשׁ IICh 24. 4, 12; *revive, Pass., be renewed (W)*
חָדַשׁ Ps 103. 5; cf. -νόω

ἀνακαλύπτω, ἀγκ-: *uncover; reveal; unveil oneself* נִלְפַּח Ruth 3. 8

- ἀνάκειμαι: *depend on, depend* הִתְעַנָּה Jes 58. 14 Ps 37. 4 Job 22. 26, 27. 10
 تَوَكَّلَ; *lie at table, recline* הִתְעַנָּה Jes 55. 2, 66. 11 Ps 37. 11
- ἀνακτίζω: *rebuild* חָדַשׁ Jes 61. 4 קָדַשׁ Neh 3. 1
- ἀνάλαϊς, ὁ, ἡ: *without strength, impotent, feeble* נָכָא Prv 15. 13 נֶכֶה IIS 4. 4 Jes 66. 2
- ἀνανδρος, ον: *husbandless, of virgins* عَذْرَاء; *without men* לֹא-אִישׁ Job 38. 26
- ἀνανεάζω: *become young or new again* נִצָּר Jud 16. 20
- ἀνανεόμαι: *renew, revive* הִתְנַחֵץ Jes 52. 2
- ἀνανεύω: *throw the head back in token of denial, make signs of refusal*,
 opp. κατα-, ἐπι-; *deny, refuse*; *shake one's head* (W) הִנִּיא Nu 30. 6;
reject הִנִּיא Ps 33. 10
- ἀναξύω: *scrape up or off*; Pass., *having the surface scraped off*; *to be scraped down* קָצַץ IIR 16. 17, 18. 16, 24. 13 IICH 28. 24
- ἀνάπαυμα, ἀμπ-, τό: *repose, rest* מְנוּחָה Thr 1. 3 מְנוּחָה Ruth 1. 9 ICH 22. 9 (8) נַחַת Prv 29. 9; *resting-place* מְנוּחָה Gn 8. 9 מְנוּחָה ICH 28. 2
- ἀνάπαυσις, ἀμπ-, ἡ: *repose, rest*; esp. *relaxation, recreation* מְנוּחָה Jer 51. 59
- ἀναπαύω, ἀμπ-: *to relieve* הִנִּיא Jos 23. 1; *lay it in a resting posture* הִנִּיא Ex 17. 11; *give rest* הִנִּיא Jos 23. 1 IICH 14. 5; cf. ἐλπίσθαι
- ἀναπειθω: *persuade, convince* פָּתָה Prv 25. 15; *persuade, move to do a thing* פָּתָה Jud 14. 15; *seduce, mislead* פָּתָה Ex 22. 15 IR 22. 20 הִסִּיא IIR 18. 29
- ἀναπέτομαι, ἀμπ-: *fly up, fly away* הִתְאַבֵּיר Job 39. 26
- ἀναπληρόω: *fulfil* מָלָא IR 8. 15 IICH 36. 21 מָלָא Lev 22. 21
- ἀναπνοή, ἀμπ-, ἡ: *breath* אָף Gn 27. 45, 30. 2 Nu 32. 14 Dt 29. 19 Jes 30. 30 Jer 23. 20, 30. 24 Ps 78. 31 Prv 29. 8 Cant 7. 9 [cf. πνοή];
respiration, breathing נְשָׁמָה IR 17. 17 Dan 10. 17; *breathing organ, of the nose* אָף Ex 34. 6 Dt 32. 22 Jer 15. 15 אָף Dan 2. 46 أُنْف; and
 מוֹחָל פֶּה Ps 115. 5 פֶּה Dan 4. 28 نَم—only pl. in Trag.
- ἀναπτύσσω: *undo* פָּתַח IR 20. 11 Ps 30. 12 Job 12. 18 פָּתַח Jes 52. 2
 פָּתַח Ez 2. 8 פָּתַח Prv 13. 3 פָּתַח Jes 22. 22 פָּתַח Ez 16. 25 פָּתַח Jes 60. 11; cf. πετάσσει
- ἀναπυρίζω: *kindle, of fire* הָאִיר Mal 1. 10
- ἀναρρήγνυμι, -ύω: *break up* שָׁבַר Lev 6. 21 שָׁבַר Ex 34. 1; *tear open a carcass, of lions* שָׁבַר IR 13. 26, 28 (cf. II. 18. 582; θραύω)
- ἀνάρπτος, α, ον: *uneven, odd; at odds with one, hostile* יָרֵס Nu 22. 32
- ἀνάστημα, τό: *erection, building* מִצְבָּה Gn 28. 18 Ez 26. 11 מִצְבֹּת Gn 35. 14, 20 IIS 18. 18; cf. σταθμός

ἀναστρέφω, ἀνσ-: turn upside down הפך Hos 7. 8; turn back הפך IIR 9. 23 IIR 9. 12 הפך Gn 14. 16; bring back הפך Jer 41. 16; dwell in a place נפל Gn 25. 18; revolt הפך Jud 7. 13; of soldiers, face about, rally הפך Jud 20. 41; to be reversed הפך IIR 21. 13 Hos 7. 8; retreat הפך Ps 78. 9; cf. ἀνατρέπω

ἀνασώζω: recover what is lost, rescue מִשָּׁח Ex 2. 10; cf. ἀπο-

ἀνατείνω, ἀντ-: threaten הִסֵּס Am 5. 12; extend, stretch out הִסֵּס Prv 5. 13

ἀνατέλλω, ἀντ-: make to rise up הָעֵלָה IS 28. 8, 11, 15 Ps 30. 4, 135. 7; bring forth הָעֵלָה Gn 50. 24 Esr 1. 11; give birth הָעֵלָה Gn 33. 13 IS 6. 7, 10 הָעֵלָה Job 39. 3 הָעֵלָה Ib 21. 11, 39. 3; grow, spring up, rise up הָעֵלָה Gn 32. 32 Dt 33. 2 Jes 60. 1 הָעֵלָה Gn 32. 25, 41. 5 אֲשֶׁר

ἀνατίθημι: dedicate הָעֵלָה Ps 20. 4, 23. 5 הָעֵלָה; cf. ἀναθεῖκνυμι

ἀνατολή, ἡ, ἀντ-: rising הָעֵלָה Gn 32. 25 הָעֵלָה; the quarter of sunrise, east, opp. δύσις (מִזְרָח Ex 17. 12 מִזְרָח Jos 10. 27 מִזְרָח Nu 21. 11 Jos 11. 3 מִזְרָח Gn 25. 6 מִזְרָח Ib 2. 14 מִזְרָח; the ascendant, i.e. the point where the eastern horizon cuts the zodiac מִזְרָח

ἀνατολικόν, τό: κλύμενον (honeysuckle) מִזְרָח

ἀνατολικός: eastern מִזְרָח Ez 10. 19

ἀνατρέπω, ἀντ-: overturn הפך IIR 21. 13 Hag 2. 22 Job 9. 5, 28. 9; overturn, ruin הפך Gn 19. 21, 29 Jer 20. 16 Thr 4. 6; cf. ἀναστρέφω
ἀντρέψις: turning upside down; ἀναστροφή: overturning; ἀνατροπή: overturning, ruin הפך Gn 19. 29 הפך Dt 29. 22

ἀναφέρω, poet. ἀφό-, fut. ἀνοίσω; aor. ἀνήνεγκα. Ion ἀνήνεκα, also inf. ἀνοῖσαι: bring, carry up נָסָה IR 10. 11; raise up נָסָה Jer 10. 32 הָעֵלָה Jos 8. 31 IIR 5. 11 Job 31. 21 נָסָה Gn 13. 10 IIS 20. 21 Jer 52. 31 Ez 44. 12 נָסָה Esth 5. 11; ἀ. πόδα ἵψι ἡ ἡγία Gn 29. 1; take with one נָסָה IIS 17. 13; utter ἀνεῖκατο μῖθον מִשָּׁח Nu 23. 7 הָעֵלָה Jer 14. 4, φωνήν ἡ ἡגία Gn 27. 38. [ἀράν] הָעֵלָה IR 8. 31, [μαντεῖον] הָעֵלָה IIR 9. 25, [ἀντιβολίαν] הָעֵלָה Ib 19. 4, [θρήνον] הָעֵלָה Ez 19. 1 הָעֵלָה Jer 7. 16, cf. IR 8. 28; offer in sacrifice הָעֵלָה Ex 35. 22 Lev 9. 21 Nu 5. 25; s. p. 148

ἀνταίρω = ἀνταίρω (raise against, χεῖράς τινι; intr. rise up or rebel against, withstand), only in Med., ἀνταίρεσθαι χεῖράς τινι raise one's hands against one, make war upon him הָעֵלָה IR 11. 26, 27; cf. IIS 20. 21 Ez 44. 12, s.s. ἀναφέρω/הָעֵלָה נָסָה

ἀνταλλάσσω, Att. -ττω: exchange one thing with another הָעֵלָה Lev 27. 10 Jes 9. 9; change הָעֵלָה Gn 31. 7, 41, 35. 2

ἀναποδίδωμι: give back הָעֵלָה

ἀνταπόδομα, τό: *requital* عَوْض

ἀνταπόδοσις, ἡ: *rendering, requiting, repayment* تَعْوِض

ἀντανεράζω: *illuminate* دَبِّح زَوْق

ἀντάω: *come opposite, meet face to face, meet with* אָבַח Dt 31. 17; = ἀντιάω (q.v.); *meet*, without any hostile sense אָבַח Gn 36. 24 IS 10. 2 IIR 10. 13; *reach, go up to* אָבַח Ex 22. 5 Lev 25. 26, 28 Jes 10. 10 Job 31. 25 (cf. Lev 25. 49).—The simple Verb never in Com. or Att. Prose; but cf. ἀπαντάω: = ἀντιάω (q.v.), ἀπομα:

ἀπείπον: aor. 2 without any pres. (cf. ἀντέρω, ἀπειλέγω, ἀπαγορεύω) *speak against*; or *in answer, gainsay* אָבַח Ez 21. 2, 7 Am 7. 16; ἀ. ἔπος *utter a word of contradiction* אָבַח Job 29. 22; cf. ἐνδοστέομαι

ἀντιάω: *meet face to face*; c. acc. pers., *encounter*, whether as friend or foe אָבַח Dt 31. 17 IS 10. 2 IR 21. 20 IIR 10. 13; *answer* אָבַח IS 14. 37; *approach as suppliants*, hence, simply, *entreat, supplicate* אָבַח Jer 10. 18 Hos 12. 5 Ps 32. 6 אָבַח Ib 102. 1 אָבַח Thr 2. 11 אָבַח Thr 2. 12 אָבַח; = ἀντιάω II, v. ἀντιάω. This verb is never used in correct Att. Prose

ἀντιάω: of an arrow, *hit* אָבַח Nu 20. 14 Dt 19. 5; *obtain* אָבַח Lev 25. 26 Thr 2. 9; *match or measure oneself with* אָבַח Nu 11. 22; II. c. dat. pers. *meet with, encounter*, as by chance אָבַח Gn 36. 24 IS 9. 11; III. *happily meet* אָבַח Dt 22. 23, 27; IV. *approach as a suppliant, supplicate* אָבַח Jer 10. 18 Ps 32. 6 אָבַח Ps 102. 1 אָבַח Thr 2. 12; = ἀντιάω = ἀπομα: *meet*; *approach with prayers, entreat*

ἀντιβολέω: *meet as a suppliant, entreat, supplicate* אָבַח Ps 106. 30 אָבַח Dt 9. 25 Est 10. 1 אָבַח Dt 9. 26 IR 8. 33, 42 Est 10. 1

ἀντιβολήσῃς, ἡ: = ἀντιβολία (*an entreaty, prayer*) אָבַח IR 8. 38 Jes 56. 7

ἀντίγραφος, ον: as Subst. ἀντίγραφον, τό, *transcript, copy*, esp. of copies of a book נִסְחָה

ἀντίος, ὁ, ἰον: *set against* אָבַח Ex 10. 10 אָבַח Ez 3. 8 Neh 12. 24; and so, οἱ ἀντίοι = οἱ ἐναντίοι (*one's adversaries, the enemy*) אָבַח Gn 49. 27 Jes 33. 23 אָבַח; *against, over against, abs.*, אָבַח Neh 7. 3, 12. 24 אָבַח Jud 19. 10 אָבַח IIS 16. 13 Ez 1. 20, 21 אָבַח; more freq. like a Prep. c. gen., *before* אָבַח Jes 49. 16 אָבַח Ez 14. 4; *in the presence of* אָבַח Gn 31. 32, 37 Ps 119. 46 אָבַח Ib 116. 14, 18; *facing* אָבַח Ez 40. 13 אָבַח Esth 5. 1 אָבַח Ex 25. 27; *against* אָבַח Eccl 4. 12 אָבַח Ez 48. 13; in the phrase τὸν δ' ἀντίον ἠΐδα, *answered* אָבַח Ez 3. 13. The word is almost confined to Poets and Ion. Prose; in Att. Prose ἐναντίος is preferred, though Xenophon uses ἀντίος; cf. κατ-

- ἀντιφείζω: *set oneself against, measure oneself with* עָרַךְ Ps 89. 7
 ἀντιφωνέω: *sound in answer, reply, rejoin* עָנָה Cant 5. 6; esp. *answer in a loud voice* עָנָה Ex 19. 19; ἀ. ἔπος *utter a word in reply* דָּבַר עָנָה Jer 44. 20 Ps 119. 42; c. acc. pers. *reply to, answer, controvert, disagree* עָנָה Job 9. 32
 ἀντλέω: *bale out bilge-water, bale the ship; generally, draw water; metaph., drain dry* יָצַק Job 14. 11 יָצַקְתָּ Jer 19. 5, 41. 17; v. ἀντλος
 ἀντλημα, τό: *bucket for drawing water* דָּלִי Nu 24. 7 דָּלִי Jer 40. 15
 ἀντλος, ό: *bucket* דָּלִי Nu 24. 7 Jer 40. 15 سَاطِئٌ ذَلَوٌ; *heap of corn, threshed but not yet cleansed* יָצַק IS 20. 19; v. ἀντλέω
 ἀντολίη, ή: collat. poet. form of ἀνατολή; as Adj., *eastern* קִדְמוֹן Ez 47. 8
 ἀντωμοσία, ή: (ἀντόμνυμι, וַיִּשָּׁבַע) *oath or affidavit* יָסַן Ps 144. 8 یَسین
 יָסַן IR 2. 43 Ez 21. 28; cf. συνόμνυμι
 ἀνυδρία, ή: *want of water, drought* חָסַד Jer 17. 8
 ἀνυδρος, ον: (ἰδωρ) *waterless, of arid countries; esp. without spring water, ή ἀνυδρος* (sc. γῆ) דָּרָךְ Dt 32. 10 Jer 32. 15, 41. 18, 50. 2 Prov 21. 19
 ἀνυμέναιος, ον: *without the nuptial song, unwedded* אֶלְצָן Jer 51. 5
 אֶלְצָן Gn 38. 11 Ex 22. 21 IR 11. 26 یَسیرُ اَزْطَہ Jer 54. 11
 cf. ἀγάμος
 ἀνυποδησία, ή: *a going barefoot* יָחַף Jer 2. 25
 ἀνυπόδητος, ον: *unshod, barefoot* יָחַף IIS 15. 30 حَافٍ = ἀνυποδηματος
 ἄνω (B), ὄνω: Adv. (ἀνά) with Verbs implying Motion, *upwards*; with Verbs implying Rest, *aloft, on high; above; in heaven, opp. earth*
 יָרָבָה Gn 1. 8 سَاءٌ; geographically, *on the upper side, i.e. on the north*
 יָרָבָה Gn 14. 15 Jud 3. 21 שָׁמָוּל Ez 16. 46, 39. 3 شِمَالٌ; ἀ. καὶ
 κάτω *up and down, to and fro* יָרָבָה IR 2. 36 יָרָבָה Ib 20. 40
 (cf. ἐνθα καὶ ἐνθα)
 ἀνώγειον or ἀνώγειον, τό: (ἄνω, γαῖα) *anything raised from the ground* יָרָבָה
 IIS 19. 1 Ps 104. 3; *the upper floor of a house* יָרָבָה IR 17. 19, 23 IIR
 1. 2; used as granary יָרָבָה ICh 28. 11; ἀνώγειον and ἀνόκαιον are also
 found in codd.; = ἀνάγειον, ἀνώγειων
 ἀνωθεν and ἀνωθε: in a narrative or inquiry, *from the beginning, from further back* יָרָבָה Lev 25. 22 יָרָבָה Ib 26. 10; = ἀγκαθεν, ἀνέκαθεν
 ἀνωθον ὀξύ (sharp, keen) عَنِيفٌ
 ἀνώνυμος: (from ὄνυμα, Aeol ὄνομα) *nameless, inglorious* בְּלִי-שֵׁם Job 30. 8
 ἀπάγω: *lead away, remove, carry, carry away* (W) הָבָה (הָקָה) IIS 20. 13
 ἀπαίρω: poet. from ἀπαίρω, *depart* דָּבַר Cant 5. 6 דָּבַר Ib 2. 11, 5. 6;
 trans. *remove* יָרָבָה Gn 47. 21

- ἀπαιωρέομαι: *hang down from, hover about* דַּעֲרָה Dt 32. 11
- ἀπαλεύομαι: *keep aloof from* מִלְּפָנֶיךָ Dt 22. 1 Ps 55. 2; cf. ἀλέομαι
- ἀπαλλαγῇ, ἡ: (ἀπαλλάσσω) *deliverance, release, relief from* خلاص; generally, *relief from* مدد; abs. *divorce*, in pl. מִלְּפָנֶיךָ Ex 18. 2
- طلاق; *going away, means of getting away, escape* מִלְּפָנֶיךָ IIS 15. 14
- فراق; *separation* فراق
- ἀπάλαξίς, ἡ: = ἀπαλλαγῇ III (*going away, means of getting away, escape* تَخَلُّص; *separation* تفريق)
- ἀπαλλάσσω: *set free* מִלְּפָנֶיךָ Ps 7. 5; *deliver from* מִלְּפָנֶיךָ Ib 116. 8 [cf. ἐξέλκω] מִלְּפָנֶיךָ Ib 116. 4 מִלְּפָנֶיךָ Jes 31. 5 מִלְּפָנֶיךָ Mich 6. 14 Ps 18. 49 מִלְּפָנֶיךָ Mich 6. 14 أطلق خلتس; *make away with, destroy* מִלְּפָנֶיךָ Thr 2. 8 (cf. ἀπόλλυμι) מִלְּפָנֶיךָ Jes 5. 29; intr. *get off free, escape* מִלְּפָנֶיךָ Job 10. 20 מִלְּפָנֶיךָ Am 2. 14, 15; Pass. and Med., *to be set free or released from* מִלְּפָנֶיךָ IS 20. 29 Jes 49. 24, 25 Dan 12. 1; *get off, escape* מִלְּפָנֶיךָ Jud 3. 29 Jer 48. 8 Ps 124. 7 מִלְּפָנֶיךָ Job 19. 20, 41. 11 תִּמְלֵץ תִּחַלֵּץ; *to be acquitted* מִלְּפָנֶיךָ Ez 17. 15, 18 Mal 3. 15 Job 22. 30; *to depart from enmity, i.e. to be reconciled, settle a dispute* امّطّاح امّطّاح; cf. διαλλάγη
- ἀπαληγρός, όν: *marvellous* מִלְּפָנֶיךָ Ex 15. 11 Ps 119. 129 מִלְּפָנֶיךָ Ex 34. 10 Ps 139. 14; cf. ἑκπαγλος
- ἀπαλλοτριόω: *estrangle, alienate; Pass., to be alienated; to be alienated from one* מִלְּפָנֶיךָ ICh 12. 8 (9); of property, *alienate* حوّل; *separate* מִלְּפָנֶיךָ Gn 1. 6 מִלְּפָנֶיךָ Ps 55. 10 Job 38. 25; Pass., מִלְּפָנֶיךָ Neh 10. 29 מִלְּפָנֶיךָ Gn 10. 25 فرق; *distinguish* מִלְּפָנֶיךָ Gn 1. 14 מִלְּפָנֶיךָ Ex 8. 18 فرق; (Pass.) מִלְּפָנֶיךָ IIS 1. 26; *alter* بدّل, (Pass.) تبدّل; cf. όρίω
- ἀπαλλοτριώσις, ἡ: *alienation* تحوّل
- ἀπαιθίσω: *pluck off flowers* מִלְּפָנֶיךָ Ez 17. 4 تطف نثى تطف; *gather honey from flowers* מִלְּפָנֶיךָ Job 30. 4; *cull flowers* انتقى ثقى; Pass., *to be withered* مَرّ; Ib 8. 12 جفّ; = ἀπολωτίσω; cf. κόπτω
- ἀπαντάω: mostly of persons, and generally, *meet, encounter* מִלְּפָנֶיךָ Ex 29. 42, 30. 36 Jos 11. 5 Am 3. 3 Ps 48. 5 Neh 6. 2, 10; freq. with a Prep. מִלְּפָנֶיךָ Ex 25. 22 מִלְּפָנֶיךָ Nu 10. 3 מִלְּפָנֶיךָ Ib 14. 35; freq. in hostile sense, *meet in battle* מִלְּפָנֶיךָ Ib., Ib 16. 11, 27. 3; generally, *resist, oppose in any way* מִלְּפָנֶיךָ Nu 10. 3 מִלְּפָנֶיךָ Jer 49. 19; *face* מִלְּפָנֶיךָ Ib 24. 1 Ez 21. 21 מִלְּפָנֶיךָ IR 7. 25 Jes 8. 21 Jer 2. 27 פנה לו IR 17. 3 מִלְּפָנֶיךָ Jer 48. 39; freq. as a law term, *meet in open court* מִלְּפָנֶיךָ Job 9. 19
- ἀπάντη, ἡ: = ἀπάντησις = ἀπάντημα (*chance*) بخت
- ἀπάντημα, τό: (ἀπαντάω) *meeting* מִלְּפָנֶיךָ Ex 30. 36 Nu 16. 2 Dt 31. 10 Jud 20. 38 Hos 9. 5, 12. 10 Ps 75. 3 Job 30. 23 Thr 1. 4, 15, 2. 7, 22 ICh 1. 3

ἀπαρχή, ἡ: mostly in pl. *ἀπαρχαί*; *primal offering* (of hairs cut from the forehead) [cf. Nu 6. 18 ראש נזרו]; *firstlings* for sacrifice or offering בְּכֹר Gn 10. 15 Ex 13. 2, 12-15, 22. 28-9, 34. 19-20 Lev 27. 26-7 Nu 3. 12, 13, 40-51, 8. 15-19, 18. 15-18 Dt 15. 19-22 IIR 3. 27 בְּכֹרֶה Gn 19. 31 בָּכֹר; *first fruits* בְּכֹרֶה Hos 9. 10 בְּכֹרֶה Jer 24. 2 בְּכֹרִים Ex 23. 16, 19, 34. 22 Lev 2. 14, 23. 17-20 Nu 13. 20, 18. 13, 28. 26 IIR 4. 42 Ez 44. 30 Neh 10. 35-7, 13. 31; ראש־האָרֶץ Nu 18. 12 Jer 2. 3 Ez 44. 30 Hos 9. 10 Neh 10. 38; cf. αἵρετός, εἰς-

ἀπαρχομαι: *make a beginning* בָּכַר Ez 47. 12 הַבְּכִירָה Jer 4. 31; esp. in sacrifice בָּכַר Lev 27. 26; *πρίχας ἀπαρχεσθαι*: *begin the sacrifice with the hair*, i.e. by cutting off the hair from the forehead and throwing it into the fire קָרַח Lev 21. 5 Mich 1. 16 יִקְרַח Jer 16. 6 הַקְרִיחַ Ez 27. 31 הַקְרִיחַ Ib 29. 18; cf. Nu 6. 18; cf. ἐδαίρειω, κείρω, ἀπο-

ἀπατάω, -έω: (*ἀπάτη*) *cheat, deceive* הָבַהּ Prv 24. 28 הָבַהּ Jer 20. 7 הָבַהּ = ἀπατεύω. The compd. ἐξαπατάω (*deceive or beguile, deceive thoroughly* הָבַהּ Jer 20. 7 הָבַהּ Ib 20. 10 הָבַהּ Prv 24. 28 הָבַהּ Gn 31. 7 הָבַהּ Ib 27. 12 הָבַהּ IIR 36. 16 הָבַהּ; *seduce a woman* הָבַהּ Ex 22. 15; *swindle, trick* غشّ *beguile or assuage* הָבַהּ Hos 2. 16 (חָדָא) is more common; cf. πείθω, ἀνα-, δια-, ἐπι-

ἀπατεύων, τό: *cheat, rogue* הָבַהּ Prv 1. 22 הָבַהּ Gn 27. 12 הָבַהּ לָאֵל; = θηητής

ἀπάτη: *trick, fraud, deceit; guile, treachery* הָבַהּ Prv 1. 22

ἀπατιμάω: *dishonour greatly* نَضَحَ = ἀπατιμάζω

ἀπατμιζω: *evaporate* صَدَّ تَبَخَّرَ بَخَر

ἀπάτμις, ἡ: *evaporation* تَغْيِيد

ἀπαυγάζω: *flash forth* تَشَعَّع

ἀπαύγασμα, τό: *radiance, effulgence*, of light beaming from a luminous body شَعْعَة شُعَاع تَشَعَّع

ἀπεικάζω: *form from a model, represent, express, copy* شَخَّصَ; cf. ἀπεικονίζω

ἀπεικασία, ἡ: *representation* تَشْخِص

ἀπεικασμός, ό: *representation* תְּקַדֵּשׁ Dt 29. 16; s. pp. 637-8

ἀπεικονίζω: (*εἰκών*) *represent in a statue, express; generally, represent* شَخَّص

ἀπειλέω, later Ep. pres. *ἀπειλείω*: *hold out either in the way of promise or threat* אִפְלֵה Jes 29. 14, and therefore, sts. in good sense, *promise* אִפְלֵה Lev 22. 21 Nu 15. 3, 8 אִפְלֵה Lev 27. 2

- ἀπειπον: fut. in use ἀπερῶ (Ion ἀπερέω), pf. ἀπείρηκα; *speak out, tell out, declare* דָּבַר Ex 6. 11, 28; *to give full notice* דָּבַר Jes 1. 20; *to deliver a verbal message* דָּבַר Ex 19. 6; *renounce, disown, give up* נָדַדַּר Mal 3. 13; intr., *fail, tire, sink from exhaustion* יָצַף Jud 4. 21 יָצַף Jer 4. 31; *to be tired* יָצַף Jes 40. 28, 29, 30, 31 יָצַף Gn 25. 29, 30 Jud 8. 4 IIS 17. 29 הָעֵיף Jes 8. 22, 23
 ἀπέρχομαι: *go away, depart from, depart* בָּרַח Gn 31. 20-22 Ex 14. 5 IIS 19. 10 Job 9. 25 בָּרַח לוֹ Gn 27. 43 Nu 24. 11 Am 7. 12 בָּרַח בָּרַח
 ἀπευθύνω: *make straight, restore* הוֹכִיחַ Lev 19. 17, 25 Prv 9. 7, 8 Job 13. 3, 15; *guide aright, direct* הוֹכִיחַ Gn 24. 44 Jes 2. 4 Prv 19. 25; *correct, chastise* הוֹכִיחַ IIS 7. 14; = ἀποθύνω
 ἀπεφθός, ον: by dissimulation from ἀφέφθος (ἀφέψω) *boiled down, a. χρυσός refined gold* אֶפְסוּ כְהֵם Dan 10. 5 כְהֵם אֶפְסוּ Jes 13. 12 Job 28. 16 כְהֵם אֶפְסוּ Cant 5. 11 כְהֵם אֶפְסוּ Jer 10. 9 אֶפְסוּ Job 22. 24 אֶפְסוּ Jes 13. 12 Ps 21. 4 [cf. ἀφέψω]
 ἀπέχω: *hold oneself off a thing, abstain or desist from it, refrain from* (W) הָיָה Nu 6. 3; *keep away from* הִתְאַפֵּק Jes 64. 11; abs., *refrain oneself* הִתְאַפֵּק Gn 45. 1; *fail* הִתְאַפֵּק IS 13. 12
 ἀπὸ: *exclude* הִפְלָה Ex 8. 18 (nisi leg. ἀπελλ-); cf. ἀπαλλοτριῶ
 ἀποσώω: *make equal* שָׁוָה Ps 18. 34 הִשָּׁוָה Jes 40. 5
 ἀπόβασις, ἡ: *landing place* קִבּוּא Ez 27. 3; = ἀγων ἀποβατικός (ἀγων: *gathering, assembly; assembly of the Greeks at the national games; ἀποβατικός: of or for one who rode several horses leaping from one to the other*) קִבּוּא-עַם Ib 33. 31
 ἀποβολή, ἡ: *loss* אֶבְדָּה Lev 5. 22, 23
 ἀπόβρεγμα, τό: *infusion* קִרְקָחָה Ez 24. 10; = βρέγμα; cf. φάρμακον
 ἀπογγιγνώσκω: *renounce, reject* נָדַדַּר Dt 32. 27 Jer 19. 4 Job 21. 29 אָנָּק; as law term, *reject a charge brought against a man, i.e. acquit him* נָדַדַּר Ib 34. 19; cf. ἐπι-, συγ-
 ἀποδύω: trans. used by Hom. (esp. in Il.) of *stripping armour from the slain* פָּדַס IS 31. 9; c. acc. rei, *strip off* פָּדַס Lev 6. 4 הִפְדַּס Mich 3. 3; c. acc. pers. *strip* פָּדַס IS 31. 8 הִפְדַּס Lev 1. 6 Nu 20. 28 Ez 16. 39 Hos 2. 5 ICh 10. 9; Pass., *to be stripped of one's clothes; ἀποδυσόμενος stripped of its shell, of the nautilus* עָטָה Ez 21. 20; Med., *strip off oneself, take off clothes* הִתְפַּדַּס IS 18. 4; = ἀποδύνω; cf. ἐκ-
 ἀποζέω: *boil till the scum is thrown off; simply boil* הָיָה Gn 25. 29; = ἀποζέινυμι
 ἀποθερίζω: *cut off; Med., of the tonsure of monks* הִנָּזַר Hos 9. 10

- ἀπόθεται, αἱ: a place in Lacedemon into which misshapen children were thrown as soon as born תָּהָן Jer 7. 31, 32, 19. 13; cf. ὀπτήσις
- ἀπόθρισμα, τό: *that which is cut off* נִזְר Jer 7. 29
- ἀποικία, ἡ: (ἀποικος) *settlement far from home, colony, settlement* תְּשֻׁעַ Jos 15. 53
- ἀποικίς, ἡ: *pecul. fem. of ἀποικος, ἀ. πόλις a colony; and without πόλις* תְּשֻׁעַ Jos 15. 53
- ἀποικος, ον: *away from home, abroad; mostly as Subst., of cities* תְּשֻׁעַ Ez 34. 13
- ἀποιμῶζω: *bewail loudly* הִתְהַיֵּיב Ps 55. 3
- ἀποινα, τὰ: (by haplology for ἀπόποινα [ποινα]) *ransom or price paid, whether to recover one's freedom when taken prisoner, or to save one's life* כֶּפֶר Ex 21. 30, 30. 12; *generally, atonement, compensation, penalty* כֶּפֶר Ib 29. 36 כְּפָרָה; *redemption, rescue from death* כֶּפֶר Job 33. 24; cf. σκεπάζω
- ἀποκαλύπτω: *uncover* הִלְכִּיתִי Ruth 3. 8; *disclose, reveal* הִלְכִּיתִי Job 6. 18; *unmask* נִלְכֵּס Psn 10. 8
- ἀποκαμπτός, όν: *bent* בִּצְרָה IIS 20. 8
- ἀποκάμπω: ἀποκεκαμμένον ῥάμφος, *curved beak* בִּצְרָה IIS 20. 8
- ἀποκείρω: *clip, cut off, prop. of hair* נִלְּחַ IIS 14. 26; *to have hair shorn close* נִלְּחַ Jes 7. 20 הִתְגַּלַּח Lev 13. 33; *cut off one's hair, esp. in token of mourning* נִלְּחַ Jer 41. 5 הִקְרַח Ez 27. 3; הִקְרַח Ib 29. 18; *Pass., shorn or clipped* נִלְּחַ Jud 16. 22 Jer 41. 5 הִקְרַח Ez 29. 18; cf. ξυρέω
- ἀποκοπτός, ἡ, όν: *severed from others* בָּהָר Gn 15. 10 Jer 34. 18, 19 בָּהָר
- ἀποκόπτω: *cut off, hew off, freq. in Hom. of men's limbs* בָּהָר Gn 15. 10 בָּהָר Ib.; *amputate* בָּרַח; *cut off* בָּרַח; cf. διακόπτω
- ἀποκρίνω: *separate, set apart* בָּקַר Ez 34. 11; *distinguish* בָּקַר Lev 27. 33; *choose*; *Pass., to be parted or separated, parted from the throng* בָּקַר Ib 27. 26 [cf. ἀπάρχομαι]; *reject on examination* בָּהָר Zach 11. 8 בָּהָר Psn 20. 21; פָּרַע Ib 1. 25
- ἀπόκρισις, ἡ: *separation* בָּקַר Ez 34. 12; *decision, answer* בִּירָה ICh 29. 1 [cf. αἵρεσις]; *answer; defence* בָּקַר Lev 19. 20
- ἀποκυδαίνω: *glorify greatly* כָּבֵד Jes 29. 13, 43. 23
- ἀποκυλίω: *roll away* הִגֵּל Gn 29. 10; cf. κατα-
- ἀπολαμβάνω: *take or receive from* קָבַל Job 2. 10; *accept* קָבַל Esth 4. 4, 9. 23, 27; *hear, learn* קָבַל Psn 19. 20 [cf. ἀναδέχομαι]
- ἀπολείπω: *leave hold of, lose* הִרְפָּה Jos 1. 5 Psn 4. 13 Cant 3. 4; *leave, allow* הִרְפָּה IS 11. 3; *desert, abandon* הִרְפָּה Dt 4. 31, 31. 6 Jos 1. 5; *fail,*

- flag, lose heart* הִתְרַפָּה Prv 18. 9, 24. 10; of the moon, *wane* הִפָּרַח
Jes 24. 23; *leave off; depart from* הִרְפָּה Ps 37. 8
- ἀπόλλυμι or -ύω: stronger form of ὀλλυμι, *destroy utterly, kill*, in Hom.
mostly of death in battle אָבַל Jes 24. 4 Hos 4. 3 בָּלַח ICh 17. 9 בָּלַע
Thr 2. 2, 5, 8 חָלַל Ib 2. 2; *demolish* אָמַל Jer 14. 2 Thr 2. 8 הָאָבִיל
Ib. בָּלַע Ib 2. 2; *lay waste* בָּלַע IIS 20. 19 חָבַל Cant 2. 15 חָלַל Thr
2. 2 אָבַל Jes 33. 9; *ruin a woman* (חָלַל) Lev 21. 7; *perish,*
die אָבַל Jes 24. 4, 7 Jer 23. 10 Hos 4. 3 Joel 1. 10 Am 8. 8 אָבַל Jes
24. 7 Hos 4. 3 Joel 1. 10, 12 Nah 1. 4 בָּלַע Jes 25. 8 נָבַל Ex 18. 18
Jes 24. 4, 40. 7; *cease to exist* בָּלַע Jes 25. 8; *simply, to be undone*
אָבַל IS 2. 5 Ps 6. 3 בָּלַע Jes 19. 3; as an imprecation, freq. in part.
fut. ὦ κάκιστ' ἀπολούμενε *o destined to a miserable end! i.e. o thou villain,*
scoundrel, kneave! אָבַל Neh 3. 34; of fruit, *fall untimely* אָבַל Jes 24. 7
Joel 1. 12; = ἀπόλλω, late form
- Ἀπόλλων, ὁ: *Apollo* פִּלְאִי Jud 13. 18; acc. Ἀπόλλω (mostly in adjura-
tions, νῆ τὸν Ἀπόλλω), Ἀπόλλωνα; = Εὐρύαλος אֶרְזָאֵל Hos 10. 14
- Ἀπολλώνιος, α, ον: *of or belonging to Apollo* פִּלְאִי Jud 13. 18; -ώιος, ὁ,
(sc. μῆν) name of month at Elis, Methymna, etc. אֶלִיל Neh 6. 15;
-ωισκός, ὁ, Dim. of Ἀπόλλων; *statuette of Apollo* אֶלִיל Jer 14. 14
אֶלִיל Jes 10. 10 אֶלִילִים Ez 30. 13 [cf. εἰδωλον]; Ἀπολλωνιών, ὁ, (sc.
μῆν) name of month at Halicarnassus אֶלִיל Neh 6. 15
- ἀπολύτρωσις, ἡ: *ransoming* (pl.); *redemption by payment of ransom* פְּדִיִּים
Ex 21. 22
- ἀπολύω: *loose from; set free, release, relieve from; abs., acquit*; in Il. always
= ἀπολυτρόω, *release on receipt of ransom* פָּדַל IS 2. 25; Med., *set*
free by payment of ransom, ransom, redeem הִתְפַּדֵּל Ib.; cf. ἀντιβόλέω
- ἀπομάσσω, Att. -ττω: *wipe off* מָחָה Ex 32. 32 Dt 29. 19 מָחָה Neh 13. 14,
דָּאָרַח מָחָה Jes 25. 8; *wipe clean* מָחָה IIR 21. 13 Jes 44. 22 מָחָה
Jer 18. 23; esp. in magical ceremonies מָחָה Nu 5. 23; *wipe one's mouth*
מָחָה Prv 30. 20 حَيَّ سَحَّ; cf. μάσσω: *wipe* מָחָה IIR 21. 13
- ἀπόμοργμα, τό: *that which is wiped off* מָרַק Jud 6. 19, 20
- ἀπομόργνυμι: *wipe off or away from* מָרַק Lev 6. 21
- ἀπονέμω: *portion out, impart, assign* כָּנָה Job 7. 3 Dan 1. 10
- ἀπονέομαι: *go away, depart* פָּנָה Nu 14. 25 Jer 6. 4 Cant 6. 1 פָּנָה IR 17. 3
- ἀπονέω: *bend away from other objects towards one* הִפְנָה Jer 48. 39;
turn off or incline towards פָּנָה Dt 31. 8 IR 10. 13 Jer 2. 27; Astron.,
pass away from a cardinal point פָּנָה Jos 15. 2 IR 7. 25 Ez 8. 3
- ἀπονίζω: *later -νίπτω, wash clean* וָקָה Job 10. 14

- ἀπονῶτιζω: *turn one's back and flee* טוּ Jud 7. 21; trans. in causal sense, טוּ הַנִּיִּם Ex 9. 20 Dt 32. 30 Jud 6. 11; cf. φεύγω
- ἀποξέω: *scrape to a point* הַצִּיב IS 13. 21; = ἀποξύω
- ἀποξύνω: *bring to a point, Pass.; make sharp and piercing* הַצִּיב IS 13. 21
 حَادَّ حَادَّ Ez 21. 21; Pass. הַחֲדָה Ib 21. 14
- ἀποπλανάω: *Pass., wander away from; wander from the truth* עֲפִלָּה Hab 2. 4
- ἀποπνίγω: *choke, throttle, suffocate* أَغْصَى; = ἀμαμίζαι, ἀμμιάζαι
- ἀπορρέω: *Pass., flow or run off, stream forth* הִצִּיחַ Mich 1. 4
- ἀπόρητος, ον: *not to be spoken, secret* סֵתֶר Dan 2. 19, 28, 4. 6
- ἀπορριζόω: *pull out by the root, ῥίχας* כִּרְסָה Est 9. 3
- ἀπορρίπτω: *poet. ἀπορίπτω, throw away, put away* הִרְדֵּי Jud 5. 18; cf. ἀρπάζω
 words, utter, esp. in disparagement הִרְדֵּי IS 17. 26; cf. ἀρπάζω
- ἀποσκίασμα, τό: *shadow* צֶלֶל Jes 42. 16 Ps 143. 3 Thr 3. 6; *illusion*
 צֶלֶל Ps 88. 19; *deceit* הַהֲסֵךְ Ib 74. 20
- ἀποσκοπέω: *Pass., is visible from a distance* הִתְבַּהֵּר Jer 6. 1 Cant 6. 10;
 = -πεύω, -πιάζω
- ἀποσταδά: *standing apart* בָּדָד Lev 13. 46 Dt 32. 12, 33. 28
- ἀπόστασις, ἡ: (ἀφίστημι) *defection, revolt* פָּצַע Prv 28. 2 [cf. ἀθέτημα, -της] אֶתְהַדּוּר Est 4. 15, 19 עָשִׂי; *Medic., suppurative inflammation*
 פָּצַע Jes 1. 6 (late form: ἀποστασία)
- ἀποστατέω: *fall off from, fail one* פָּצַע IIR 1. 1 [cf. ἀθετέω]; *fall away from the divine* פָּצַע Hos 14. 10; *stand aloof from; also stand aloof* בָּדָד Ps 102. 8
- ἀποστάτης, ό: *deserter, rebel* פָּצַע Dan 8. 23
- ἀποστέλλω: *send off, away from* שָׁלַח Gn 25. 6, 31. 27 Jud 12. 9;
send away שָׁלַח Gn 21. 14, 31. 27 Ex 8. 28, 11. 10; *banish* שָׁלַח Gn 3. 23 Jud 1. 25; *dispatch, on some mission or service*, שָׁלַח Gn 28. 6 IS 31. 9; *freq. of messengers*, שָׁלַח Jes 57. 9, 66. 19 Jer 27. 3 Dan 10. 11 IICh 32. 31 שָׁלַח Ob 1 Prv 17. 11; *or forces*, שָׁלַח IIR 24. 2 שָׁלַח הַשָּׂרִיחַ Ib 15. 37; שָׁלַח: *off, doff* حَدَّ
- ἀποστερέω: *rob, despoil, defraud one of a thing* פָּצַע IS 27. 10, 30. 14 פָּצַע IS 31. 8 IIS 23. 10 הַפְּסָדִים IS 31. 9 سَبَّ; = -ρίζω, -ρίσκω [cf. ἀποδύω]
- ἀποστρέφω: *turn back* הָשִׁב Ex 4. 7 Jos 8. 26 Jud 9. 57 IIS 15. 25, 16. 8 IIR 19. 28 Ez 21. 35 Thr 2. 3, 8 IICh 25. 13 שָׁוֶבֶב Ps 60. 3; *hence, either turn to flight, or turn back from flight* הָשִׁב IIS 15. 25; *send home again* הָשִׁב Gn 20. 7, 48. 21 IS 6. 7 Jer 23. 3 Ez 29. 14 שָׁוֶבֶב Jer 50. 19 Ez 39. 27; *bring back word* הָשִׁב Gn 37. 14 Nu 22. 8 Jes 41. 28 Ez 9. 11; *guide back again* הָשִׁב IICh 19. 4, 24. 19 שָׁוֶבֶב Jer 49. 5;

- turn backwards הָשִׁב IIR 20. 11 Jes 44. 25; bring back, recall הָשִׁב
 Gn 28. 15 Jud 11. 9 IIS 15. 25 IR 13. 20 Jer 8. 4 Thr 1. 16 Jes
 58. 12 Ps 23. 3; turn away or aside, divert הָשִׁב IR 13. 26 Jer 8. 5
 ἀποσπύλλω: strip off spoils from a person גָּזַל IICb 20. 25 سلب; strip
 off or take away from גָּזַל Ex 3. 22; Pass., הִתְנַצֵּל Ib 33. 6; carry off גָּזַל
 IIR 16. 6
 ἀποσχιζω: split פָּצַח Jer 23. 29; part them off, separate them, cleave off,
 tear off; sever, detach from פָּצַח Jer 51. 21, 22, 23 [cf. σόαζω]; Med.,
 separate oneself פָּצַח Hab 3. 6 פָּצַח IIR 25. 5
 ἀποσώζω: save or preserve from בָּצַע Jer 38. 12 בָּצַע Ex 2. 10 בָּצַע
 IIS 22. 17 [cf. ἀνα-] בָּצַע Ib 4. 9 פָּצַח Ps 144. 7, 11; keep safe בָּצַע
 Jer 29. 22 [cf. φείδομαι spare persons and things, e.g. in war, i.e. not
 destroy them]; preserve בָּצַע Thr 2. 17 [cf. διαπράσσω, ἐκ- bring about,
 accomplish, achieve]; keep them in mind, remember הִזְכִּיר Jer 63. 7
 ἀποτειχίζω: wall off, by way of blockade צוּר Dt 20. 12 Jud 9. 31
 ἀποτειχισμα, τό: = ἀποτειχισις (walling off of a town, blockading) הִצְוֹר
 Dt 20. 19, 20
 ἀποτελέω: bring to an end, complete הִתַּם Dan 9. 24 [cf. τυπώω] הִתַּם Jes
 33. 1 Dan 8. 23 הִתַּם חֵטְא נֶפֶשׁ; cf. δια-
 ἀποτέμνω: excise; cut off, divide, sever הִתַּם Ez 24. 10; cut off, check, put
 an end to הִתַּם Dan 8. 23; cf. ἀποτελέω
 ἀποτίωμι, -ίσμι, -ανύω, -ίσω. ἀποτίω: repay; pay for; Med., ἀποτίνο-
 μαι, -νυμαι, c. acc. rei, take vengeance for a thing, punish it; abs.,
 take vengeance נָקַם Jud 15. 7 IS 14. 24; cf. ἐκδικάζω
 ἀποφαινω: show forth, display הִפָּאֵר Ex 8. 5; abs., make display of oneself, show off הִפָּאֵר Jud 7. 2 Jes 10. 15
 ἀποφέρω: Hom. only in fut. -οίσω (Dor -οισω, Med. -οίσομαι) and
 Ion. aor. ἀπένεικα, Att. aor. -ήνεγκα, aor. 2 -ήνεγκον, pf. -εμήνοχα;
 generally, bring, hand over as required נָסַח IIS 19. 43 IR 9. 11 Esr 1. 4;
 = φέρρεται [a structure similar to פָּעַל]
 ἀποφεύγω: flee from, escape; get safe away הָעֵץ Jer 10. 31 Jer 4. 6, 6. 1 =
 -הִתְנַצֵּל
 ἀποφθηναι: speak out, declare flatly or plainly הִבִּיעַ Ps 94. 4, 145. 7 Prv 1. 23
 ἀποφθινύθω: causal, make perish אָבַד Ez 22. 27 Esth 8. 5 הָאָבַד Nu
 24. 19 Ez 32. 13; lose אָבַד Prv 29. 3 Eccl 3. 6; diminish תָּנַחַס
 ἀποφθίνω: intr. in pres., perish utterly, die away אָבַד Nu 21. 29 Mich
 7. 2; causal, make to perish, destroy, waste away אָבַד Prv 29. 3; destroy
 אָבַד Dt 12. 2 הָאָבַד Jer 1. 10 אָבַד

ἀποφυγή, ἡ: *escape or place of refuge* קָטַח IIS 22. 3 Am 2. 14 מְטַחַה Lev 26. 36 אֶחְיָזָר עֶזְרָא מְטַחַה Jer 16. 19 Joel 4. 16 Dan 11. 31 اِعْتِزَارُ عِزْرَا مَعْذَرُهُ
ἀποχράω: *suffice, be sufficient, be enough* כָּפַק IR 20. 10; *deliver an oracle* קָהַל־פִּי Jes 2. 6; *use to the full* סָפַק Job 34. 37
ἀποχυρόω: *fortify* בָּצַר Jes 22. 10 Jer 51. 53; *Pass.*, בָּצוּר Jes 2. 15; *form a fence, of trees* בָּצוּר Zach 11. 2
ἀποψήχω: *wipe away* הָחָה Dt 29. 19 Jer 44. 22 مسح; *scrape or rub off* מחה Ex 32. 32, 33 مسح محل مسح; = ἀποψήχω; cf. ἀπομύσσω
ἀπωθέω: *thrust away, push back* הָדִיתָ Dt 13. 11; *thrust away from oneself* הָדִיתָ Jer 27. 10; *drive away* הָדִיתָ Jer 50. 17; *drive from* הָדִיתָ Dt 13. 6
הָסָה Nu 22. 23 Job 24. 4; *thrust aside, spurn* בִּישׁ Prov 27. 7 בעס Dt 32. 15 מאס Jes 8. 6, *Pass.* נִקְאָס Jes 54. 6 הָסָה Am 5. 12; *reject* מאס Job 15. 10, 19, 15. 23, 16. 7 Jer 6. 30, 8. 9 Ps 118. 22; *refuse* מאס Job 30. 1; cf. ἐπιτείνω, κατα-, σφόδρυνμι

διαβολή, ἡ: *false accusation, slander* רָבָה Gn 37. 2 Nu 13. 32
διαγελάω: *laugh at, mock* הִלְלִיכִי HCh 36. 16 הִלְלִיכִי Neh 2. 19 HCh 30. 10
διαδοχή, ἡ: (διαδέχομαι) *taking over from another, succession* דּוּר Gn 15. 16
Jes 34. 10, 41. 4 הוּר Cant 1. 10, 11; *in turn; relay, relief* הוּר Esth 2. 12.
דוּר דוּר 15
διάδοχος, ó: *a kind of* גִּזְרֵי
διαίδω: *discern, distinguish* יָדַע Gn 3. 22; cf. διαίδω
διαζέω: *boil through* הוּר Gn 25. 29
διαζωγραφέω: *paint in divers colours* הַצְבִּיר Jes 9. 4 [cf. dra-]
διαθήκη, ἡ: *testament* وَثِيقَة; *deposit* وَثِيقَة
διαίρεσις, ἡ: *distribution; separation; division* הַרְוּבָה Ex 25. 2, 3 Nu 31. 52
διαίρέω: *tear away, pull down* נָרַה Ps 137. 7 נָרַה Jes 23. 13; *take down part of the wall, make a breach in it* נָרַה Jer 51. 58 הַתְּעַרְעֵר
Ib.; δ. τὰ ὦτα *lend an ear* אָן הָעֵזַר Jes 50. 4; cf. ἀφ-, διαγείρω
δαίω: *raise up, lift up* הָרִים Gn 14. 22 IR 14. 7 הָרִים IS 2. 7 Esr 9. 9; *lift up oneself, rise, become prominent* הָרִים Ps 118. 16 הַתְּהַרְוֶה
Dan 11. 36; *separate, remove* הָרִים Lev 2. 9 Nu 31. 28, 52
δαίτα, ἡ: *way of living, mode of life* דָּת Esth 1. 8, 3. 8, 4. 16; *judgement* דָּת Esth 3. 15, 8. 17 Esr 8. 36 שָׁפַט Ex 12. 12 Prov 19. 29
δαιτάριος, ó: *title of a subordinate official* שָׂרֵף Ex 5. 6, 10, 14, 15
δαιτάω: *to be arbiter or umpire* שָׁפַט Ex 18. 22, 26; *decide* שָׁפַט Gn 16. 5 Ex 18. 16, 22, 26 Jes 2. 4 Mich 4. 3; cf. δικάζω
δαίτημα, τό: *mostly in pl.; rules of life, regimen, esp. in regard of diet* דָּת Esth 1. 8, 3. 8; *generally, institutions, customs* דָּת Esth 1. 13, 15, 19,

3. 8 מִשְׁפָּחָה Job 38. 33 מִשְׁפָּחָה Gn 40. 13 Lev 5. 10 IIR 11. 14, 17. 26
 Ez 20. 18 ICh 15. 13 ICh 35. 13; cf. ἔθνος
- διαιτητής, ὁ: *arbitrator, umpire* שֹׁפֵט Dt 16. 18 Prv 6. 7 ICh 23. 4 שֹׁפֵט
 Ex 2. 14 Dt 16. 18; cf. δικάστης
- διακαθαίρω, -ρίζω: *purge thoroughly* טָהַר Jer 33. 8 Neh 13. 30 הִטָּהַר Jos
 22. 17 طَهَّرَ; *prune* قَلَّمَ
- διάκενος, ον: *thin, lank* הִלָּל Jes 53. 5
- διακενόω: *empty outright* הִצְנִיחַ Jes 19. 6 חָלַל Ez 28. 9 חָלַל Jes 53. 5
 חָלַל Ib 14. 10 חָלַל Ez 32. 26
- διακλέπτω: *steal at different times* גָּבַב Jer 23. 30; *steal away* גָּבַב IIS
 15. 6 גָּבַב Gn 40. 15 Ex 22. 6; *disguise* נָסַב Nu 25. 18
- διακληρώω: *assign by lot, allot* נָחַל Jos 19. 51 הִנָּחִיל Dt 1. 38 Jos 1. 6;
have allotted to one הִנָּחִל Job 7. 3
- διάκομμα, τό: *cut, gash* כָּרַבַּה Jes 51. 1
- διακονέω, διακ-: (διάκονος), *minister, do service, serve* כָּהֵן Ex 28. 41 ICh
 5. 30 כָּהֵן
- διακονία, ἡ: *service* כָּהֵן Jos 13. 7; *attendance on a duty, ministration*
 כָּהֵן Ex 29. 9 Nu 18. 1, 7 כְּהֹנֹת; *body of servants or attendants*
 כָּהֵן IS 2. 36
- διάκονος, διήκ-, later διάκων: *servant* כָּהֵן IIS 20. 26; *attendant or official*
 in a temple or religious guild כָּהֵן Gn 14. 18 Ex 3. 1 Lev 6. 16 IR 2. 27
 IIR 11. 18 כָּהֵן
- διακοπή, ἡ: *gash, cleft* הִצִּי Jer 49. 16 Cant 2. 14 נָקַב Ez 28. 13 נָקַב
 Gn 1. 27 Lev 3. 1 Jer 31. 22 (21) נָקַב Nu 25. 8; *cutting or canal*
 through an isthmus or mountain; *narrow channel or passage* נָקַב:
 (carved on the stone commemorating the excavation of the Jeru-
 salem tunnel); v. pp. 159, 647
- διακόπτω: *cut through* נָקַב IIR 12. 10, 18. 21 Job 40. 24; *Pass., had*
a hole drilled in it נָקַב; Hag 1. 6 נָקַבָּה [נָקַבָּה] Gn 1. 27
- διακρύπτω: *strengthened. for* κρύπτω (*hide, cover*) כִּסָּה Gn 18. 17, 37. 26,
 38. 15 Ex 15. 10 Lev 13. 13 Nu 4. 5 Jes 6. 2 Ps 32. 5 כִּסָּה Gn 7. 19
 כִּסָּה Gn 24. 65 Jon 3. 8
- διαλαλέω: *talk with; talk over a thing with another* חָלַל Gn 21. 7; cf. πο-
- διαλλαγή, ἡ: (διαλλάσσω) *interchange; change; change from enmity to*
friendship, reconciliation خَلَعَ; *difference* خِلَاف; cf. ἀπαλλάσσω
- διαλλάσσω: *interchange, exchange* חָלַל Jes 9. 9; *change* חָלַל Gn 41. 14
 חָלַל Ib 31. 7, 35. 2; *to be different* خَالَف
- διαμετρέω: *measure through, measure out or off; measure with the eye, scan*

- ἑνὰ Hab 3. 6; *to be in opposition, to be diametrically opposite* עָדָר
 Job 7. 4; cf. ἐκ-
 διάνοια, ἡ: Aeol διανοία, poet. also διανοία, *thought, i.e. intention* نِيَّة
 διαπαίζω: *laugh, jest at* הִצִּיחַ Esth 1. 17 [cf. ἐπι-]
 διαπείθω: *convince; Pass.*, פָּתַח Prv 25. 15
 διαπεινάω: *hunger one against the other, have a starvation match* עָנָה Lev
 16. 31 הִצִּיחַ Esr 8. 21 [cf. πεινάω, -έω]
 διαπεραιόω: (πέρα) *take across, ferry over* הִצִּיחַ Ps 136. 14
 διαπεράω: (πέρα) *reach, arrive at a place* הִצִּיחַ Jer 46. 17 [cf. διαπορεύω]
 διαπέρθω: *destroy utterly, sack, waste, always of cities* הָרַס Ex 23. 24
 Jes 49. 17 [cf. ἐπι-, ἐκ-]
 διαπληρόω: *strengthened for πληρόω (make full or complete; fulfil)* כָּדַשׁ Ex
 23. 26; v. ἀνα-
 διαπλήσσω: *break in pieces, split, cleave* פָּלַח Ps 55. 10
 διαπολεμέω: *fight it out with one* הִצִּיחַ IIR 3. 23 احْتَرَبَ
 διαράομαι: *curse* הִלַּחַ IR 8. 31 אָרַר Gn 5. 29 קָלַל Gn 12. 3
 διαρρίπτω, -τέω, διαρίπτω: *throw about* הִצִּיחַ Jer 7. 15; *throw down*
 הִפֵּלַח IIS 11. 21 Thr 2. 1; cf. ἀπο-
 διασειώ: *shake violently* הִצִּיחַ Job 19. 10
 διασπαράσσω, -ττω: *rend in pieces* פָּרַק IR 19. 11; *dilate forcibly* פָּרַח
 Zach 11. 16
 διασπείρω: *scatter or spread about* הִצִּיחַ Ps 68. 31 פָּזַר Zach 7. 14
 הִצִּיחַ Hos 13. 3; *squander* פָּזַר Prv 11. 24; κατα-
 διαστέλλω: *command expressly, give express orders* הִצִּיחַ IIR 15. 27; cf. ἀπο-
 διαστρέφω: *turn away, divert* הִצִּיחַ Nu 25. 11; Jos 8. 26 Ez 18. 17
 Prv 15. 1 Thr 2. 8 IICH 25. 13; cf. ἀπο-
 διαστρώννυμι: *spread, Pass.*, הִצִּיחַ Jes 28. 20
 διασφάζ, ἀγος, ἡ: = τὸ θῆλυ μόριον (*the female genitals*) פָּסַח Dt 23. 2;
 = διάσφαξις
 διασώζω: *preserve through a danger, of persons*, הִצִּיחַ Gn 32. 12 Jud
 10. 15 Ps 7. 2; *of things, preserve, maintain* הִצִּיחַ Ex 12. 27 Hos 2. 11
 διατελέω: *bring quite to an end* הִצִּיחַ Gn 18. 33 Jud 3. 18 Ruth 3. 13
 ICh 27. 24 קָלַל Gn 2. 1; v. p. 197
 διατήκω: *melt* הִצִּיחַ Jos 7. 23; הִצִּיחַ IIR 22. 9 Job 10. 10 הִצִּיחַ Ez 22. 20
 הִצִּיחַ Ib 22. 22
 διατίθημι: *arrange* צוה Lev 25. 21 نَظَّمَ; *distribute* أَوْعَى; *arrange each*
in their several places צוה Jos 45. 12 Ps 78. 23; *manage, handle* سَاس; *arrange*
as one likes, dispose of; dispose of one's property, devise it by will צוה IIS
 17. 23 IIR 20. 1 أَوْعَى ب; οἱ διατιθέμενος, *the testator* مَوْتَى مَوْتَى;

make a covenant with one (אַתָּם) Jos 7. 11
 (אַתְּכֶם) Jos 23. 16 Jud 2. 20
 Ps 111. 9; *settle a quartel* צוה Ib 7. 7; *set forth, recite* צוה Gn 50. 16
 [cf. ἐφίστημι] Dt 32. 46

διατριβή, ἡ: *pastime, amusement* מְרִבָּ

διαυγάω, -γίζω: *glance, shine through* זכך Job 25. 5; *to be transparent*
 זכך Ib 15. 15; cf. ἐν-

διαυγής: *translucent, of water; radiant, of gems*, ὁ δ. αἶδω; וכוכיה
 Job 28. 17

διαυλίζω: *μηνύω (delay, put off)* ההל Nu 30. 3

διαφέρω: *carry over or across* העביר Nu 32. 5 IIS 19. 16 [cf. μετα-,
 διαπεραιόω] הכיא Ib 17. 13; *endure, support* העביר Job 7. 21;
excel ירע

διαφθείρω, -θαρέω: *destroy utterly* ההרס Jes 49. 17 Ez 19. 7 חרב
 Dt 12. 3 ICh 36. 19; *make away with, kill* דבר Ib 22. 10 [cf. ἀκρίβω];
seduce a woman אנטל; Pass., *to be destroyed* ההרס Ez 29. 12 חרב
 Jud 6. 28 חרב Lev 11. 35 חרב Ez 19. 12; *to be murdered* חרב
 IIR 3. 23 [cf. διαπολεμέω]

διαφθονέω: *επτα* נקא Gn 30. 1, 37. 11 Jes 11. 13 Ps 37. 1; cf. ἐκτίω
 διαφθορά, -ρή, ἡ: (*διαφθείρω*) *destruction, ruin* הרבה Lev 25. 31 Jer 44. 2;
 pl., Jes 52. 9, 58. 12 Ez 36. 4, 10 Esr 9. 9

διάφραγμα, τό: *midriff, diaphragm* פֶּרֶז Ex 29. 14 Lev 4. 11; = διάφραγος
 διαούσσω: *blow in different directions, disperse* חסיד Gn 15. 11; *blow or*
breathe through חסיד Ps 147. 18 חסיד Ez 21. 36; Pass., נפח Job
 20. 26; cf. ἐκθύω

διαχωρέω: *pass through* עבר Gn 15. 17 Ex 32. 27 Ez 9. 4, 5; *of coins, to*
be current עבר Gn 23. 16

διαγείρω: *wake up* העיר Ps 35. 23; *stir up, arouse* העיר Joel 4. 9 Cant
 2. 7 Esr 1. 1, 5; *excite* עורר Cant 2. 7; *raise* עורר IIS 23. 18

διαίδον: inf. διιδεῖν, aor. 2 with no pres. in use (*διορέω* being used),
see thoroughly, discern (on the Homeric usage v. διο-εἶδω); pl. διοίδα,
 inf. διοιδέναι, Ep. διιδμενά, *distinguish, discern* ידע Gn 3. 22

διερρωτάω: *cross-question; ask constantly or continually* דרש Dt 13. 15, 17. 4

διηγέομαι: *set out in detail* הניד Gn 3. 11, 41. 25 Ex 13. 8 Jud 14. 12, 16
 IS 8. 9 הניד Gn 22. 20 Dt 17. 4 Jos 9. 24 Ruth 2. 11; *describe* Ez 43. 10

διοδεύω: *travel through* אָפֶר Prv 4. 14 [cf. אָפֶר/όδεύω Ib 9. 6]

διοικέω: *generally, control, manage, administer; abs., exercise authority,*
govern יב Dt 3. 2 Jos 12. 2 Ps 29. 10 ICh 5. 8

διοπτέω: *watch accurately, spy about* תור Nu 13. 32; cf. θεωρέω

διοσκήρ, *ó*: *spy, scout* הָרָר Nu 14. 6; = διοσκήρ, διοσκήτης; θεωρός

διορίζω, διου-: *separate* הִפְרִיד Gn 30. 40 Dt 32. 8 Ruth 1. 17; Pass.,

הִחְפִּיד Ps 22. 15, 92. 10; *determine, declare*; c. inf. *determine one to be so*

and so הִפְרִיד Prv 13. 18; *remove across the frontier, banish* הִדִּיר Jud

1. 27, 29, 30, 31, 32, 33 طرد [cf. ὑπάρχω, יָרַשׁ]

διόρυγμα, τό: *siege-mine, subterranean passage under wall of besieged fortress* מְנִהָרָה Jud 6. =

διωθέω: *push away* הָדָא IIR 17. 21 הִדִּיחַ Dt 13. 11, 14; cf. ἀπ-

εἰς, μία, ἐν (*μία* only in late Ion. Prose)—Ep. εἰς. Dor ἑς (orig. ἐν, assim.

ἐν(δ) . . .) as a Numeral, *one* (ἐν) אֶחָד Ez 18. 10 εἰς) אֶחָד Zach 14. 9

אֶחָד Ez 18. 10, 33. 30 واحد) אֶחָד Gn 22. 13 Jes 66. 17 אֶחָד Prv

17. 10 (εἰς) אֶחָד Jes 40. 26 Ez 1. 23 אֶחָד Ez 33. 30 (μία) אֶחָד Gn 17. 17

אֶחָד (εἰς, vernacular); εἰς τε εἰς Ex 26. 7; in oppos., made emphatic

by the Art., *ó* εἰς, ἡ μία אֶחָד Gn 19. 9, 42. 27, 32, 33 אֶחָד Ib 32.

9; εἰς ἕκαστος *each one* אֶחָד אֶחָד Ex 36. 4 אֶחָד אֶחָד Lev 15. 2; *united*

אֶחָד Ex 26. 6, 11; ἀπὸ μίας *with one accord* אֶחָד אֶחָד Jos 9. 2; *at once* אֶחָד

אֶחָד Prv 28. 18 אֶחָד Esr 4. 13 אֶחָד Nu 12. 4 אֶחָד Ib 35.

22 (cf. πᾶρ ποδός); *one, i.e. the same* אֶחָד Gn 1. 5, 8. 5; *one, i.e. the same* אֶחָד Ib 40.

5 Eccl 2. 14, 3. 19, 20; *one opposite another* ἐν μὲν . . . ἐν δέ . . . אֶחָד

אֶחָד Ex 25. 19; οὐ μίαν οὐδέ δύο *not once nor twice* אֶחָד אֶחָד

IIR 6. 10; v. p. 351

εἰσακούω: *hearken or give ear to one* אֶחָד Gn 4. 23 Ex 15. 26 Nu 23. 18

Dt 1. 45, 32. 1 Jud 5. 3 אֶחָד IS 15. 22 Jes 28. 23, 42. 23, 48. 13,

51. 4 Jer 6. 10, 19 Zach 1. 4 Ps 17. 1 Cant 8. 13 Neh 9. 34

εἰσβαίνω: *be imported* הִבִּיא IIR 10. 11; *causal in aor., make to go into,*

put into הִבִּיא Gn 6. 19 Ths 3. 13 Dan 1. 2 הִבִּיא Gn 43. 18; εἰσβαίνω

causal of εἰσβαίνω; cf. εἰσ-, εἰσ-, ἐπ-

εἰσβάλλω: *make an inroad, fall upon* הִקְדִּיב Gn 43. 18; v. προσ-

εἰσβασις, ἡ: *an entrance* אֶחָד Neh 12. 25 אֶחָד Ez 8. 5 אֶחָד Jud 19. 27

IIR 14. 17 IIR 12. 10 Jes 6. 4 ICh 9. 19, 22

εἰσερχομαι: *go in or into, enter, visit* (בָּקַע) אֶחָד Ps 139. 8

εἰσδεῖν: = εἰσορέω (*look into, look upon, behold*; generally, *look at or gaze*

upon steadily)—derivatives: אֶחָד Job 16. 19 אֶחָד Gn 31. 47

أَبْهَدَ

εἰσνέω: *swim into* אֶחָד Jes 25. 11 אֶחָד Job 40. 23; cf. πλέω

εἰσόδιος, ον: *going or coming in*; οἱ εἰσόδιοι *visitors* عَائِد

εἰσόδος or εἰσόδος, ἡ: *entrance—place of entrance, entry* אֶחָד Nu 21. 15; cf.

a mountain-pass אֶחָד Dt 3. 17; *visit* عِيَادَة; *study, investigation* אֶחָד

Ib 33. 2

- εἰσποιέω: *to be adopted into a family* וְסִפַּח Jes 14. 1; *bring new persons into the public service* סִפַּח IS 2. 36; cf. ἀπτω
 εἰστίθηναι: *put into, place in* הִנִּיחַ Ez 5. 13, 16. 42; cf. ἀναπαύω
 εἰσφέρω: *carry in; bring in* אָסַף Jos 20. 4 IIR 22. 20 IICh 34. 28 אָסַף
 Ex 9. 19 Nu 27. 13 IIR 22. 20 אָסַף Jud 19. 15; cf. εἰσποιέω
 εἰσφορά, ἡ: *property-tax levied for purposes of war; in Egypt, special tax; generally, contribution* אֶזְכָּרָה Lev 2. 2, 9, 15, 24. 7 אֶזְכָּרָה
 Ez 27. 15 Ps 72. 10 زَكَاةٌ زَكَاةٌ; v. δέκατος
 εἰσχειρίζω: *put into one's hands, entrust* סָמַר IS 26. 8 IIS 18. 28 הִסְמִיר
 Dt 23. 16, 32. 30 IS 23. 20, 30. 15 Ps 31. 9, 78. 62 סָמַר Jes 19. 4
 εἰσχύω: *pour in or into* יָצַק Ex 29. 7 Lev 8. 15 IIR 3. 11 Jes 44. 3
 Ez 24. 3 [cf. יָצַק/הָאָשָׁה] הִצִּיק IIR 4. 5 הִצִּיק Lev 21. 10 Ps 45. 3
 εἶσω, ἔσω: *inside, within* יָד IS 4. 18 הַיָּד Ex 14. 23 Dt 21. 12 IIS
 3. 27; τὸ ἔσω the inner הַיָּסֵד Ez 41. 7, 47. 16; *inside, i.e. by the side of, the road* יָד Ex 2. 5 Jer 41. 9 יָד IS 4. 13; cf. ἡγυεύς; v. ὁδός
 ἐκβάλλω: *speak out, declare* בָּרַר Jes 52. 7 Ps 40. 10 בָּרַר בָּרַר
 ἐκβαίρω, ἐκβάω: *step out of, or off from, disembark, dismount* יָרַד Jos 15. 18 Jud 1. 14 *debouch from a defile; go out of, depart from* יָרַד Dt 33. 22; *leave, usually with the sense, outstep, overstep; go out of due bounds* יָרַד Jer 8. 5; *cause to go out* יָרַד Jes 47. 10; cf. ἀποσπρέω
 ἐκβακχεύω: *Pass., to be filled with Bacchic frenzy* הִשְׁכֵּיחַ Dt 28. 34 IS 21. 16 IIR 9. 11 Jer 29. 26 Hos 9. 7; *Med., to be drunk* IS 21. 15, 16
 ἐκβάλλω: *throw or cast out; expose on a desert island* נָחַל Nah 3. 6; *expel afterbirth; let fall, drop; produce, of women (of premature birth); esp. in case of a miscarriage or abortion; hatch chicks; of plants, put forth fruit* הִבִּילָה Cant 8. 5 הִבִּילָה Job 39. 3
 ἐκβασίς, ἡ: *deviation, declension, departure; digression* בִּשְׁבָּתָה Jer 8. 5
 ἐκβολή, ἡ: *ἐ. σίτου the time when the corn comes into ear* שְׁבַלָה Gn 41. 5; *shoot* שְׁבַלָה Zach 4. 12; *mouth of a river* שְׁבַלָה Jes 27. 12; *projection; (from Pass.) that which is cast out; earth thrown up by a mattock, upcast; = ἐκβολάς (anything thrown out)* שְׁבַלָה Ps 69. 3, 16
 ἐκγεννάω: *beget; also bring forth* הָוָה Hos 4. 10 [cf. γένος: *sort, kind*] Dan 3. 5] הָוָה Jes 14. 10; cf. ἐκκενόω
 ἐκγίγνομαι: *to be born of a father* הָוָה Jes 14. 10 (ΓΕΝ → γίγνομαι → γένος, poet. γέννα → γεννάω)
 ἐκγοητεύω: *strengthened. for γοητεύω (bewitch, beguile غَشَى; abs. play the wizard* שָׁחַד Ps 58. 6 שָׁחַד Gn 30. 27, 44. 5 Dt 18. 10 IICh 33. 6)
 ἐκγονος, ον, ἐγγ-, ἔσγ-: *born of, sprung from, esp. Subst., grandchild; grandson* נֶכֶד Gn 21. 23

ἐκδετός: (ἐκδέω) fastened עָרַב Gn 44. 30

ἐκδέω: bind so as to hang from עָרַב Jos 2. 18 Prv 3. 3; fasten to or on עָרַב Dt 6. 8 Prv 7. 3; bind עָרַב Gn 22. 9 עָרַב Job 38. 31

ἐκδηλος, ον: strengthd. for δῆλος, conspicuous جَلِيّ ظَاہِر; quite plain صَرِيح

ἐκδηλώω: show plainly הִגִּיד Jes 26. 21 Jer 11. 20, 49. 10 Ps 98. 2 Job 20. 27, 41. 5 סָרַח

ἐκδικέω: avenge, punish; exact vengeance for נָקַם Dt 32. 43 Jos 10. 13 עָקַב IIR 9. 7 Jer 51. 36 נָקַם Gn 4. 15 נָקַם IS 14. 24 Jer 15. 15 נָקַם Jer 5. 9; avenge or vindicate a person, by taking up his cause עָקַב Ex 21. 20 נָקַם Ib. נָקַם Gn 4. 24 [cf. τὸν, ἐκ-]

ἐκδιψάω: to be parched with drought, of plant הִיבֵשׁ Joel 1. 10, 12, 17 Zach 10. 11; cf. ἐπαιδέομαι, ἐπαισχύνομαι Ib 1. 11

ἐκδοσις, ἑσδοσις, ἡ: giving in marriage הִנָּח Cant 3. 11

ἐκδοτήρ, ἐσδ-, ἐκδότης, ὁ: one who gives his daughter in marriage הִנָּח Ex 3. 1, 18. 1 Jud 19. 4 [cf. ἐδωτής: a betrother הִנָּח Joel 2. 16]

ἐκδότις, ἡ: bride's mother הִנָּח Dt 27. 23

ἐκδύω, -ύνω: take off, strip off הִצַּדָּה Prv 25. 20 שָׁטַח Lev 6. 4 IS 15. 24 Cant 5. 3; strip me, strip me of my cloak, strip cloak הִצַּדָּה Gn 37. 23 Lev 1. 6 IS 31. 9 Ez 16. 39, 23. 26 Hos 2. 5; Med., strip oneself of a thing הִצַּדָּה IS 18. 4; Pass., to be stripped of a thing: of the clothes, to be put off הִצַּדָּה Ez 21. 20; cf. ἀπο-

ἐκθεραπεύω: strengthd. for θεραπεύω; cure perfectly שָׁרַף IIR 2. 21 Ez 34. 4; Med., get oneself quite cured שָׁרַף IIR 8. 29

ἐκθερίζω: reap or mow completely הִקְצִיר Job 24. 6

ἐκθηράομαι, -ρεύω: hunt out, catch הִקְדִּיר Jud 20. 43 הִקְדִּיר Hab 1. 4

ἐκθύω: sacrifice הִקְדִּיר Mal 1. 13; destroy utterly הִקְדִּיר Job 31. 39

ἐκκαθαίρω: cleanse out, purify הִקְדִּיר Lev 15. 31 הִקְדִּיר Ps 51. 9

ἐκκαίω, -κάω: burn out his eyes נָקַם IS 11. 2 נָקַם Jud 16. 21 [נָקַם Jer 51. 1, v. ἐξορύσσω]; light up, kindle הִקְדִּיר Jer 44. 15 Ez 39. 9; Pass., to be kindled, burnt up הִקְדִּיר Ex 3. 2 Nah 1. 10 Neh 2. 3

ἐκκαλέω: call out or forth, summon forth; Med., call out to oneself הִקְדִּיר Ex 35. 1 Dt 4. 10, 31. 28 Ez 38. 13 [cf. ἐπε-]

ἐκκενών: empty out הִקְדִּיר Jer 19. 6 הִקְדִּיר Ez 28. 9 הִקְדִּיר Ib 32. 26 הִקְדִּיר Jer 14. 10; clear out הִקְדִּיר IIR 29. 19; to be exhausted הִקְדִּיר Jer 53. 5 [cf. διακενών]

ἐκκλησία: (ἐκκλητος) assembly duly summoned הִקְדִּיר Nu 10. 7 Jud 20. 2, 21. 5, 8 IIR 30. 2; an assembly הִקְדִּיר Jer 44. 15 IIR 20. 14, 30. 13 קוּל Jer 51. 55

ἐκκλησιάζω: trans., *summon to an assembly, convene* לְקַח־עַם Ex 35. 1

Nu 10. 7 Dt 31. 28

ἐκκλησιαστής: *member of the ἐκκλησία*; ἐκκλητος: (ἐκκαλέω) *selected to judge or arbitrate on a point, an umpire* תְּלַחֵץ Eccl 1. 1 [cf. Ib 1. 12; תְּלַחֵץ בַּסִּילֵאִים: judge]

ἐκκλύζω: *wash thoroughly* רָחַץ־וְשָׁחַחֵהוּ Jes 58. 11

ἐκκόπτω: *cut out, knock out, gouge out* (W) the eyes רָחַץ [v. ἐκκαίω]

ἐκλανθάνω: *forget utterly* שָׁחַח־נָפְשׁוֹ Gn 40. 23; Act., *make one quite forgetful of* שָׁחַח־נָפְשׁוֹ Job 39. 17 שָׁחַח־נָפְשׁוֹ Gn 41. 51 שָׁחַח־נָפְשׁוֹ Thr 2. 6 שָׁחַח־נָפְשׁוֹ Jer 23. 27

ἐκλέγω: *pick or single out, esp. of soldiers* רָחַץ־וְשָׁחַחֵהוּ Nu 31. 3; *pick out for oneself, choose* רָחַץ־וְשָׁחַחֵהוּ Ruth 2. 2 רָחַץ־וְשָׁחַחֵהוּ Job 24. 6 רָחַץ־וְשָׁחַחֵהוּ Jes 27. 12; *pull out* רָחַץ־וְשָׁחַחֵהוּ Lev 14. 40, 43; *take toll of, levy taxes or tribute* רָחַץ־וְשָׁחַחֵהוּ Gn 47. 14 [cf. ἀπολέγω: *pick out, choose*; ἐξέλκω]

ἐκλείπω: *forsake, desert, abandon; fail one* שָׁחַח־נָפְשׁוֹ Jer 50. 12; of the Sun or Moon, *suffer eclipse* שָׁחַח־נָפְשׁוֹ Jer 24. 23 Jer 15. 9 [cf. ἀπο-]; *fail, be wanting* שָׁחַח־נָפְשׁוֹ Jer 33. 9

ἐκλεκτός, ἡ, όν: (ἐκλέγω) *picked out, select* רָחַץ־וְשָׁחַחֵהוּ Nu 31. 5

ἐκλύω: *unloose* חָלַל; *dissolve* חָלַל

ἐκμάσσω: *wipe off, wipe away* שָׁחַח־נָפְשׁוֹ Jer 18. 23 Neh 13. 14

ἐκμεθύσκω: *make quite drunk* שָׁחַח־נָפְשׁוֹ Jer 63. 6 Jer 51. 7 שָׁחַח־נָפְשׁוֹ Dt 32. 42 IIS 11. 13 Jer 51. 39, 57

ἐκμετρέω: *measure out, measure* שָׁחַח־נָפְשׁוֹ IIS 8. 2 Ps 60. 8; *measure, calculate position by the stars* שָׁחַח־נָפְשׁוֹ Job 7. 4; cf. δια-

ἐκνέω: *swim out* שָׁחַח־נָפְשׁוֹ Job 40. 23 שָׁחַח־נָפְשׁוֹ Jes 25. 11 [cf. εἰσνέω: p. 638]

ἐκνίζω: *wash out, purge away* שָׁחַח־נָפְשׁוֹ Joel 4. 21; *wash clean, purify* שָׁחַח־נָפְשׁוֹ Job 10. 14 שָׁחַח־נָפְשׁוֹ

ἐκπαιγέμεαι: *to be struck with amazement, to wonder greatly, only used in part.; wonder at, admire exceedingly* שָׁחַח־נָפְשׁוֹ IIS 1. 26 Ps 118. 23, 139. 14 Prov 30. 18

ἐκπαγλος, όν: *terrible, violent*; in later Poets the word freq. signifies *mercely, marvellous, wondrous* שָׁחַח־נָפְשׁוֹ Ex 34. 10 Ps 139. 14 [cf. ἀπαλλοτρός]

ἐκπαιδεύω: *train thoroughly; teach one a thing* שָׁחַח־נָפְשׁוֹ Ps 18. 35

ἐκπεράω: *pass beyond* שָׁחַח־נָפְשׁוֹ Jer 46. 17; cf. δια-, διαπεραίω

ἐκπέρθω: *destroy utterly, sack, of cities* שָׁחַח־נָפְשׁוֹ Ex 23. 24 Jes 49. 17

ἐκπέσσω, -πτω: *cook thoroughly* שָׁחַח־נָפְשׁוֹ Ex 16. 23 Nu 11. 8 IS 2. 13 IIS 13. 8 IIR 6. 29 IICH 35. 13 שָׁחַח־נָפְשׁוֹ Ex 12. 9 Lev 6. 21; hence, of plants, *ripen* שָׁחַח־נָפְשׁוֹ Gn 40. 10

ἐκπετάνημι: *spread out, of a sail* שָׁחַח־נָפְשׁוֹ Job 40. 11; *scatter something to the winds* שָׁחַח־נָפְשׁוֹ Gn 11. 8 Jer 13. 24, 18. 17

ἐκπήγνυμι, -ύω: *congeal* כָּפַח Job 10. 10; cf. ἐκψύχω

ἐκπηδάω: *leap out, leap, jump (W)* קָפַץ Cant 2. 8; πηδάω ΠΣΣ

ἐκπλήρημι: *fill up* מָלַא IIR 21. 16 Jer 41. 3; *filled them full of* מָלַא

Ex 35. 35 Job 22. 18; מָלַא Cant 5. 14; *satiate* מָלַא Ps 107. 9;

fulfil מָלַא IR 8. 24 Ps 20. 6; *fill up or complete a number* מָלַא

Ex 23. 26 [cf. ἐμπλήρημι]

ἐκπληξία, -ια, ἡ: *consternation; terror caused by misfortunes; mental disturbance* מַצְלָחָה Jes 21. 4 [cf. ἀπο-, πλῆξις]

ἐκπληρώω: *fill up* מָלַא IIR 21. 16 Jer 41. 3; *take up to a certain number* מָלַא Ex 23. 26; *fulfil* מָלַא IR 8. 24 Ps 20. 6; cf. ἐμπλήρωμα.

ἐκπλήσσω, -πτω: *drive out of one's senses by a sudden shock* מָלַאָה Jes 29. 14; *amaze, astound* מָלַאָה Jud 13. 19 Joel 2. 25 IICH 2. 8

ἐκπνέω, -είω: *breath out or forth; blow* ἐ. *breathe one's last, expires; lose breath* נָשַׁח Gn 6. 17, 23. 17 Ps 88. 16, 104. 29 Job 13. 19, 27. 31 metaph. *lose power* מָלַאָה Jer 4. 31; but simply, *blow*, of wind מָלַאָה Ps 147. 18

ἐκπρίω: *saw off, excise* קָצַח IR 7. 9

ἐκपुरόω: *burn to ashes, consume utterly* בָּרַח Dt 28. 14 IR 14. 10 Ez 39. 9 מָלַאָה Gn 22. 2 Lev 14. 20 Jes 57. 6 Am 4. 10 מָלַאָה Ez 3. 2 IICH 28. 3 מָלַאָה IIS 12. 31 IIR 16. 31; *to be healed, to be much healed* בָּרַח Hos 7. 6; cf. ἐκπερώω

ἐκपुरσεύω: *kindle* בָּרַח Ex 35. 3 Jes 50. 11 Jer 7. 13 IICH 4. 20 בָּרַח Jer 36. 22 מָלַאָה Jud 15. 5 מָלַאָה Nu 8. 2. 3 Psa 13. 1

ἐκπύρωσις, ἡ: *conflagration* מָלַאָה Ex 22. 5 מָלַאָה Nu 11. 3

ἐκπώμα, ατος, τό: *drinking cup* מָלַאָה Gn 44. 2 Ex 25. 31 מָלַאָה Jes 51. 17 [cf. κύμβα, γαβαρόν]

ἐκπωμάτιον, τό: Dim. of ἐκπώμα מָלַאָה Jes 51. 17 [cf. κύμβα, γαβαρόν]

ἐκρέω: *shed, let fall* מָלַאָה Job 36. 27 מָלַאָה Mich 1. 6 מָלַאָה Jes 48. 21 מָלַאָה Mal 3. 10 Eccl 11. 3

ἐκριζέω: *root out* מָלַאָה Eccl 3. 2 מָלַאָה Ps 52. 7 [cf. ἐξορύσσω]

ἐκροος, contr. -ρους, ὁ: *emission, issue* מָלַאָה Dt 23. 11 [cf. ῥέω]

ἐκσποδιάζω: *remove ashes* מָלַאָה Ex 27. 3 Nu 4. 13

ἐκστρώννυμι: *spread* מָלַאָה Ps 88. 10; Pass., κλίνει ἐξέστρωτο Diogenes Cynicus, *Epistulae* 37. 3 [the couches are spread] מָלַאָה Jes 28. 20 [cf. δια-]

ἐκσώζω, Ep. ἐκσαόω: *preserve from danger, keep safe* מָלַאָה Job 33. 18 מָלַאָה Jes 38. 17 מָלַאָה Dt 20. 4 Jud 2. 18, 7. 2 Jer 13. 20 Ez 36. 29 Zeph 3. 19 Zach 12. 7 Ps 7. 2, 20. 7 מָלַאָה Gn 32. 12 Ex 5. 23, 12. 27 Jos 2. 13 Jes 44. 17 Zeph 1. 18 Ps 7. 2, 70. 2 IICH 32. 14 [cf. δια-, ἀπο-]

- ἐκτείνω: *stretch out* הוֹשִׁיט Esth 4. 11 הָסֵה Jes 31. 3 Jer 6. 12, 15. 6;
stretch, spread הָסֵה IIS 16. 22, 21. 10; *extend* הָסֵה Esr 7. 28, 9. 9
 [cf. ἐκστρώννυμι]
- ἐκτελεντάω, -έω: *bring to an end, accomplish, end, finish* (W) כָּלָה Gn
 2. 2, 18. 33, 44. 12 Ex 5. 14 IR 6. 9 Ruth 2. 21, 3. 18 כָּלוּ Gn 2. 1
 ἐκτέμνω: *cut out; circumcise females* חָתַן Ex 4. 25, 26 חָתַן
- ἐκτίθημι: *pick out for separate treatment* נִסַּל Jes 63. 9; v. p. 148
- ἐκτός (ἐχθός): (ἐκ) *without, outside* חָוָה Gn 6. 14 Lev 18. 9 Jud 12. 9
 Ez 41. 17 חוּצָה ICh 24. 8, 33. 15; *except, besides, apart from* חוּץ
 Eccl 2. 25; v. ἐξωθεν, p. 170
- ἐκτρέπω: *turn away* דָּבַר Cant 5. 6
- ἐκτρέφω: *bring up from childhood, rear up* טָפַח Thr 2. 22 רָבָה Ez 19. 2
 Thr 2. 22 רָחַץ
- ἐκτρίβω: *rub out, i.e. to destroy root and branch; wipe out* דָּבַר ICh 22.
 10; cf. ἐκτρέπω, ἐνέπω
- ἐκτυπώω: *model or work in relief; Pass., formed on a model, to be shaped*
 הִקְבֵּץ Prv 8. 25 Job 38. 6
- ἐκφέρω: *bring forth, in various senses: of women, bring to the birth*
 הָרָה Job 3. 3; *of the ground, bear fruit* הִפְרִיחַ Job 17. 11; *publish,*
delicet הִשְׁבִּיחַ Job 35. 16 הִשְׁבִּיחַ Ez 12. 10 הִשְׁבִּיחַ ICh 30. 5
- ἐκβλέγω: *to set on fire* שָׁלַח Jud 1. 8 Ps 74. 7; v. κατα-
- ἐκχέω: *pour out, prop. of liquids; יָצַק Lev 2. 1, 8. 15 IIR 3. 11 יָצַק*
 IIR 4. 5 הוּצַק Lev 21. 10 Ps 45. 3 יָצַק Jon 2. 11 כָּבַד
 כָּבַד; cf. eis-, ἐνθήκω
- ἐκψύχω: *lose consciousness, swoon* קָפַח Zeph 1. 12
- ἐμβάλλω: *let him fall into Achilles' hands* (Il. 21. 47) הִפִּיל IS 18. 25;
hand in, submit a petition הִפִּיל Jer 38. 26, 42. 9 Dan 9. 18, 20;
throw upon or against הִפִּיל Nu 35. 23 Jer 3. 12, 22. 7; *lay oneself*
to the oars, pull at the oar הָבַל Ez 27. 29 Jon 1. 6; *abs., draw*
lots הִפִּיל Jos 23. 4 Jer 34. 17 Jon 1. 7 Ps 22. 19 Prv 1. 14 Job
 6. 27 Esth 3. 7 Neh 10. 35, 11. 1 ICh 26. 13, 14
- ἐμβολή, ἡ: *the head of a battering-ram, battering-ram* רֶמֶס Ez 26. 9
- ἐμβολος, ὁ, or -ον, τό: *anything pointed so as to be easily thrust in, a peg*
 خَابُر; *brazen beak, ram* יִבְל Jos 6. 4, 6
- ἐμπαπέω: (μαπέειν, μάρπτω) *quickly, hastily, speedily* מָהֵר Ex 32. 8
 Jos 2. 5 Zeph 1. 14 מָהֵרָה Nu 17. 11 Jer 5. 26 Joel 4. 4 Ps 147. 15
- ἐμπαίγμονή, ἡ: *mockery* בִּזְיוֹה Neh 3. 36
- ἐμπαίγμός, ὁ: *mockery, mocking* בִּזְיוֹה Gn 38. 23 Ps 31. 19, 119. 22
- ἐμπαίζω: *mock at, mock* בִּזְיוֹה IIR 19. 21 Prv 1. 7, 6. 30, 23. 22 Cant
 8. 7 הִבְזוּה Esth 1. 17

ἐμπειρος, ον: (πεῖρα) *experienced or practised in a thing, acquainted with* רָבִיּוֹת Prv 22. 29 Esr 7. 6

ἐμπλήρημι: *fill quite full* מָלֵא IIR 21. 16; *fill full of* מָלֵא Ex 35. 35 מָלֵא Cant 5. 14; *fill a hungry man with food* מָלֵא Ps 107. 9; *fulfil, accomplish* IR 8. 15 Ps 20. 5, 6 [Freq. written -πίμπλ-, but the evidence of the best codd. of Att. writers is in favour of -πίμπλ-]

ἐμπιπίσκω: *give to drink* נָתַן Gn 2. 10, 24. 14 Nu 20. 8 Jer 35. 2 Joel 4. 18

ἐμπλεος, α, ον, Att. -πλεως, ων, Ep. ἐμπλεος, ἐμπλεος, η, ον; later ἐνίπλεος: *quite full of a thing* מָלֵא Ez 10. 12. 17. 3. 28. 12. 37 Prv 17. 1

ἐμπολάω, -λέω: *get by barter or traffic; get by sale; purchase, buy* מָכַר Dt 2. 6 מָכַר Am 8. 5; *procure* מָכַר Gn 41. 55 Jes 55. 1 מָכַר Gn 42. 6 Dt 2. 28 Am 8. 6 [cf. ἀγοράζω]

ἐμπολή, ἡ: *merchandise* מָכַר Gn 42. 1 Am 8. 5 Neh 10. 32; *purchase* מָכַר Gn 42. 26, 44. 2

ἐμπορεῖον, τό: later form of ἐμπόριον (*trading station, mart; market-centre for a district which had no πόλις* خَبَر)

ἐμπόρευμα, τό: *merchandise* מָכַר Ez 27. 24

ἐμπορεύομαι: *travel* מָכַר Jer 2. 10 Am 6. 2; *trade* מָכַר Ex 32. 27 Jos 1. 11 Jes 51. 23 Prv 4. 15; *travel for traffic or business, to be a merchant, to trade, traffic; import* מָכַר Ez 27. 3, 20, 23 [ἐμπορεύομαι, Pass.]

ἐμπορία, -ία, ἡ: (ἐμπορος) *commerce; mostly used of commerce or trade by sea* מָכַר Ez 28. 5, 16, 18; *merchandise* מָכַר Ib 26. 12

ἐμπορος, ον: *one who goes on ship-board as a passenger* מָכַר Jer 23. 2 Ps 8. 9; *wayfarer, traveller* מָכַר Jer 51. 23 Ez 3. 14 Thr 1. 12

عَاطِرٌ سَبِيلٍ, عَاطِرٌ طَرِيقٍ; *merchant trader, distd. from the retail trader (κάπηλος) by his making voyages and importing goods himself* מָכַר Cant 3. 6 מָכַר Ez 27. 3, 20, 23; as Adj. = ἐμπορικὸς (-ά) ἐμπορικὰ χρήματα *money to be used in trade* מָכַר Gn 23. 16;

ἐμπροσθα, -θεν, sis. also -θε: Adv. of Place, *before, in front* מָכַר IIR 15. 10 قُدَّام; of Time, *before* قَبْل; of old מָכַר Mich 5. 1 Ps 74. 12 Thr 5. 2; as Prep., *before, in front of* מָכַר Jer 9. 11 قُدَّام

ἐμόρων: *intelligent, sensible* عَقْلَانِ (Iraqi vernacular)

ἐναγής: = ἐν αἰγῇ ὢν, *under a curse* نَحْس; or *pollution* نَجَس

ἐναικίζω: *scourge; aikízō: maltreat; Pass., to be tortured* מָכַר Dt 15. 2, 3 IIR 23. 35 Jer 9. 3; more freq. in Med. -ζομαι מָכַר Lev 5. 21, 23

ἐναίρω, also ἐννα-: *slay* נָחַר; cf. ἐναπα

ἐναντίος, α, ον: *opposite* = ἀντίος (which is rare in Prose) *on the opposite side, opposite* נֶגֶד Jos 3. 16 נֶכַח Ex 14. 2, 26. 35, 40. 24 Esth 5. 1 עִמָּת IIS 16. 13; hence, *fronting, face to face* נֶגֶד Ex 10. 10 Neh 12. 24 עִמָּת Ib.; *before* נֶגֶד Gn 31. 32, 37 נֶכַח Jud 18. 6 Jes 57. 2 Ez 14. 4 Esth 5. 1; *in the opposite direction* נֶכַח Jos 15. 7 עִמָּת Eccl 5. 15; in hostile sense, *opposing, facing in fight* נֶכַח IR 20. 29, 22. 35; *contrary* עִמָּת Eccl 7. 14; *opposite, facing* נֶגֶד Jos 8. 11 נֶכַח Nu 19. 4 עִמָּת Ex 25. 27; *in the face* נֶגֶד Nu 25. 4 Ps 23. 5; in hostile sense, *against* נֶגֶד Jes 59. 12 Eccl 4. 12 עִמָּת Ez 3. 8; cf. κατ-

ἐναπα: (ἐναίρω) only pl., *arms and trappings of a slain foe* הַרְגָּתָם Jes 10. 4, 14. 19; cf. ἐναρίζω

ἐναρίζω: (ἐναπα) *slay in fight* הָרַג Gn 4. 8, 25; generally, *slay* הָרַג Gn 4. 14, 15 Ex 4. 23 Lev 20. 15 IIR 17. 25 רָצַח Ex 20. 13 Nu 35. 27, 30

ἐναυγάζω: *illuminate; intr. shine* נָגַהּ Jes 9. 1 הִנֵּי־יָהּ Ib 13. 10

ἐναύγασμα, τό: *illumination* נֹגַהּ Jes 4. 5 Joel 2. 10 נִשְׁתָּהּ Jes 59. 9

ἐνδατέομαι: *distribute or fling about* נָדָה Ps 1. 4 נָדָה Lev 26. 36 הִדָּה Ps 68. 3; *speak in detail, i.e. in bad sense, reproach, revile* הִסְתִּיחַ Ez 21. 2 Am 7. 16 Mich 2. 6; *duell on, celebrate* הִסְתִּיחַ Mich 2. 11; *scatter or shower abroad* נָסַח Jud 5. 4 Cant 5. 5 הִסְתִּיחַ Am 9. 13

ἐνδίκος, Arc ἐδικος, ον: (δική) of things, *according to right, just, legitimate* צָדִיק Lev 19. 36 Dt 16. 20, 25. 15 צָדִיק Ib 4. 8; *truth* צָדִיק Prov 8. 8 צָדִיק Jes 41. 26 צָדָא Dan 3. 14; حَقِيقَة. πόλις a city in which justice is done עִיר הַצֶּדֶק Jes 1. 26; of persons, *upright, just* צָדִיק Gn 6. 9, 18. 23 Dt 32. 4 Ez 3. 20 حَقِيقَة; Adv. ἐνδίκως *right, with justice, fairly* בְּצֶדֶק Lev 19. 15

ἐνδον: Adv. *within* בְּטֵן IR 7. 20 Jon 2. 3; οἱ ἐ. *those of the house, the family, esp. the domestics* עֲבָדָה Gn 26. 14 Job 1. 3 [cf. ὀπηδήσεις]; *below* קִמָּה Ex 26. 24 Dt 28. 13, 43 IIR 19. 30 Prov 15. 24 Eccl 3. 21 [cf. ἐνερθε]

ἐνδυμα, τό: *garment, covering* כְּעָשָׂה Jes 61. 3 כְּעָשָׂה Ib 3. 22 מַעֲלֵל Ex 28. 34, 29. 5 Lev 8. 7 Esr 9. 3; = δῦμα

ἐνδυτός, ον: τό, *garment, dress* צִדָּן IIS 1. 24

ἐνδύω or ἐνδύνω, with Med. ἐνδύομαι: of clothes, *put on, wear* עָדָה Jes 61. 10 Jer 4. 30, 31. 4 (3) Ez 16. 13 Hos 2. 15 עָשָׂה IS 28. 14 Jes 59. 17 Jer 43. 12 Ps 104. 2, 109. 29 [δ/θ] עָשָׂה Ib 65. 14; *put on another, clothe in, clothe* עָדָה Jes 61. 10 Ez 16. 11 עָשָׂה Jes 61. 10 עָשָׂה Jer 43. 12 הָעָשָׂה Ps 89. 46 הָעֵלָה IIS 1. 24 [δ/λ]

ἐνεγγύς: falsa lectio for ἐγγύς, of Places, *near, nigh, at hand, hard by, near to* עַל־יָד Ex 2. 5 Nu 13. 29; cf. ἐγγίζω

ἐνέπω, lengthd. ἐννέπω, ἐνίσπω in later poets: *tell* or *tell of* תַּלַּח Job 15. 17 תַּלַּח Gn 24. 66 Ex 9. 16 תַּלַּח Hab 1. 5 Ps 88. 12 Job 37. 20; *tell news* or *tales* תַּלַּח Gn 40. 8, 41. 8, 12 Ex 10. 2, 18. 8 Job 15. 17; *speak* תַּלַּח Gn 12. 4, 24. 33, 27. 6 Ex 14. 2 IS 3. 9 תַּלַּח Ps 87. 3 Cant 8. 8

ἐνερθε and -θεν, ἐνερθα, also νέρθε and -θεν: Adv. *from beneath*, *up from below*; without sense of motion, *beneath*, *below* תַּלְתַּי Job 36. 16 תַּלְתַּי Ib., Gn 1. 7 Ex 38. 4 תַּלְתַּי Ex 19. 17; esp. of the nether-world, *of* *the gods below* תַּלְתַּי Dt 32. 27 תַּלְתַּי Dt 32. 22 Ez 31. 14; cf. κάτω

ἐέχω: Pass., *to be held*, *caught*, *entangled* תַּלְתַּי Eccl 5. 12 תַּלְתַּי Gn 22. 13 Eccl 9. 12

ἐνῆλατον, τό: as Subst. mostly pl., *rungs of a ladder*, which are fixed in the poles or sides תַּלְתַּי Ex 20. 26; cf. ἀνὰ στήμεις

ἐνθα, Adv.: Demonstrative, of Place, *there* תַּלְתַּי Gn 2. 8, 48. 7 תַּלְתַּי Ib 23. 13, 49. 31 תַּלְתַּי; also with Verbs of motion, *thither* תַּלְתַּי IS 9. 5 תַּלְתַּי Gn 19. 20, 24. 6; *ἐ. καὶ ἐ. thither and thither* תַּלְתַּי IR 2. 36 תַּלְתַּי IIR 2. 8; *whence*; with Verbs of motion, *whither* תַּלְתַּי IS 9. 18 IR 22. 24; *at the place whence* תַּלְתַּי Gn 16. 8 IIS 1. 3

ἐθδε, Adv.: of Place, *thither* תַּלְתַּי IS 20. 20; *hither* תַּלְתַּי Gn 15. 10; after Hom. more freq., = *ἐθα. here* תַּלְתַּי Gn 36. 21 IS 21. 10 [cf. *ἔδε*] תַּלְתַּי Nu 14. 19 IIR 4. 35 תַּלְתַּי, or *there* תַּלְתַּי Ib. תַּלְתַּי; of Time, *here, now* תַּלְתַּי Gn 15. 16 Nu 14. 19 Jud 16. 12

ἐθδε, Adv.: *there where, where*; stronger form of *ἐθα* תַּלְתַּי Gn 21. 17 Jud 5. 27, 17. 8 Ruth 1. 16, 17 תַּלְתַּי Ib 1. 16

ἐνθεμα, -θημα, τό: *thing put in, graft* תַּלְתַּי = *ἐνθεμα* or *ἐνθήμα*

ἐνθεν, Adv.: Demonstrative, *thence* תַּלְתַּי Gn 11. 8 Lev 2. 2; Relative, for *οθεν*, of Place, *whence* תַּלְתַּי IIS 1. 3 תַּלְתַּי Gn 3. 23; *ἐ. μὲν . . . ἐ. δὲ . . . , on one side . . . on the other . . .* תַּלְתַּי IIR 4. 35, . . . תַּלְתַּי . . . תַּלְתַּי Ex 17. 12, 26. 13; *ἐ. καὶ ἐ. , on both sides of . . .* תַּלְתַּי Ib . . . תַּלְתַּי

ἐθένδε, Adv.: *hence* תַּלְתַּי Gn 37. 17, 50. 25

ἐθουσιάζω, -ιάω: *to be inspired or possessed by a god, to be in ecstasy* תַּלְתַּי IS 21. 16 Jer 29. 26 תַּלְתַּי IS 21. 15

ἐθουσιασμός, ό: *inspiration, enthusiasm, frenzy* תַּלְתַּי Dt 28. 28 IIR 9. 20

ἐνιαυτός, ό: (*ἐνί, αὐτός*) prop. *anniversary (pl.)*; *lapse of a year* תַּלְתַּי IS 17. 12; *ἐνιαυτῷ on the expiry of a year* תַּלְתַּי Gn 18. 10 IIR 4. 10 [cf. *τηνικάδε*]; and so, *any long period of time, cycle, period* תַּלְתַּי Dan 7. 25; *times* תַּלְתַּי Esth 1. 13 Dan 11. 13; cf. *ἔτος*; *π. προβαίνω*

ἐννατον, τό: *falsa lectio* for νατόν (= ναόν . . .) [ναός, temple; inmost part of a temple, shrine] מַעוֹן Ps 26. 8, 68. 6

ἐνναίω: dwell עוֹנֶה Jes 13. 22 Hos 2. 17

ἐννοέω:—Att. also Dep. ἐννοοῦμαι—have in one's thoughts, consider, reflect; intend הִתְחַוֶּה Gn 27. 42 נָוִי עֲנִי; cf. ἐπι-

ἐνόη, ἡ: (ἐνέπω) generally, voice; of things, sound נֵיב Jes 57. 19

ἐνοχος, ον: = ἐνεχόμενος, held in, bound by; connected with אָחֲזַי Eccl 9. 12 Esth 1. 6 נֶאֱחָזָהוּ Gn 22. 13 Eccl 9. 12 [cf. ἐνέχω]

ἐνριζώω: implant הִשְׁרִישׁ Ps 80. 10; Pass., metaph., to be rooted, grounded in שָׁרַשׁ Jes 40. 24 Jer 12. 2

ἐντατός: (ἐντείνω) stretched נִשְׁטַח Ex 6. 6 Jes 3. 16 Ps 102. 12 ICh 21. 16

ἐνταῦθα, ἐνθαῦτα, ἐντοῦθα, ἐνταῦτα: Adv. formed from ἐνθα, but more common in Prose; of Time, at the very time, then הֵנָּה, הֵנָּה, הֵנָּה; of sequence, thereupon הֵנָּה, הֵנָּה, הֵנָּה

ἐντείνω: stretch or strain tight נִשְׁטַח Jos 8. 26; esp. of any operation performed with straps or cords נִשְׁטַח Gn 33. 19 [cf. πηγνυμι] Jes 44. 13 Ps 104. 2 נִשְׁטַח Dan 11. 45 [cf. πηγνυμι]; pitch the tune high נִשְׁטַח Jer 12. 8, 51. 55 Thr 2. 7 מִשְׁתָּן; place exactly in, esp. put into verse, set to music אָזַן Eccl 12. 9 מִשְׁתָּן [cf. τείνω, ἐντατός]

ἐντειχίζω: wall in, i.e. blockade צָוַר Dt 20. 12 Dan 1. 1 ICh 20. 1

ἐντειχίος, ον, -χίδιος, ον: enclosed by walls קָשָׁר Ez 45. 22

ἐντέμνω: cut up a victim נִחַח Ex 29. 17 Jud 19. 29 IS 11. 7 IR 18. 23

ἐντερον, τό: in Hom. always pl., except Od. 21. 408, guts, bowels מִעֵי IIS 16. 11 Jon 2. 1 Cant 5. 4 Thr 1. 20 מִעֵי מִעֵי

IS 4. 19 Dan 10. 16 מִעֵי; womb, belly בֶּטֶן Gn 23. 24, 30. 2 Jud 3. 21, 13. 5, 7 Ps 44. 26 Prov 13. 25, 18. 20 Cant 7. 3

Eccl 11. 5 מִעֵי Cant 5. 14; cf. ἐντός

ἐντεῦθεν, Ion ἐνθεῦτεν, Adv. (related to ἐνθεν, as ἐνταῦθα to ἐνθα): of Time, henceforth הֵנָּה Jes 9. 6. 48. 6

ἐντήκω: pour in while molten נָחַק Jes 40. 19 נָחַק Ez 22. 21 נָחַק IIR 22. 9 Ez 22. 20 נָחַק Ib. נָחַק Jos 7. 23 נָחַק Ez 22. 22; to be cast הוּצָק IR 7. 16 Job 37. 18 [cf. δια-, ἐκχέω]

ἐντηρέω: guard נִשְׂרַח Cant 1. 6, 8. 11, 12 נִשְׂרַח Prov 13. 3, 27. 18 [cf. τηρέω]

ἐνπιθῆμι: generally, put in or into הִנֵּחַ Ez 5. 13 הִנֵּחַ Gn 50. 26; laid it to his heart (Od. 21. 355) נָחַן אֶל לְבָבוֹ Eccl 7. 2 שָׁחַב IIS 13. 33, 19. 20 Dan 1. 8; engraft הִצִּיק Jes 5. 2 שָׁחַב

ἐντολή, ἡ: injunction, order, command, freq. in pl., orders, commands תּוֹרָה

- Gn 26. 5 Lev 7. 37 Nu 19. 2 Dt 33. 4 Jes 1. 10, 24. 5 Ez 22. 26, 43. 11, 12 Ps 78. 5 Prv 1. 8, 3. 1, 28. 4, 7 Dan 9. 10
- ἐντός: Prep., Adv., *within, inside*, opp. ἐκτός, כִּסְיִן Gn 25. 23 IR 7. 20 Jon 2. 3 בית Gn 6. 14 IIS 5. 9 ביתה Ex 28. 26 חדרים Prv 18. 8 חדר Ex 14. 23 Dt 21. 12 IIS 3. 27 Ez 15. 4 בִּתְּךָ Gn 1. 6 Ex 9. 24 IICh 23. 20 מִחוּץ Gn 19. 29; *within, i.e. on this side*, ἐ. Ἄλυσος ποταμοῦ בתוך הנהל Jos 13. 9, 16; ὁ ἐ. inner, interior (W) יִתְּךָ (אֵיתָן) Ez 40. 15 אֵיתָן Dt 32. 10 אֵיתָן; *between* בֵּין Gn 3. 8 Ez 6. 13, 29. 3, 31. 14; τὰ ἐ. the inner parts of the body כִּסְיִן Gn 15. 4 Jon 2. 1 Cant 5. 4 [cf. ἔνδον, ἔντερον]
- ἐντοσθε, -εν: = ἐντός, *within, inside* בֵּין Ps 116. 19, 135. 9
- ἐντυγχάνω: *light upon, fall in with, meet with; find* מצא Gn 2. 20, 4. 14, 15. 8. 9, 31. 34, 35, 37, 36. 24 Ex 22. 5 Nu 20. 14 Dt 4. 29, 19. 5, 22. 3, 23, 27, 28; ὁ. ἀντιάω
- ἐνύπνιον, τό: (ὕπνος) *thing seen in sleep*, in appos. with ὄνειρος; = *vision in sleep* מַחְזֵן
- ἐνώδιον, τό: = ἐνώτιον, *ear-ring* עָרִיב Gn 24. 22, 47, 35. 4 Ex 32. 2 Jes 3. 21 Ez 16. 12 Prv 11. 22
- ἐνωθέω: *thrust in or upon* הִדִּיחַ IIS 15. 14
- ἐνωπαδῖς, Adv., = -ίως, -πιδίως, Adv.: (ἐνωπῇ) *in one's face, to one's face* הִפְּנֵי Job 2. 5 הִפְּנֵי Ib 1. 11 בִּפְנֵי Job 16. 8
- ἐνωπῇ, Adv.: *before the face, openly* קִבֵּל IIR 15. 10; cf. ἐποπρό or ἐπὶ πρό
- ἐνώπιος, ον: *facing, to the front* לִפְנֵי Gn 6. 13, 18. 22 Ex 16. 34, 17. 5; neut. ἐνώπιον as an Adv., *face to face; in person* פָּנִים IIR 14. 8
- ἐνωτίζομαι: (οὖς) *give ear, hearken to* שָׁמַע Eccl 12. 9 [cf. ἐντείνω] הִאֲזִין Gn 4. 23 Ex 15. 26 Dt 1. 45, 32. 1 Jes 28. 23 Ps 17. 1, 54. 4, 140. 7, 143. 1
- ἑξ: *six* שֵׁשׁ Gn 7. 6 IIR 13. 19 Prv 6. 16 שֵׁשׁ Esr 6. 15 שֵׁשׁ
- ἐξαγγέλλω: *tell out, proclaim, make known*, with collateral sense of *betraying a secret* הִגִּיד IIS 19. 28 [cf. παραγγέλλω]
- ἐξάγγελος, ὁ, ἡ: *messenger who brings out news from within* מְרַגֵּל Gn 42. 9 Jos 2. 1 [cf. παραγγελεύς]
- ἐξαγορεύω: *tell out, make known, declare* הִגִּיד
- ἐξάγω: *lead out, lead away* הוֹצֵא Gn 15. 5, 45. 1; *bring out from* הוֹצֵא Gn 15. 7 Ex 12. 51 הוֹצֵא Ez 38. 8; *lead out to execution* הוֹצֵא Gn 38. 24 Jud 6. 30 Hos 9. 13 הוֹצֵא Gn 38. 25; *bring out of prison* הוֹצֵא Gn 40. 14 Jes 42. 7 Ps 68. 7, 142. 8 הוֹצֵא Dan 6. 24 הוֹצֵא Ib.; of merchandise, etc., *carry out, export* הוֹצֵא IR 10. 29 IICh 9. 28 [cf. ἐξοδάω]; *bring off, produce* הוֹצֵא Ps 104. 14; *draw off water* הוֹצֵא Ps 78. 16

- ἐξαγωγή, ἡ: *evacuation* צֵאָה Dt 23. 14 צֵאָה Jes 4. 4, 28. 8; cf. ἀκάκη
 ἐξαγωγήμος: *unsettled, migratory*, of people מוֹצֵא Ez 12. 4; *for drawing*
off water מוֹצֵא IIR 2. 21; cf. ἐξοδισμός
 ἐξαγωγήιον, τό: *duty on exports* מוֹצֵא IR 10. 28
 ἐξαγωνίζομαι: *fight, struggle hard* שָׁקַק Joel 2. 9 הִתְהַקֵּר Nah 2. 5
 ἐξαιρετός, ἡ, όν: *taken out, and so, picked out, chosen, choice*; esp. of
 booty and things given as a special honour, not assigned by lot בְּכֹרֶה
 Jer 24. 2 בְּכֹרֶה Hos 9. 10 בְּכֹרֶה Ex 23. 16 Lev 2. 14
 ἐξαιρέω, ἐξαγρέω: *choose for oneself, carry off as booty* הָעֵלָה Esr 1. 11;
take out of a number, except הִצַּג Ex 10. 24; *remove people from their*
country; generally, remove הָעֵלָה Gn 50. 24, 25 Esr 1. 11, 4. 2
 IICH 1. 4, 8. 11; *set free, deliver* حَرَّر [non-biblical סִתְּרָר]
 ἐξαιρώ, Ep. ἐξαιρώ: *lift up, lift off the earth* הָעֵלָה Jer 38. 10 Ez 29. 4,
 37. 12 רוּבֵם Ps 9. 14 הָרִים Gn 14. 22, 41. 44 Lev 2. 9, 6. 3 Esr 9. 6;
raise in dignity, exalt, magnify הָעֵלָה Ps 137. 6 רוּבֵם Ex 15. 2 IS 2. 7
 Prv 14. 34 רוּבֵם Jes 33. 10 Neh 9. 5 הָרִים Jes 14. 13 Ps 75. 8,
 113. 7 הִתְרוּבֵם Dan 11. 36; *remove* הָסִיר Gn 8. 13 Ez 21. 31 IICH
 34. 33 הָסִיר Joel 4. 7 הָעֵלָה Gn 50. 25 IIS 6. 2, 21. 13 Esr 1. 11
 ICH 15. 3, 12, 28 הָרִים Lev 4. 8, 19 Nu 17. 2, 18. 30, 32 Jes 57. 14
 Ez 21. 31 הָרִים Lev 4. 10; *arouse, stir up* עוֹרֵר Cant 2. 7 הָסִיר Jes
 13. 17 Jer 51. 1 Ps 78. 38 Cant 2. 7 Esr 1. 1, 5; *to raise* הָעֵלָה IS 2. 6
 עוֹרֵר IIS 23. 18 Jes 10. 26 רוּבֵם Ps 107. 25 הָרִים Gn 14. 22, 39. 18,
 41. 44 IS 2. 8 Esr 9. 6
 ἐξαίφνης: Adv., *on a sudden* غَیْظَةً عَلَى غَیْظَةٍ
 ἐξאלλάσσω, -ττω: *change utterly or quite, strengthd. for* אֲלָלָסַם הָחֵלִיף
 Gn 31. 7 Lev 27. 10; *changes of raiment; change one's clothes (W)*
 הָחֵלִיף Gn 41. 14 הָחֵלִיף Gn 35. 2; *take one thing in exchange for another*
 הָחֵלִיף Jes 9. 9
 ἐξαμαρτάνω: *miss the mark, fail, miss one's aim* הִתְחַסֵּא Jud 20. 16; *err, do*
wrong, commit a fault אָשָׁם Lev 4. 13, 22 Jud 21. 22 Jer 2. 3; Pass.,
to be mismanaged, to be a failure נֶאֱשָׁם Joel 1. 18; cf. ἀό-
 ἐξάμᾶω (A): *mow or reap out, finish mowing or reaping* עָבַר Ps 129. 7
 ἐξανθέω: *put out flowers, bloom* הִנִּיחַ Cant 6. 11
 ἐξαπατάω: *deceive or beguile, deceive thoroughly* פָּתָה Jer 20. 7 Ez 14. 9
 פָּתָה Ib. פָּתָה Gn 31. 7; *beguile or assuage* פָּתָה Hos 2. 16; cf. πείθω
 ἐξαποστέλλω: *dispatch* שָׁלַח Gn 43. 4 IICH 24. 23; Pass., *to be dispatched*
 שָׁלַח Ob 1 Dan 10. 11; *send forth* שָׁלַח Jud 12. 9; *send away* שָׁלַח
 Ib 7. 8; *send away, dismiss, e.g. a prisoner* שָׁלַח Ex 8. 17, 28, 13.
 17, 14. 5 Lev 14. 7 Dt 21. 14, 24. 1 Jer 34. 9, 10, 11, 14, 16 Zach

9. 11; *ἐ. τινὰ κενόν* (הַנֵּם) *send away empty-handed* שָׁלַח Gn 31. 42
 Job 22. 9 (cf. Ex 21. 2, 11); *divorce a wife* שָׁלַח Dt 24. 1 Jes 50. 1
 Jer 3. 8 Mal 2. 16 *اطلق سرح*; *destroy*, τὰ ὄχυράματα ἐξαποστειλὲς ἐν
 πυρὶ LXX 4Ki. 8. 12, שָׁלַח IIR 8. 12 [cf. φλογίζω]; *expel* שָׁלַח Gn
 3. 23 Dt 24. 1
ἐξαποστολή, ἡ: *sending away* שָׁלַח Ex 18. 2; *discharge of an engine or
 projectile* إطلاق
ἐξάπτω: *fasten from or (as we say) to* קָבַר Ex 26. 6 קָבַר Ex 28. 7; *set
 fire to* הָצִיחַ IIS 14. 30, 31 Jer 51. 30; *kindle* הִשִּׁיב Ex 30. 7
ἐξαρτύω: *equip thoroughly, fit out* הָרִיק Gn 14. 14
ἐξεγείρω: *awaken* הָעִיר Zach 4. 1; *Pass., to be awakened* הִתְעוֹרֵר Jes 51.
 17; *wake up* הָעִיר Jes 50. 4; *raise from the dead* עוֹרֵר Jes 14. 9;
wake up, arouse הָעִיר Jes 41. 2 Jer 51. 1 Ps 35. 23, 78. 38 Esr 1. 5
 [cf. συν-, ἐξαίρω]
ἐξελαύνω: *drive out, esp. drive out, expel from a place; banish* הָגִלָּה IIR
 15. 29, 16. 9 (ἐλάω is a rare variant of ἐλαύνω, and mainly Poet.)
ἐξέλκω: *draw, drag out* הָלַךְ Lev 14. 40, 43; *rescue from* הָלַךְ Ps 116. 8
 خَلَّص; cf. ἀπαλλάσσω, ἐκλέγω
ἐξηρημόω: *make quite desolate; empty* (W) שָׁמָה Gn 24. 20
ἐξετάζω: *examine well or closely, scrutinize, review* חָקַר Jer 17. 10 Ps
 139. 1, 23 Prv 25. 2 חָקַר Neh 6. 12; *make inquiries into a thing from*
 חָקַר Dt 13. 15; *examine, approve* חָקַר Eccl 12. 9; *examine or question
 a person closely* חָקַר Prv 18. 17; *estimate; Pass., to be numbered* נִחְקַר IR
 7. 47; cf. σκοπέω, δια-; v. p. 150
ἐξέτασις, ἡ: *close examination, scrutiny, test* חָקַר Jud 5. 16 Prv 25. 3;
an inquiry חָקַר Job 8. 8; *comparison* חָקַר Jes 40. 28 Ps 145. 3 Job
 11. 7, 36. 26; cf. σκέψις
ἐξετασμός, ὁ = *ἐξέτασις, (pl.), test* נִחְקָר Ps 95. 4; cf. σκεμμός
ἐξηγέομαι: *to be the leader of; lead, govern* הָסִיב Ps 78. 52
ἐξιάομαι: *cure thoroughly* אָסַף IIR 5. 11
ἐξικνέομαι: *reach, arrive at a place* הָסִיב Prv 2. 19; *come to as a suppliant*:
 הִפְגִּיעַ Jer 36. 25; *arrive at, reach an object* הָסִיב Lev 26. 5 Jes 35. 10;
accomplish הָסִיב Zach 1. 6; *suffice* הָסִיב Lev 5. 11, 14. 22; v. p. 214
ἐξισάζω: *make equal* הָסִיב Thr 2. 13
ἐξισόω: *make equal* שָׁוָה IIS 22. 34 שָׁוָה Thr 2. 13; *or make even* יָשַׁר Jes
 40. 3, 45. 2 יָשַׁר Ps 5. 9 יָשַׁר Jes 28. 25; *bring to a level with* יָשַׁר IICH
 32. 30 יָשַׁר Ps 131. 2; *Pass., to be reduced to a level with* נִשְׁקָוָה Prv 27.
 15; *Pass., is levelled, equalized, i.e. resolved in harmony* יָשַׁר IR 6. 35;
to be equal or like שָׁוָה Esth 7. 4

ἐξίστημι: *stand aside from, stray* (W) שטה Nu 5. 12 Prv 4. 15, 7. 25
 ἐξοδεύω: *march out* יצא Jes 37. 9 Jer 37. 5; *depart* יצא Gn 27. 30; *egress*
 יצא Ib 25. 26

ἐξοδισμός, ὁ: = ἐξοδία (*expedition, journey*) יצא Nu 33. 2

ἐξοδος (A), ἡ: pl., *discharges from the bowels* צאה Jes 4. 4 Prv 30. 12
 צא Dt 23. 14 Ez 4. 12; cf. ἐξαγωγή

ἐξοδαίνω: = -δέω, *swell or be swollen up* להצבוח Nu 5. 22

ἐξομαίω: *wail aloud* הרים Ps 55. 3

ἐξομοιάω: *compare, liken* דמה Cant 1. 9 Jes 46. 5 سأل; Pass.,
become or be like התבסל Job 30. 19

ἐξορίζω (A): *send beyond the frontier, banish* חרש Nu 21. 32, 33.
 52; Pass., יגור Jes 53. 8 IICh 26. 21 גורו Ps 31. 23; *get rid of* ירש Dt
 28. 42 פרק Ex 32. 2 התפרק Ib 32. 3

ἐξορύσσω: *dig up* יקח Jes 51. 1; *uproot* (W) עקר Eccl 3. 2 ירש Job 31.
 12; יקח gouge out the eyes Nu 16. 14; v. p. 525

ἐξυψώω: *exalt, elevate* יבס IIS 5. 12 Esth 5. 11, 9. 3 התנשא Nu 16. 3,
 23. 24, 24. 7 IR 1. 5 Ez 17. 14, 29. 15 IICh 32. 23

ἐξω, Adv.: with Verbs of motion, *out* or *out of* הוץ Dt 23. 13 הוצה
 Ez 34. 21; without any sense of motion, *outside* הוץ Gn 15. 5 Dt 23.
 13, 14, 24. 11 IR 8. 8 IICh 5. 9 הוצה Ib 32. 5; τοῦ ἐ. the outside
 הוץ Jud 12. 9 IIR 4. 3 Ez 47. 2 הוצה Ib 40. 44; ἐ. τόξου out of
 range of arrows כחצותי Gn 21. 16; without, except, besides הוץ Eccl 2.
 25 (ἐξω is Adv. of ἐξ, as εἰσω is of εἰς; cf. ἐκτός; cf. τόξωμα

ἐξωδέω: *thrust out, force out* הוציא IIS 13. 18 יקח Ez 17. 9 התיק Jos 8. 6
 יקח Jud 20. 31; even by pulling, *wrench out* יקח Ez 17. 9, 23. 34;
displace התיק Job 9. 5; *expel, eject, banish* הוציא Esr 10. 3, 19 העתיק
 Prv 25. 1 Job 32. 15; *put forth* התיק Jer 12. 3; cf. ἐξίω

ἐπαγαλλομαι: Pass., *glory in, exult in* התהלל Jer 9. 22, 23 Ps 97. 7; cf.
 αἰνίζομαι, ἐπαίρω

ἐπαγείρω: *gather together, collect, of things* התגורר Jer 30. 23; of men,
assemble העיר Joel 4. 9

ἐπαγκαλιζομαι: *embrace* חבק IIR 4. 16 חבק Prv 5. 20 Cant 2. 6 [cf.
 ὕπ-]

ἐπαλαίω: *pride oneself on a thing, glory or exult in it* התעלס Prv 7. 18

ἐπαγωνίζομαι: *contend with* האבק Gn 32. 25, 26 צחק Gn 21. 9 Ex 32. 6
 צחק Jud 16. 25

ἐπαείδω, contr. Att. ἐπάδω: *sing to or in accompaniment* נצח Hab 3. 19
 Ps 4. 1 ICh 15. 21

ἐπαινετός: *praised, praiseworthy, laudable* محمود معتمد; τοῦ ἐ. the object of
 praise בְּהַקְדָּר Ez 24. 16, 21, 25 מְחַמֵּד Thr 1. 7 מְחַמֵּל Ez 24. 21

ἐπαινέω: used instead of *αἰνέω* (Poet. and Ion. Verb, very rare in good Attic); *approve, applaud, commend* קָבַח Eccl 8. 15; *assent, agree* אָמַת Gn 34. 15 IIR 12. 9 הוֹאִיל Ex 2. 21; *praise* עָנָה Jes 27. 2 Ps 83. 1 שָׁבַח Ib 145. 4, 147. 12 הִשְׁתַּבַּח Ib 106. 47; *undertake* הִיאִיל Dt 1. 5; cf. *αἰνίζομαι*

ἐπαίρω, Ion and poet. *ἐπαείρω*: *raise* הָעֵלָה IS 2. 6, 28. 8, 11, 15 Jer 38. 13 Ez 37. 13 Ps 30. 4, 40. 3, 137. 6 הָרִים Gn 14. 22, 31. 45 IR 16. 2 Jes 37. 23 רוּמָה Jes 1. 2 Ez 31. 4 Esr 9. 9; *lift* הָעֵלָה Gn 37. 28 IS 2. 14 IIR 2. 1 Jer 38. 10, 13 Ez 29. 4 Hab 1. 15 הָרִים Jos 4. 5 Ps 9. 14; *exalt, magnify* הָעֵלָה Ps 137. 6 הָרִים IS 2. 8 Ps 75. 8 Thr 2. 17 רוּם Job 17. 4 רוּמָה Ex 15. 2 Jes 25. 1 רוּמָה Jes 33. 10 Ps 75. 11 Neh 9. 5 הִתְרוֹמַם Dan 11. 36; *stir up, excite* הָעֵלָה Jer 50. 6 Ez 16. 40, 23. 46, 24. 8, 26. 3 הָעֵרַר Jes 13. 17, 42. 13 Jer 50. 9 Esr 1. 1 עוֹרֵר Zach 9. 13 Prv 10. 12 Cant 2. 7 רוּמָה Ps 107. 25; *praise, approve*; esp. in religious sense, *glorify* God הָלַל IIS 14. 25 Ps 104. 35 ICh 16. 4, 23. 5 IICh 23. 12 הָלַל Ez 26. 17 Ps 113. 3; Pass., *glorify oneself* הָהָעֵלָה Jer 51. 3 הִתְהַלַּל IR 20. 11 Prv 25. 14, 27. 1 [cf. *αἰνίζομαι, ἐξαιρέω, ἐξείρω, ἐπαγάλλομαι*]

ἐπαίσσω, contr. *ἐπάσσω*: *assail, assault* הִקִּיץ Jer 7. 6; *make a man ashamed* יָבִישׁ Jud 7. 21 הִפְסִיחַ

ἐπαισχύνομαι: *to be ashamed* הוֹבִישׁ Jer 10. 14 Hos 2. 7 הִתְבַּשְׁשָׁה Gn 2. 25
ἐπαίτιόμαι: *bring a charge against, accuse; lay the blame upon* הָאָשִׁים Ps 5. 11

ἐπακούω: *hear* אָשַׁר Job 29. 11 μακαρίζω: *congratulate* Gn 30. 13

ἐπαθεύω: *heal, cure* שָׁלַח

ἐπαυθέω: *bloom, be in flower* הִנִּיךְ Cant 6. 11 פָּדַח Ib 7. 13; *to be bright* נִשְׁתָּה Jes 59. 19 הִרְבִּישָׁה Zach 9. 16 [cf. *ἐξ-, ἐξ-, ἐξ-*]

ἐπάνω, Adv.: (*ἄνω*) *above, on the upper side or part* עַל בְּנֵי Gn 1. 2, 7. 18. 8. 8 IR 7. 42; *before, in front of* בְּנֵי אל Nu 17. 8. 20. 10 Ez 41. 4 בְּנֵי Dt 16. 16 IS 1. 22, 2. 11, 17, 18 עַל בְּנֵי Ex 33. 19 IR 6. 3 לְבֵנִי Gn 6. 13, 13. 9, 32. 17 Ex 17. 6, 33. 19 Jud 6. 13 Jes 66. 23 לְבֵנִי; *in the presence of* לְבֵנִי Ex 33. 19 Jud 13. 15 Ps 76. 8 Neh 6. 19; *in former times* לְבֵנִי Dt 2. 10, 12, 20 IS 9. 9 Job 42. 11 Ruth 4. 7 IICh 9. 11; cf. *ἐνωπαδὺς*

ἐπαράομαι: *imprecate curses upon; curse solemnly* הָאָלָה IS 14. 24 IR 8. 31 בָּרַךְ IR 21. 10, 13 (?) נָאֵר Thr 2. 7 קָלַל Gn 12. 3 Ex 22. 27 Dt 23. 5 IR 2. 8 IIR 2. 24 Jes 8. 21; cf. *κατ-*

ἐπάρχω: *rule over; rule besides* הָהָל Hos 7. 5; *begin* הָהָל Gn 6. 1

ἐπασκέω: Pass., *set on one against another* הִתְעַשָּׂק Gn 26. 20

- ἐπαυγάω: *examine carefully* עָנַן IS 18. 9; cf. οἰωνίζομαι
 ἐπαυλέω: *accompany on the flute* חָלַל IR 1. 40 [cf. προσ-]
 ἐπαυλίζομαι: *encamp on the field; pass the night* חָלַל Jes 13. 20
 ἐπαύριον, Adv.: *on the morrow* בָּחַר Ex 8. 25 חֶקֶת ICh 29. 21 חֶקֶת
 Jon 4. 7 חֶקֶת Gn 19. 34; הָיָה הַיּוֹם הַזֶּה Gn 30. 33
 חֶקֶת Nu 11. 32
 ἐπεγγελάω: *laugh at, exult over* חָלַל ICh 36. 16 חָלַל Ib 30. 10 [cf.
 δια-, ἐγ-, κατα-]
 ἐπεγείρω: *awaken, rouse up* עָרַר Jes 14. 9 עָרַר Zach 4. 1; metaph.,
awaken, excite, stir up עָרַר Jes 50. 11 [cf. ἀναισθη-] עָרַר Prv 15. 18
 עָרַר Dt 2. 5, 9, 19 עָרַר Jer 30. 23 עָרַר Zach 9. 13 Cant 2. 7
 עָרַר Jes 13. 17 Jer 51. 1, 11 Cant 2. 7 [cf. ἐξ-, ἐξείρω]
 ἐπεῖδον, aor. 2, inf. ἐπιδεῖν, with no pres. in use, ἐδοράω being used
 instead: *look upon, behold, see; esp. of the gods, look upon human*
affairs, شَاعَد Job 29. 11 شَاعَد
 ἐπεῖτα, ἐπειτε(ν): Adv., (ἐπὶ, εἶτα); of mere Sequence, without any
 notion of cause, *thereupon, thereafter, then* אַחֲרַיִם Est 4. 13 [cf. παρὰ
 πόδας, παρ ποδός] אַחֲרַיִם; *just then, at the time* אַחֲרַיִם Dan 2. 15 אַחֲרַיִם
 Ib 2. 14 אַחֲרַיִם Est 5. 5
 ἐπένδυμα, τό: *upper garment* חֲשֹׁמֶט Jes 3. 22 חֲשֹׁמֶט Ex 28. 34, 29. 5; cf.
 ἔνδυμα
 ἐπενδύνω, -δύω: *put on over* חֲשֹׁמֶט Ex 29. 5 Lev 8. 7 חֲשֹׁמֶט Ps 29. 46
 [cf. ἐκδύνω, ἀπο-]
 ἐπενδύτης, ό: *robe or garment worn over another* חֲשֹׁמֶט Lev 8. 7, 13 חֲשֹׁמֶט
 Lev 8. 7 חֲשֹׁמֶט Ex 28. 8 Jes 30. 22 חֲשֹׁמֶט Ez 9. 2 Dan 10. 5 חֲשֹׁמֶט
 IIR 23. 7 [cf. βαδδύνω] חֲשֹׁמֶט Dan 3. 21
 ἐπεξέρχομαι: *carry out, accomplish, execute (W)* עָרַר Zach 4. 9 Thr 2.
 17; cf. ἀποσφίζω
 ἐπεργάζομαι: *encroach upon, esp. encroach upon sacred ground* חֲשֹׁמֶט
 Gn 26. 20; cf. ἐπασκέω
 ἐπεργασία: *encroachment upon sacred ground* חֲשֹׁמֶט Gn 26. 20
 ἐπέρχομαι: *come upon; esp. come suddenly upon* חֲשֹׁמֶט Prv 6. 11 חֲשֹׁמֶט
 Ib 24. 34; *go over or on a space, traverse, mostly of persons, walk on*
 חֲשֹׁמֶט Ps 104. 3, 142. 4 Prv 6. 28, 8. 20 Thr 5. 18 Eccl 11. 9 חֲשֹׁמֶט
 Gn 3. 8, 13. 17 IIS 7. 6, 7 Ez 28. 14 Job 18. 8 Esth 2. 11; *go the*
round of, visit חֲשֹׁמֶט Ps 55. 15 Prv 6. 11 חֲשֹׁמֶט Gn 3. 8 Zach 1. 10,
 11, 6. 7 Job 1. 7 (ἐπι-ἐπέρχεται)
 ἐπεύχομαι: *boast* تَبَجَّح
 ἐπέχω: *extend, spread out* חֲשֹׁמֶט Mich 7. 18 ICh 26. 8 חֲשֹׁמֶט Ps 85. 6

- וְשִׁטְךָ Jes 13. 22; simply, *hold* הִחֲזִיק Dt 25. 11 מִשֶּׁךְ Jud 5. 14 Am
 9. 13 Cant 1. 4 سِكَ; of writings, *contain* הִחֲזִיק ICh 4. 5; aim at,
attack מִשֶּׁךְ Jud 4. 6; *hold back, keep in check* מִשֶּׁךְ Gn 43. 31, 45. 1
 Esth 5. 10 עָקַב Gn 27. 36 [cf. kar-]; *stay, pause, tarry* בָּשַׁט Ex 32. 1
 Jud 5. 28; *preserve* (W) הִחֲזִיק Neh 3. 4, 6; cf. ὀφείλω
 ἐπιállω: *send upon* הִשָּׁלִיחַ IIR 15. 37 [cf. διαστέλλω]; *lay hands upon* הִשָּׁלִיחַ
 Gn 22. 12 Ex 22. 7, 24. 11 IS 26. 9 Ps 55. 21, 138. 7 Job 1. 12.
 28. 9 Esth 8. 7 ICh 13. 10 שָׁלַח Prv 31. 19; cf. ἐπιστέλλω
 ἐπιβοῶ: *come to aid, succour* הִשָּׁעַץ IIS 22. 17 [cf. ἀποσφύζω] צִיָּה
 Jer 49. 25 הִשָּׁעִיר ICh 28. 23
 ἐπιβρέμω: *make to roar* הִרְעִים Ps 29. 3; *roar out* הִרְעִים IIS 22. 14 Job
 37. 4
 ἐπιγαμβρευτής, ὁ: *one connected by marriage* נָכַח Dt 25. 5, 7 נָכַח לוֹ Ib 25.
 7, 9 Ruth 1. 15
 ἐπιγαμβρεύω: *take a woman to wife as her husband's next of kin* נָכַח
 Gn 38. 8 Dt 25. 5, 7
 ἐπιγαυρόω: *make proud* נָבַח Zach 10. 6
 ἐπιγίγνομαι, -γίνομαι: of things, *come at the end* בָּיַט Jos 16. 7, 19. 11
come upon, assault, attack בָּיַט Jud 9. 21, 15. 12 IS 22. 17, 13 IIR
 2. 25, 29. 31, 32, 34, 42. 1. P. 214
 ἐπιγινώσκω, -γινώσκω: *test upon, witness, observe* הִרְבִּיחַ IR 3. 21 Job
 31. 1 הִשְׁנִיחַ Jes 14. 16 Ps 33. 14 Cant 2. 21 *learn to know* הִרְבִּיחַ
 Ps 119. 100, 104 הִרְבִּיחַ Eccl 7. 16 [cf. σιγή, λόγος, πένθος].
 ἐπιγονυίς, ἰδος, ἥ: *part above the knee* لُجَّةُ لُجَّةُ, لُجَّةُ, *part above the knee,*
great muscle of the thigh, taken as a sign of strength and vigour
 הִרְבִּיחַ Job 40. 17
 ἐπιγράφω: *mark the surface, graze* קָרָה Nu 21. 18; *write upon, inscribe*
 קָרָה Job 19. 23; cf. ὀφείνω
 ἐπιδέχομαι: *receive* קָבַל Est 8. 30; *welcome* קָבַל ICh 12. 18 [19] *rely*
on oneself, undertake קָבַל Esth 9. 23, 27 ICh 29. 16, *accept* קָבַל
 Prv 19. 20 Job 2. 10 ICh 21. 11
 ἐπιδένω (A): *bind up, bandage* קָבַל Jes 30. 16, 61. 1 Ez 34. 4 Hos 6. 1
 Job 5. 18 קָבַל Ps 147. 3 קָבַל Jes 1. 6 Ez 30. 21; cf. ζεύγω, ἐπι-
 ἐπιδιώκω: *pursue after* קָבַל Gn 31. 23 Jud 20. 45 IIS 1. 6
 ἐπιδοπαρίς, ἰδος, ἥ: *deuclap, nisi legendum ἐπιδοπά τις vel ἐπιδοπερ*
 لَقْدُودُ لَقْدُودُ [Arabic confirms correctness of ἐπιδοπαρίς]
 ἐπίδοσις, ἥ: *free giving; free gift, esp. voluntary contribution to the state,*
'benevolence', benefaction נָדַב Ex 35. 29 Lev 7. 16 Ez 46. 12 הִשָּׁעִיר
 IS 9. 7; *devotion, addiction, to a thing* נָדַב Hos 14. 5 [cf. δόσις]

ἐπιζητέω: *seek after* שָׁקַב Gn 37. 16 Dt 4. 29, 13. 11 IIS 4. 8 Ez 7. 26 Hos 3. 5, 5. 15 Eccl 7. 28; *wish for* שָׁקַב Ex 2. 15 Nu 16. 10 IS 23. 10, 24. 10 IIS 20. 19 IR 11. 22 Jes 1. 12 Jer 45. 5 Ez 7. 25 Prv 17. 9 Esth 3. 6; *make further search for* שָׁקַב Gn 37. 16 IS 9. 3, 16. 16, 23. 14 Jos 22. 23 IR 1. 2, 3 Jer 5. 1 Ez 34. 4 Hos 2. 9 Cant 3. 1, 2 Ruth 3. 1 Esth 2. 2 שָׁקַב Jer 50. 20 Ez 26. 21 Esth 2. 23; *request* שָׁקַב Esth 2. 15, 4. 8, 7. 7; *seek for besides* שָׁקַב Prv 23. 35; *demand, require* שָׁקַב Gn 31. 39, 43. 9 IIS 4. 11 Dan 1. 20 Neh 5. 18

ἐπιζητήσας: *desire, craving* שָׁקַב Esth 5. 3

ἐπιθάλλω: *flourish* הִצְלִיחַ Gn 39. 2 Jud 18. 5 IR 22. 12, 15 Jes 55. 11 Jer 5. 28, 32. 5 Ps 1. 3 Dan 8. 12 ICh 22. 11 [10] ICh 7. 11; cf. ἀγλαΐζω, κατορθόω

ἐπιθεωρέω: *examine over again or carefully; inspect* שָׁמַר Neh 2. 13, 15 [cf. θεωρέω]

ἐπιθήγω: *whet or sharpen yet more* הִתְחַזַּק Ez 21. 21 הִתְחַזַּק Ez 21. 14, 15, 16

ἐπίθημα, ατος, τό: *something put on; hence, lid, cover* צָבַד Nu 19. 15

ἐπικαινίω: *renew, restore* הִחַיֵּה Jes 61. 4 ICh 24. 4, 12 קָדַשׁ Neh 3. 1 [cf. ἀνα-, ἐπικαίω]; שָׁמַח Ps 103. 5

ἐπικαίω: *burn on an altar* נִחַח Gn 8. 21 Ex 29. 18 Lev 2. 12, 26. 31 Ez 6. 13, 20. 28; *burn on the surface, scorch* אָבַל Ex 3. 2; *brand* שָׁרַף Lev 19. 28

ἐπικαλέω: *invite; call before one, summon*, of the Ephors הִקְדִּיל Nu 20. 8, 10 Dt 31. 28 (הִקְדִּיל) וַיִּקְדְּלוּ הַקְּדִילִי IIS 20. 14

ἐπικαλύπτω: *cover over, cover up, shroud* כָּסָה Gn 38. 15 Lev 13. 12, 13 Nu 9. 15, 22. 5 Ps 78. 53 Job 36. 30 Neh 3. 37; *Pass., to be covered over, veiled* הִתְכַּסָּה Gn 24. 65 Jes 59. 6 Prv 26. 26 הִלְבַּשׁ Ruth 3. 8 עָלָה Cant 5. 14 הִתְעַלָּה Gn 38. 14 Jon 4. 8; *put as a covering, cover* כָּסָה Gn 38. 14 Ex 10. 5 Lev 17. 13 Jer 51. 51 Ez 32. 7 Ps 85. 3 Job 31. 33 כָּסָה Gn 7. 19 ICh 21. 16 הִתְכַּסָּה IR 11. 29 IIR 19. 1, 2; *conceal (W)* כָּסָה Jes 47. 11 [cf. ἐπικαλύπτω]

ἐπικάμπτω: *bend into an angle* הִצְבִּיד Ps 50. 19; *Pass., bend or turn, form a curved line* צָמַד IIS 20. 8

ἐπικάμυσις, εως: *curvature* צָמַד Gn 24. 22 Ez 16. 11, 23. 42 [cf. ἐπίθημα]

ἐπικείμει: *to lie in or on* הִצִּיעַ Ps 139. 8; *to be laid upon* הִצִּיעַ Jes 58. 5 הִצִּיעַ Esth 4. 3; cf. κοιτάριον, Dim. of κοίτη, הִצִּיעַ

ἐπικεύθω: *conceal, hide* כָּהַר Gn 47. 18 IS 3. 17, 18 Jer 50. 2 Job 27. 11 הִכְחִיד Ib 20. 12 הִתְכַּחֵשׁ IIS 22. 45; v. ἐπιψεύδομαι

ἐπικόπτω: *lop, pollard* נָקַה Jes 17. 6; *dress blocks of stone* הִקְבַּשׁ Ps 144. 12 הִצַּב Jes 51. 1

ἐπικρίνω: *select, pick out*; Med., *choose for oneself, pick out* לוּ הִקְרָה Nu 35. 11

ἐπικρύπτω: *throw a cloak over, conceal* אָחַב Job 24. 4 הִחְבִּיא Jos 6. 17 מ 25 IR 18. 4, 13 Jcs 49. 2 הִתְחַבֵּא Gn 3. 8 IS 14. 11, 22; freq. in Med., *disguise* הִתְחַבֵּר IR 14. 5, 6 הִתְחַפֵּס IS 28. 8 IR 22. 30 Job 30. 18 ICh 18. 29, 35. 22; cf. κατα-, ἐπικαλύπτω

ἐπικτιζω: *found in addition or anew* וְהָדַם Jes 61. 4 קָדַם Neh 3. 1

ἐπικτυπέω: *make a noise upon; stamp on the ground with the feet* אָחַב Job 39. 24

ἐπικυδής: *glorious, distinguished, brilliant, successful* בָּרָךְ Gn 34. 19 Nu 22. 15 Dt 28. 58 IS 9. 6, 22. 14 IIS 23. 19, 23 Jes 3. 5 Nah 3. 10 [cf. ἔγκυδον]

ἐπικυδιάω: *vaunt oneself* הִתְכַּבֵּד Prv 12. 9

ἐπικυνέω: *kiss on the lips* קָשַׁב Cant 1. 2 [cf. ἀσπάζομαι]

ἐπικωκύω: *lament over* בָּכָה Jer 31. 15 (14) Ez 8. 14

ἐπιλέγω: *say against one* הִלָּל Ps 41. 8 [cf. συλλέγω]

ἐπιλείχω: *lick* לָחַץ Nu 22. 4 IR 18. 38 Jes 49. 23 לָקַץ Jud 7. 6

ἐπιλήθω: Pass., *to be forgotten* הִתְנַשְּׁחֵנִי Eccl 8. 10 [cf. ἐκλειθάνω]

ἐπιμαντεύομαι: *prophecy* אָמַן Ez 12. 10; cf. ἐκδέρω, προ-

ἐπιμένέω: *stay on, tarry, wait* אָמַן Job 39. 24; *persist in, cleave to* אָמַן Dt 28. 66 אָמַן Ps 78. 8, 37; *endure* אָמַן Dt 28. 59 IIS 7. 16 Jer 15. 18 Ps 78. 8, 37, 93. 5

ἐπινέμω: *allot, distribute* חָלַק Job 7. 3 Dan 1. 10, 11; κατα-: *distribute, allot, freq. of pasture; plunder, ravage* חָלַק Ps 68. 24

ἐπινοέω: *think on or of, contrive; have in one's mind, intend, purpose* חָשַׁב Gn 27. 42

ἐπινοτίζω: *sprinkle on the surface* הָזָה Ex 29. 21 Lev 4. 6, 17, 5. 9, 14. 7

ἐπιξανθίζω: *brown over by roasting* הִצְהַב Est 8. 27

ἐπιξύω: *grate over* הִקְצִיעַ Lev 14. 41 הִקְצִיהַ Ib.

ἐπίουρος, ὁ: = οὐρος (B), *guardian, watcher, ward* غَفِير خَفِير; *wooden peg, pin* خَابِر

ἐπιπαίζω: *mock at* הִבִּיחַ Est 1. 17

ἐπιπετάννυμι: *spread over* הִפְצִיחַ Dt 4. 27 Jes 28. 25

ἐπιπηδάω: *leap upon, rush at, assault* פָּסַח IR 18. 26

ἐπιπιέζω: *press upon* פָּצַץ Job 16. 12; cf. πιέζω

ἐπιπίμπλημι: see p. 343

ἐπιποτίζω: *water* הִשְׁקָה Gn 2. 6, 10 Dt 11. 10 Ez 17. 7 Ps 104. 13 Eccl 2. 6 [cf. ποτίζω, a different word of which this is a compound]

ἐπιπταίρω: *sneeze* וּרַר IIR 4. 35

- ἐπιπράπτω: *sew or stitch on* תפר Ez 13. 18
 ἐπιπρέπω: *lean towards, incline* התרפק Cant 8. 5
 ἐπιπρήγνυμι: *break* נרם Nu 24. 8; cf. κατα-
 ἐπισεμνύνομαι: *pride oneself on a thing* התבס IIS 22. 26
 ἐπισημαίνω, -σάμαίνω: *mark; indicate, signify; distinguish; ἐπισημαίνομαι*
 = ἐπισημειόομαι (*distinguish, observe*) זכין Esr 10. 14 Neh 10. 35,
 13. 31
 ἐπισκεπάζω: *cover over* תכסה IICh 3. 5, 7, 8, 9 צפה Ex 25. 11 IR 6.
 15, 20 IICh 3. 6, 4. 9 צפה Ex 26. 32 Prv 25. 23 [cf. σκεπάζω,
 ἐπισκαλύπτω]
 ἐπισκευάζω: *make afresh, repair, restore* בדר IICh 34. 10 פסג Ps 48. 14
 جبر (the Hebrew homologues incorporate the preposition)
 ἐπισκευή, ἡ: *repair, restoration* בדר IIR 12. 6
 ἐπισκιάζω: *throw a shadow upon* תצל Ps 5. 12, 91. 4 Job 3. 23 הציל
 IIS 20. 6; *conceal, obscure* תצל Ex 40. 21 Job 38. 8
 ἐπισκοτέω: (σκότος) *throw a shadow over* תקדיר Ez 32. 7, 8; metaph.,
throw darkness or obscurity over תקדיר Ib 31. 15; = ἐπισκοτέζω,
 -τίζω
 ἐπισκότῃσι, ἡ: *darkening, obscurity, of the sun or moon in eclipse*
 תקדיר Jes 50. 3 [cf. σκότῃσι]
 ἐπισπείδω: *pour upon or over, esp. as a drink offering* נסך ICh 11. 18
 נסך Gn 35. 14 Nu 28. 7 IIS 23. 16 נסך Ex 25. 29
 ἐπίστασις, ἡ: (ἐπίστημι) = ἐπίστασία II (*authority, dominion*), *superin-*
tendence תקדיר Jer 37. 13
 ἐπιστάτεια, ἡ: (ἐπιστατέω) *office of ἐπιστάτης* תקדיר Nu 3. 32, 4. 16; cf.
 παρακαταθήκη, ψήφισμα
 ἐπιστατέω: *to be an ἐπιστάτης, to be set over; to be in charge of, to have*
the care of נציב Ruth 2. 6 תפקיד Gn 39. 5 IIR 7. 17, 25. 23 תקדיר
 IIR 12. 12 תפקיד IIR 22. 5 IICh 34. 12; *stand by, aid* תציב Ps
 94. 16 IICh 20. 6; *exercise the office of ἐπιστάτης* III (*president,*
overseer, superintendent, in charge of any public building or works)
 תציב Ps 4. 1 Esr 3. 8, 9 ICh 15. 21 IICh 2. 1 [cf. ἐπαιδῶ, ἐπιδῶ]
 ἐπιστάτης, ὁ: (ἐπίσταμαι) *one who is set over, chief, commander* נציב IS
 13. 3 IIS 8. 6, 14 IICh 8. 10 תפקיד IIR 25. 19 Neh 11. 14 שוטר
 Dt 1. 15, 16. 18 Prv 6. 7 ICh 23. 4 IICh 26. 11; *supervisor* תפקיד
 Gn 41. 34 Jer 20. 1 Neh 12. 42; *president, overseer, superintendent,*
in charge of any public building or works שוטר Ex 5. 10, 14, 15;
governor, administrator נציב IR 4. 19 IICh 17. 2 תפקיד Neh 11. 9
 ἐπιστεγάζω: *roof over* שתף

ἐπιστέλλω: *enjoin, command* עָלָה Job 38. 35

ἐπιστρέφω: *turn about, turn round* מָלַץ; *turn towards* הָשִׁיב Ez 21. 2, 7 [cf. ἐνδατέομαι]

ἐπισφάλλω: *trip up, make to fall* הָפִיל Ez 6. 4

ἐπισχύω: *make strong or powerful* עָזַר Ex 4. 21 Jes 54. 2 Nah 2. 2 Job 4. 3 ICh 11. 17 הָעֲזָרָה Jer 51. 12 Ez 27. 9, 27 כִּסְסָה Jes 9. 10 שָׁנָה Jes 9. 10 Ps 20. 2, 59. 2 שָׁנָה Prv 29. 25 הָשִׁיב Job 36. 24 הָשִׁיב Job 36. 22 עָזַר Ps 73. 12; *to be or grow strong* עָזַרְתָּ Dan 11. 32 עָזַרְתָּ Nu 13. 20 IS 4. 9 IIS 3. 6 ICh 19. 13 ICh 1. 1

ἐπιταχύνω: *hasten on, urge forward* הָחֵץ Jes 5. 19 Ps 55. 9; cf. ταχίζω

ἐπιτείνω: = ἐπιτανύω, *stretch; stretch upon or over* הָשָׁה Jes 54. 2 Jer 15. 6; *urge on, incite* הָשִׁיב Prv 7. 21; Pass., *suffer more intensely, to be tormented, racked, to be tortured* הָסִיב Am 5. 12 Mal 3. 5 Ps 27. 9 Prv 18. 5

ἐπιτελειόω: (τέλος) *complete, especially a sacrifice* כָּלָה Jud 3. 18 IS 13. 10 IIS 6. 18 ICh 29. 29

ἐπιτελέω: (τέλος) *complete, finish, accomplish* כָּלָה Gn 18. 33 IS 3. 12 Ruth 3. 18 ICh 27. 2; כָּלָה Gn 2. 1 Ps 72. 20 כָּלָה Jes 33. 1 כָּלָה Ib., Dan 8. 23; esp. of the fulfilment of oracles כָּלָה IIR 9. 26 כָּלָה Jes 44. 26; *bring to perfection* כָּלָה Job 22. 3; *pay in full* כָּלָה ICh 9. 15, 16 כָּלָה Gn 44. 4 Ex 21. 34 Jud 1. 7 IIR 9. 26 Jes 57. 18, 65. 6 Jer 16. 18 Prv 7. 14 כָּלָה Ps 65. 2 Prv 13. 13; *to have to pay, be subject to a burden* הָעֵלָה IR 9. 15, 21; cf. ἀπο-

ἐπιτίθημι: *lay, put or place upon, of offerings laid on the altar* שָׂם Gn 22. 6, 9 לָחַן Lev 2. 15, 22. 22; *set meats on the table* שָׂם Gn 43. 31 IIR 6. 22 לָחַן Ex 25. 30 IIR 4. 43, 44 שָׂם Gn 24. 33; *turn towards* שָׂם Ez 6. 2, 13. 17, 21. 2, 7 הָשִׁיב Ib 21. 21; *put on a covering or lid* שָׂם Ex 40. 19 לָחַן Ib 25. 21; *put to, add, grant or give besides* הָשִׁיב Lev 22. 14 Jes 38. 5 הָשִׁיב IS 3. 17 IIR 20. 6; *impose, inflict burdens* שָׂם Jud 1. 28 Esch 10. 1 לָחַן Jos 17. 13; *place a helmet on his head* שָׂם Ex 29. 6 Esch 2. 17 לָחַן IS 17. 38; *laying one's hands upon* שָׂם IIR 13. 16 הָשִׁיב Gn 48. 14; *make an attack* שָׂם IR 20. 12 Job 37. 15 לָחַן Neh 5. 7

ἐπιφαίνω: Pass., *come into view, show oneself, appear, of a divine manifestation* הוֹפִיעַ Dt 33. 2 Ps 50. 2; *show light, dawn* הוֹפִיעַ Job 3. 4, 37. 15

ἐπιφέρω: *bring a charge against, impute folly to* חָשָׂה Lev 22. 16

ἐπιφθέγγομαι: *simply, utter, pronounce* בָּרַח Lev 5. 4 Ps 106. 33

ἐπιφθονέω: *bear hate or a grudge against* אָנָּה Nu 5. 14 Jes 11. 13 [cf. φθονέω]

- ἐπιφθονος, ον: *liable to envy or jealousy, jealous* (W) אַקַּר Ex 20. 5 אַקַּר
Jos 24. 19 Nah 1. 2 [cf. φθονερός]
- ἐπιφλεγέθω, -λέγω: *heat, inflame; metaph., inflame, excite* קָדַלְתָּהּ Jes 5.
11; metaph., *to be brilliant* קָדַלְתָּהּ Ex 9. 24 Ez 1. 4
- ἐπιφυλλίζω: *glean grapes in a vineyard* לָלַעַד Lev 19. 10 Dt 24. 21
- ἐπιφυλλίς: (φύλλον) *small grapes left for gleaners* הַלְלֵץ Jud 8. 2 Jes 17.
6, 24. 13 (φύλλον: *leaf* הַלְלֵץ Lev 26. 36)
- ἐπιχειρέω: *make an attempt on, attack* (T) הָלַח Ex 24. 11 IS 26. 9
- ἐπιχείρημα, τό: *undertaking, attempt* (T) הָלַח Dt 12. 7; esp. of a
military enterprise (T) הָלַח Jes 11. 14
- ἐπιχλευάζω: *jeer, make a mock of* הָלַח IIR 2. 23 Hab 1. 10
- ἐπιχρίω: *anoint, besmear* חָשַׁב Gn 31. 13 Ex 29. 7, 30. 26 IS 9. 16;
cf. χρίω
- ἐπίχρισις: *smearing over* חָשַׁב Ex 40. 15 Lev 7. 35 Nu 18. 8; cf. χρίσις
- ἐπίχρισμα: *unguent* חָשַׁב Ex 25. 6; cf. χρίμα, -ισμα: *anointing*
- ἐπίχριστος: *smearred on* חָשַׁב Ex 29. 2 IIS 3. 39 חָשַׁב Lev 4. 3 IIS 1.
14, 21; cf. χριστός
- ἐπιχώριος, α, ον: *of persons, οἱ ἐ. the people of the country, natives* חָוִילָא
Ex 12. 19, 48, 49 Lev 23. 42 [cf. ἐγχώριος: חָוִילָא, חָוִילָא, חָוִילָא]
- ἐπιψάω: *touch on the surface, touch lightly* חָוִילָא Jes 59. 10 חָוִילָא Gn 27.
12, 21, 22 חָוִילָא Ib 31. 34, 37 Dt 28. 29 חָוִילָא Ps 115. 7; ἐπιψάω: *stroke*
- ἐπιψεύδομαι: *lie still more; feign* חָוִילָא Ez 13. 19 חָוִילָא Dt 33. 29 Ps 18. 45
חָוִילָא IIS 22. 45 [cf. κατα-]; *deceive* חָוִילָא IIR 4. 16 חָוִילָא Zach 13. 4
- ἐπιψηλαφάω: *feel by passing the hand over the surface; ψηλαφάω: feel or
grope about to find a thing, like a blind man or hoodman-blind*
חָוִילָא, חָוִילָא, חָוִילָא Gn 27. 12, 21-2, 31. 34, 37 Ex 10. 21 Dt 28. 29 Jes
59. 10 Ps 115. 7 Job 5. 14, 12. 25; cf. ἐπιψάω
- ἐπιψοφέω: *rattle at or with, applaud* חָוִילָא IIS 6. 16
- ἐπιψύχω: *cool* חָוִילָא Jer 6. 7
- ἐπογκόω: *stuff* חָוִילָא Nah 2. 13 חָוִילָא Prv 29. 21
- ἐποικέω: *to be settled near or with hostile views against* חָוִילָא IR 21. 10
- ἐποικίδιος, α, ον: *presiding over the house* חָוִילָא Ps 113. 9
- ἐποπτεύω: *keep watch* חָוִילָא Jud 5. 28
- ἐπόψομαι: fut. of ἐφοράω (*observe*) חָוִילָא Nu 23. 21 Jes 18. 4; *look upon,
behold* חָוִילָא Gn 15. 5 Ex 3. 6, 33. 8 Nu 21. 9 Hab 2. 15
- ἐπωάδιος, ον: (ᾠόν) *upon the eggs, hatched; ἐπωάζω: sit or brood upon
eggs* חָוִילָא Dt 22. 6 Jes 59. 5 Job 39. 14 חָוִילָא
- ἐπωδός, όν: (ἐπάδω) Subst. *a charm for or against* חָוִילָא Jud 17. 5, 18.
14 Hos 3. 4; = ἐπωδή; cf. ἐπενδύτης
- ἐπωμίς, ή: (ᾠμος) Poet. *shoulder* חָוִילָא Gn 9. 23, 49. 15 Job 31. 22

- ἐφαιρέομαι: choose as successor בָּכַר Dt 21. 16
 ἐφάμαρτάνω: miss one's aim אֶחָדָהּ Jud 20. 16 [cf. ἐό-, ἐξ-]
 ἐόραπτω, ἐπάπτω: as law term, claim as one's property נָחַשׁ Mich 7. 3;
 Pass., to be kindled הִצִּיתָ Jud 9. 49 IIS 14. 30, 31 [cf. ἐξ-]
 ἐφέδρα, ἐπέδρη, ἥ: stable הַיָּדָהּ IICH 32. 28 אֶתְּהָּ Ib. אֶתְּהָּ Ib 9. 25
 ἐφεδρεία, ἥ: in war, reserve; lying in wait; watchfulness אֶתְּהָּ Jos 8. 7
 אֶתְּהָּ Job 37. 8, 38. 40 [cf. ἐνεδρεύω: ambush, ἐνεδρεία: ambush]
 ἐφεδρος, ον: generally, one who waits to take another's place, a successor
 נָחַשׁ Jud 18. 7
 ἐφέλω: drag or trail after one; οἱ ἐπελκόμενοι the stragglers of an army
 הִנְחִילָהּ Dt 25. 18
 ἐφέπω: follow, pursue, once in Hom. in hostile sense פָּעַל IIS 22. 5
 Jon 2. 6 Ps 40. 13 [cf. ἀμύβειω]
 ἐφεσις, ἥ: (ἐφήμι) a law term, appeal to a judicial tribunal from a lower
 tribunal פָּעַל Eccl 5. 7 اِلْتِيَاذٌ; (ἐφίεμαι) aiming at a thing, appetite,
 desire אֶתְּהָּ Dt 12. 15, 18. 6 IS 23. 20 אֶתְּהָּ Gn 3. 6 Nu 11. 4 Ps
 21. 3; cf. ἀγάπη
 ἐφηβος, ἑφάβος, ό: (ἥβη) one arrived at adolescence (i.e. the age of 18
 years) صَبِي شَاب; v. p. 127
 ἐφηβουσύνη, ἥ: age of an ἐφηβος, adolescence صَبَاب
 ἐπηγέομαι: lead to a place הָלַךְ Ex 15. 13 הָלַךְ Jud 15. 25 Jes 14. 1 Ez
 37. 14, 44. 30 [cf. ἀναπαύω] הָלַךְ Nu 23. 7 IIR 18. 11 Prov 18. 16
 הָלַךְ Dan 2. 25 [cf. ἐό-]
 ἐφίημι: long for, desire אֶתְּהָּ Dt 12. 20 Jes 26. 9 Prov 21. 10 אֶתְּהָּ Nu
 11. 4 Jer 17. 16 Ps 45. 12 אֶתְּהָּ Ps 119. 131; cf. ἀγαπᾶω
 ἐφικέομαι: simply, reach or hit with a stick נָגַח Ex 5. 3 IS 22. 18;
 reach, extend הָנִיחַ Gn 28. 12 Job 20. 6 IICH 3. 11, 12; reach, attain
 הָנִיחַ Jes 25. 12 IICH 28. 9; to visit with נָגַח Gn 12. 17 נָגַח Ps 73. 5
 נָגַח Ex 5. 3 הָנִיחַ Jes 53. 6; v. p. 204
 ἐφίστημι: set over אֶתְּהָּ ICH 17. 10; set up אֶתְּהָּ Gn 22. 20 IIS 18. 18
 Jer 31. 21 (20); establish אֶתְּהָּ Ps 74. 17; prescribe פָּעַל
 Esth 1. 8; stop, cause to halt אֶתְּהָּ Jes 21. 2 Ps 46. 10 Neh 4. 5;
 stand by or near אֶתְּהָּ Ex 14. 13, 34. 5 Nu 23. 5 Zach 6. 5 Job
 1. 6; in hostile sense, stand against אֶתְּהָּ Dt 7. 24 Ps 2. 2 IICH
 11. 13; halt, stop אֶתְּהָּ Gn 2. 2, 3, 8. 22 Jes 24. 8 Job 32. 1
 ἐφόλκιον, τό: (ἐφέλω) small boat towed after a ship قَوْكَة
 ἐφοπλίζω: get ready; fit out, equip, make ready; arm oneself, get ready to
 attack הָפִיעַהּ Nu 14. 44; cf. ὀπλίζω

ἐφοράω: *observe* רָעָה; *oversee* רָעָה Jer 23. 2, 4 Ez 34. 8, 23 Mich 5. 3, 5; of the gods, *watch over* רָעָה Gn 48. 15; cf. ἀλγέω, θυραυλέω, τρώγω
ἐφόριος, α, ον: (ὄρος) *on the border or frontier*, ἀγορά ἐ., where the people
of the adjacent states met for market and other purposes גָּלִיל
IR 9. 11 Jes 8. 23; ἐφόρια, τά, *boundaries* גְּבוּל Gn 10. 19 IS 5. 6
גְּבוּלָה Dt 32. 8 Jes 28. 25

ἐφόρος, ό: (cf. ἐπίουρος) *overseer, guardian, ruler* רָעָה Jer 56. 11 Jer 23.
1, 2 Ez 34. 2 Mich 5. 4 Zach 10. 3; at Sparta, ἐφόροι, οί, *the ephors*;
title of magistrates at Heraclea, in the Eleuthero-Laconian cities,
also of officials of corporations פְּרוֹטִי (פּוֹטִי) Gn 39. 1 פָּרֶטֶשׁ Ib 41. 45
פָּרֶטֶשׁ Ib 12. 15; cf. Κάβειροι, οί: *the Cabeiri*, divinities
worshipped especially in Lemnos, Samothrace and Boeotia; sg.
Κάβειρος; freq. in Boeotian inscrs. (written -βει-); Καβειρίδες
νύμφαι, and Καβειρώ, ἡ, *the sisters and mother of the Cabeiri* גְּבִירָה

ἐφύμνέω: *chant or utter over* זָמַר Jud 5. 3 IIS 22. 50 Jes 12. 5 Ps 21.
14, 33. 2, 47. 7, 8, 66. 2, 71. 22 זָמַן Dt 6. 7 זָמַר Jud 5. 11; *sing a*
dirge or mournful strain זָמַר Ib 11. 40; *sing of* זָמַר Jud 5. 3 Jes 12. 5
ἐφύμνιον, τό: *burden, refrain* בְּזִיגָה Dt 28. 37

καθά: Adv. for καθ' ᾧ, *according as, just as* כַּדְּכִדְרָה Gn 47. 30 (כְּתִיב)
IR 2. 3 כִּפִּי Lev 25. 52 Nu 6. 21, 7. 5; also καθάπερ, κατάπερ, *like as*
if, exactly as כַּאֲשֶׁר Gn 7. 9, 8. 21; *like* (כְּרִאיוֹן) Ib 48. 5; = καθώς
καθαγίζω: *devote, dedicate* קָדַשׁ Ex 29. 1, 37 Nu 6. 11 IR 8. 64
הִקְדִּישׁ Nu 3. 13 Dt 15. 19 Jud 17. 3 IIS 8. 11 ICh 26. 26; *make offerings*
קָדַשׁ Ex 29. 27; generally, *burn*, esp. *burn a dead body* שָׂרַף Ps 20. 4
καθαγνίζω: *purify* קָדַשׁ Lev 16. 19 קָדַשׁ Ez 48. 11; *hallow* קָדַשׁ Ex 29.
1, 37 IR 8. 64 הִקְדִּישׁ ICh 30. 8

καθαιμακτός: *bloodstained* בְּאֵדָם Nah 2. 4

καθαίμασσω, -ατόω: *make bloody, sprinkle or stain with blood*, Pass.,
בְּאֵדָם Nah 2. 4

καθαίρεισις: *demolition, destruction* (W) הָרָבָה Lev 26. 31 Jes 49. 19
Jer 25. 13 Ez 33. 24 Mal 1. 4 הָרַבַּח Zach 14. 11 Mal 3. 24
Nu 21. 3; *subjugation* הָרַבַּח Jes 43. 28

καθαίρῃω, κατ-, κατάγρημι, λαθελεῖν: of sorcerers, *bring down from the*
sky הִתְחַוֵּר אֶחָד Dan 2. 34, 45; הָרַחַץ (חָרִין) Ib 2. 27, 4. 4 [cf. δικάζω,
σπαράσσω]; *kill, slay; put down; annihilate, exterminate* (W)
הִחְרִיב IIR 19. 17 הִחְרִיב Nu 21. 3 Dt 3. 6, 7. 2 Jos 6. 21, 10. 28
Jud 21. 11 IS 15. 8, 9, 18, 20 IR 9. 21 Jes 34. 2 Jer 25. 9, 51. 3
Dan 11. 44 קָטַל Dan 5. 19; Pass. הִחְרַב IIR 3. 23 קָטַל Ex 22. 19
קָטַל Dan 5. 30, 7. 11 קָטַל Ib 2. 14, 3. 22 הִתְקַטַּל Ib 2. 13

[cf. ἀραιναι; *remove utterly from*, Pass., נָזַח Jer 53. 8 Ps 88. 6 ICh 26. 21 [cf. ἐξοπίλῃ]; *raze to the ground, demolish* בָּהַר ICh 34. 6 Jer 51. 58; Pass., נָזַח Jer 51. 58; as law-term, *condemn* נָזַח Ez 29. 12 Jer 23. 13 Jer 51. 58; *as law-term, condemn* נָזַח Ez 37. 11 Thr 3. 54 Jer 34. 2; simply, *decide* נָזַח Job 22. 28 Esth 2. 1; *fetch down as a reward or prize* Lev 27. 28 Mich 4. 13; Pass., *fetch down* Lev 27. 29 Esr 10. 8; cf. καθίσταω, fut. καθέδουμαι: *sit down, take one's seat*; قَامَ; *preside* יָשַׁב Ps 29. 10; cf. ἵλῃ

καθιερεύω: *sacrifice, offer* הקריב Lev 1. 13, 7. 29, 23. 8, 16 Nu 28. 2, 26, 27

καθιερώω: *dedicate, devote* הִקְדִּישׁ Nu 6. 2, 5, 12 Lev 27. 28; Pass., הִקְדִּישׁ Hos 9. 10 הִקְדִּישׁ Lev 27. 29 [cf. ἐκράω: *dedicate* Jos (6. 24) 7. 1]

καθίζω, κατ-: *causal, make to sit down, seat* הִיטָה IR 2. 24, 21. 9, 10, 12 Thr 3. 6 ICh 23. 20; *set, place* הִיטָה Gn 47. 6, 11; *encamp* הִיטָה IS 30. 21; *set up* יָשַׁב Ez 25. 4; *marry* הִיטָה Esr 10. 2, 10, 14, 17, 18 Neh 13. 23, 27

[καθίζω, in the sense 'marry', is a Hebraism used exclusively by the LXX; the genuine homologue is συνοικέω, q.v.]

καθικατεύω, κατ-; strengthd. for ἱκατεύω (*supplicare, beseech; beg of one* that חָכָה Jer 30. 18 חָכָה Gn 23. 8 Ruth 1. 16 اِسْتَشْفَعْ اِلَى شَيْخ Job 32. 4 הפורע Jer 53. 12, 59. 16 Jer 36. 25; cf. ἱκατεύω; p. 214

καθικατέωμαι: *reach, touch* הגיע Jer 6. 7 Jer 1. 9 Ps 83. 4 Ez 3. 13; κατικόμενον, τό, *that which comes to one, one's share of an inheritance, הגיע* Eccl 8. 14

κάμαμα: *seat* מָשַׁב IS 20. 18, 25 Ez 28. 2 Ps 132. 13 כָּסֶה Cant 1. 12; cf. ἵμαμα

καθιστάνω, -τημι: *set down* חָבַה; *set up, erect, of stones* הִצִּיב Jer 31. 21 (20); *replace, restore* הִצִּיב Gn 31. 39; *set in order, arrange, of soldiers* הִצִּיב Gn 21. 28; *ordain, appoint* הוציר Neh 13. 13 צוה IR 1. 35; *to be established or instituted, prevail* נָצַח Ps 82. 1, 119. 89 [cf. σέβωμαι]

καθόραω, κατ-; fut. κατόψομαι, 3 sg. pl. καταβήσονται, aor. 1 καταώφθη: *look down* הביט Jer 51. 6, 63. 15 Ps 33. 13, 104. 32; *see distinctly* הביט Hab 1. 5; *descrie, perceive* הביט Nu 23. 21; *behold* הביט Ib 12. 8, 21. 9 Jer 51. 1, 2, 63. 5 Hab 2. 15 Ps 13. 4, 84. 10, 91. 8, 119. 15; *observe* הביט Jer 18. 4 Hab 2. 15 Ps 119. 15 Job 6. 19; *to look and see whether* הביט Thr 1. 12

καθώς: Adv. = καθά; of Time, *as, when* כַּאֲשֶׁר Gn 18. 33, 20. 13

κάπ: Ep. for κατὰ before π, φ

- καταβάλλω, Ep. 3 sg. κάββαλε, imp. καβαλόντων: *throw down; drop*
 לַפֶּיחַ Dt 25. 2 IIR 6. 5 חָפַל IIR 4. 39; *strike down with a weapon,*
slay לַפֶּיחַ Ib 19. 7 Ez 6. 4 Prv 7. 26; *cast down or away, cast off,*
reject לַפֶּיחַ Jud 2. 19 Ps 106. 26; *let fall, drop* לַפֶּיחַ Jud 2. 19 IS 3.
 19; *throw down seed, sow* לַפֶּיחַ Ps 106. 27; *let fall, drop; set down*
 לַבֶּן Cant 8. 5; *to be the author of, commit to writing* כָּתַב Ex 24. 12,
 34. 1 (a spurious or secondary homology; cf. γράφω, κατα-)
 καταβαπτίζω: *dip* טָבַל Gn 37. 31; Pass., *to be submerged* נִטְבַּל Jos 3. 15
 עָבַד Jer 38. 22; *drown* טָבַל Job 9. 31 עָבַד Ex 15. 4; cf. καταδύω
 καταβάπτω: *dip; soak, v. καταβαπτίζω; dye, colour* הִישִׁיב IIR 9. 30; Pass.,
deep-coloured טָבַל Ez 23. 15
 καταβιβρώσκω: *eat up, devour* בָּעַר Ex 22. 4 הִבְעִיר Ib. [cf. δια-]
 καταβολή: *throwing down, esp. begetting* לָקַח Job 39. 3; *paying down,*
esp. by instalments; money as a deposit by way of caution לָקַח
 Ez 18. 12 הִבְלִה Ib 18. 7; *periodical attack of illness, fit* הִבְלִה Hos
 13. 13 Ps 18. 5
 καταβρέχω: *drench, soak, steep; Pass.,* מְרַבֵּחַ Lev 7. 12; cf. δια-
 καταβρύκω: *bite in pieces, eat up* כָּרַס Ps 80. 14; cf. καταπρώγω
 καταγelläω: *laugh, jeer at; laugh scornfully, mock; deride* הִלְעִיב IIR 36.
 16 הִלְעִיב Ps 22. 8 Job 21. 3 Neh 2. 19, 3. 33 IIR 30. 10
 καταγιγνώσκω: *lay as a charge against a person, pronounce a verdict against;*
 עָלַם Ps 105. 22; Pass., *to be condemned* עָלַם Ib 58. 6; cf. ἀνα-
 καταγλωττίζω: *use the tongue against another* לָעַן Ps 101. 5 לָעַן Prv
 30. 10
 καταγνυμι, late pres. κατάσσω, κατεάσσω: *break in pieces, shatter* שָׁדַח
 Dt 7. 5, 12. 3 Jes 45. 2 IIR 34. 4 שָׁדַח Job 30. 13 שָׁדַח Lev 14. 45
 Dt 7. 5 Jud 6. 30-שָׁדַח Dt 12. 3 IIR 31. 1; Pass., *to be broken, to be*
shattered שָׁדַח Jes 9. 9 שָׁדַח Jud 6. 28 שָׁדַח Lev 11. 35; s. p. 166
 καταγράφω: *prescribe, ordain* כָּתַב Jes 10. 1; cf. καταβάλλω
 κατάγω: *reduce to a state* הִצִּיב Jer 51. 34 Job 17. 6; cf. προσ-
 καταδάκνω: *bite* דָּקַח Jer 8. 17; cf. δακνάω; p. 157
 καταδεσις, -σμος: *binding fast; binding by magic knots; hence, spells,*
enchancements, in pl. קָשָׁרִים Jes 3. 20 Jer 2. 32
 καταδέω: *bind fast* קָשַׁר Gn 44. 30 Dt 6. 8 Jos 2. 18 IS 18. 1 קָשַׁר Jes
 49. 18 Job 38. 31
 καταδιώκω: *follow hard upon, pursue closely* קָדַח Gn 31. 23 Jud 18.
 22, 20. 45 IS 31. 2 IIR 1. 6
 καταδουλεύομαι, -λίζω, -όω: *reduce to slavery, enslave* חָלַל Ps 137. 3
 καταδύω or -δύνω: *go down, sink, set, esp. of the sun* שָׁקַע Nu 11. 2
 Jer 51. 64 Am 8. 8, 9. 5; causal, *make to sink, rarely in prose,*

- ῥבע Ex 15. 4 הָרַבַּע Jer 38. 22 הִשְׁקִיעַ Ez 32. 14 Job 40. 25; cf.
 ἐκδέω, καταβαπτίζω
 κατάθεσις: *payment down, payment; in Law, promise, covenant* תְּשׁוּמָה
 Lev 5. 21
 καταθραύω: *break in pieces, shatter* פָּרַק IR 19. 11 פָּרַק Ex 9. 25,
 34. 1 IIR 11. 18 Jes 21. 9 Jer 43. 13 Ps 29. 5, 48. 8
 καταθρώσκω: *leap down* נָהַר Lev 11. 21; cf. ἐκ-
 καταθύω: *sacrifice* זָבַח IR 3. 2, 8. 5 IICH 30. 22. 33. 22 שָׁחַת
 καταιδέομαι: *feel shame or reverence before another, stand in awe of him*
 הִתְיַדָּה Dan 9. 4 Esr 10. 1 Neh 9. 3; *to be ashamed to do a thing*
 הִתְיַדָּה Lev 5. 5, 16. 21, 26. 40 Dan 9. 20 Neh 1. 6
 καταίθω: *kindle* אִיר Jes 50. 11
 καταίνεσις: *betrothal* خُطْبَة
 καταινέω: *grant, promise; esp. promise in marriage, betroth* خُطِبَ
 καταισχύνω: = καταχέζειν (*befoul*) קָדַשׁ IS 21. 6 Jes 65. 5
 κατακαίνω: = κατακτείνω (*kill, slay*) הִקְדַּשׁ Nu 25. 4 IIS 21. 6 הִקְדַּשׁ
 Ib 21. 13
 κατακαίω: *burn completely; to be burnt* אָכַל Ex 3. 2 Nah 1. 10 Neh 2. 3
 κατακενόω, strengthd. for κενόω: *empty, make space empty* הֶאֱנִיחַ Jes
 19. 6 הָלַל Ez 28. 9 בָּנָה Gn 24. 31 Lev 14. 36 Jes 40. 3 Mal 3. 1
 הָלַל Ez 32. 26 הָלַל Jes 53. 5; *desert* הֶאֱנִיחַ ICh 28. 9 הָלַל Thr 2. 2
 בָּנָה Zeph 3. 15
 κατακτηλιδόω, strengthd. for κτηλιδόω: *stain, soil* אִמְאֵלַי Jes 63. 3; Pass.,
 אִמְאֵל Jes 59. 3 Thr 4. 14 צִלַּל Jes 9. 4; metaph., *defile, sully* אִמְאֵל
 Mal 1. 7; Pass., אִמְאֵל Dan 1. 8 אִמְאֵל Mai 1. 12 Esr 2. 62
 κατακινέω, strengthd. for κινέω: *set in motion, simply move* הָנִיעַ IIS
 15. 20 IIR 19. 21 Am 9. 9 Dan 10. 10; *alter* שָׁנָה IIR 25. 29 Jer 2. 36
 שָׁנָה Eccl 8. 1 הִשְׁתַּנְּהָה IR 14. 2; *disturb* הָנִיעַ IIS 15. 20 IIR 23. 18
 κατακλείς or κατάκλεις, -κληῖς: *sheath for a sword* הָעֶרֶב IS 17. 51 IIS 20.
 8 Jer 47. 6; cf. τὸ ξυρόν
 κατακληρονομέω: *leave as an inheritance* הִנְחִיל IS 2. 8 ICh 28. 8 הִנְחִיל
 Lev 25. 46
 κατακληρόω, -ουχέω: *receive as one's portion, esp. of a conquered
 country, divide among themselves, portion out; assign as a portion,
 portion out to colonists* הִנְחִיל Nu 33. 54
 κατακοιμάω: (κεῖμαι) causal, *put to sleep* הִשְׁכִּיב IIS 8. 2 IR 3. 20, 17. 19
 הִשְׁכִּיב IIR 4. 32 Ez 32. 32 [cf. κεῖμαι, κοιτάζω]
 κατακόπτω: *cut down, fell, of trees* נָקַח Jes 10. 34 קָצַע Nu 15. 32; *cut in
 pieces, cut up* חָתַח IIR 18. 4 Jes 2. 4 IICH 34. 7 קָצַח Ex 39. 3 IIR

24. 13 Ps 46. 10 קָטַעַ Ex 5. 7 IR 17. 12; Pass., חָכַח Mich 1. 7; *cut down, massacre, butcher* חָכַח Job 4. 20; in a military sense, *cut in pieces, 'cut up'* כָּתַח Zach 11. 6 חָכַח Nu 14. 45 Dt 1. 44; Pass., חָכַח Jes 24. 12 Jer 46. 5; generally, *break in pieces, destroy, fretted in pieces* כָּתַח IICh 15. 6 חָכַח Job 4. 20; cf. συγ-; p. 224
- κατακροάομαι: *listen attentively* כָּהַר Job 36. 2
- κατακρύπτω: *hide, conceal, cover* (W) חָפַח Job 17. 13 Cant 2. 5 חָפַח Jos 6. 17 IIR 6. 29; Pass., נָחַח (נָחַח) IIR 6. 9 חָפַח Job 24. 4 חָפַח Prv 28. 12 [cf. חָפַח] חָפַח Jes 42. 22; *use concealment, conceal oneself or one's true nature* חָפַח Gn 3. 8 IS 13. 6 IIR 11. 3 חָפַח IS 28. 8 IR 22. 30; cf. ἐπι-
- κατακυλίω, -κυλίω: *toll down* נָלַח Jer 51. 25 [cf. ἀπο-]
- καταλείπω: *bequeath* חָתַח (cf. γεννάω: *beget*); *leave, forsake, abandon* חָתַח Dt 31. 6 Jos 1. 5; *leave alone* חָתַח IIR 4. 27 Job 7. 19
- κατάλειψις: *posterity* חָתַח; cf. γένος: *offspring; progeny* (W)
- καταλευκώ: *whiten* חָלַח Jes 1. 18 Joel 1. 7 Ps 51. 9
- καταλέω: *grind* חָלַח Joel 1. 6 Prv 30. 14 Job 29. 17 חָלַח Ps 38. 7
- καταμαρτυρόμαι: *foretell against or about one* חָזַח Ez 12. 10; cf. ἀνασφύρω
- καταμεγαλυνέομαι: *strengthened. for* μεγαλυνέομαι: *exalt oneself against* חָזַח Ps 35. 26
- καταμεθύσκω: *make drunk, intoxicate* (W) חָזַח Jer 51. 7 חָזַח Dt 32. 42 Jer 51. 57
- καταμελέω: *give no heed to, neglect* חָזַח Jes 58. 7 Ps 55. 2
- καταμύω, Ep. καμμύω: *close the eyes* חָזַח Jes 33. 15 חָזַח Ib 29. 10 חָזַח IS 4. 15 IR 14. 4
- κατανείθω, -νείθω: *snow all over, cover with snow; metaph., sprinkle as with snow* חָזַח Ps 68. 10
- κατανίξω (pres. -νίπτω): *wash well* חָזַח Gn 49. 1: Ex 19. 10 Mal 3. 2; *wash out, purge* חָזַח Jer 4. 14 Ps 51. 4, 9
- κατανικάω, strengthened. for νικάω: *conquer, vanquish; generally, overpower* חָזַח Ps 44. 6
- κατανίπτης: *washer; at Athens, he who washed the peplos of Athena* חָזַח Jes 36. 2
- κατανοτίξω: *bedew* חָזַח Ps 65. 11 חָזַח Am 9. 13 (?) חָזַח
- καταπτόν, Adv.: *facing one* חָזַח Ps 139. 5 חָזַח Dan 2. 6, 9, 10 חָזַח [cf. κατέναντα, -τίον]
- καταπίσσω: *stab, gouge* חָזַח Nu 16. 14 Jud 16. 21 [cf. ἐξορύσσω]

καταξέω: *carve* קָרַח Nu 21. 18; in Pass., קָרַח IR 6. 35 Ez 8. 10 קָרַח
Job 19. 23; cf. ἐπιγράφω

καταξηραίνω: *dry up* הִיָּדַר IIR 19. 24 Jes 50. 2; Pass., הִיָּדַר Jud 16. 7

καταξιών: in bad sense, *degrade* הוֹיֵל Thr 1. 8

καταξυράω: *shave close* חָלַח Gn 41. 14 Lev 14. 9 Nu 6. 9 חָלַח Jud 16.
17, 22 Jer 41. 5 חָלַח Lev 13. 33 Nu 6. 19 חָלַח Ez 27. 31
חָלַח Ib 29. 18; cf. ξυρίζω

καταπαλταφέτης: *artilleryman* קָלַע IIR 3. 25

καταπάλτης, -πέλτης: (πάλλω) *engine of war for hurling bolts, catapult*
קָלַע IS 17. 50; cf. σφενδόνη

καταπάσσω: *sprinkle, strew over* הָסַח Ex 29. 21 Lev 4. 6, 14. 7, 16 Nu
19. 4, 21 Jes 52. 15 טָחַח [cf. δια-, καταρραίνω, διασπείρω]

καταπήγνυμι, -ύω: *stick fast in something* דָּבַק Dt 28. 21 Ez 3.
26 [cf. ἐπι-]

καταπίμπλημι: *fill quite full* מָלַא Dt 6. 11 IIR 21. 16 Ps 129. 7; *fill*
full of מָלַא Ex 28. 3, 35. 35 Jes 33. 5 Jer 51. 14, 34

καταπνέω, -είω: *blow or breathe upon or over* הִנְחִיחַ Ez 21. 36

καταποικίλλω: *deck with various colours or in diverse modes, mottle*; Pass.,
קָדַח Ex 28. 20; *embroider (W)* קָדַח Ib 28. 39

καταπονέω: *subdue after a long struggle; handle roughly, crush, damage;*
maltreat, oppress נָחַץ Gn 15. 13, 16. 6, 31. 50 Ex 1. 11. 22. 21 Nu
24. 24 Dt 26. 6 Jes 60. 14; esp. in Pass., נָחַץ Jes 53. 4 Ps 119. 71
נָחַץ Gn 16. 9

καταπρίω: *saw up, saw asunder, cut into pieces* הִנְחִיחַ Jer 18. 21 Ez 35. 5
Ps 63. 11; cf. πρίω נִשְׁרַף Jos 17. 15. 18 ICh 20. 3

κατάπυγος, ον: = καταπίγων, ό, ή, *given to unnatural lust* קָדַח Dt 23.
18 IIR 23. 7 קָדַח Gn 38. 21 Dt 23. 18 Hos 4. 14

καταπυγοςύνη: *unnatural lust* קָדַח IR 14. 24. 22. 47

καταπίγων: *the middle finger (used in an obscene gesture)* אֶצְבַּע Jes
58. 9

καταπύθω: *putrefy* הִבְאִישׁ Ex 5. 21, 16. 24 Eccl 10. 1 אֶצְבַּע Ib. עָנָן;
Pass., *become putrefied* הִבְאִישׁ ICh 19. 6 עָנָן

κατάραμα: *curse* מָאָרַם Mal 3. 9 Prv 3. 33, 28. 27

καταράομαι: *call down curses upon, curse, execrate* הָאֵלַח IR 8. 31 אָרַר
Gn 5. 29 אָרַר Thr 2. 7 קָלַל Gn 8. 21, 12. 3 Ex 21. 17, 22. 27
IIS 16. 7 IIR 2. 24 Job 3. 1 Neh 13. 2, 25 הָאִיר Jes 27. 11;
Pass., אָרַר Mal 3. 9 קָלַל Job 24. 18 אָרַר Nu 5. 18 אָרַר Nu 22. 6
[cf. ἐπι-]

καταράσσω, -τω, καταρράσσω, -τω: *dash down, break in pieces* רָצַץ Ps 74. 14 Job 20. 19 ICh 16. 10 רָצַץ Jud 10. 8 הָרִיץ Jud 9. 53

καταρραίνω: *besprinkle, sprinkle* יָרַה Ps 139. 3 וָרַק [cf. κατασπείρω]

καταρρακτήρ, -της (from καταρράσσω), or καταράκτης (from καταράσσω): *as Subst., waterfall, cataract* شلال

καταρρήγνυμι and -ύω: *break down; tear in pieces* נָדַם Nu 24. 8; *Pass., to be broken down; to be broken in pieces; comminuted, crumbling soil* הִתְדַּעַע Jes 24. 19

καταρρυσόμαι: *Pass., become wrinkled* تَقَشَّ

καταρχή: *beginning* הֶחֱלָה Gn 13. 3 IIS 21. 9, 10 הֶחֱלָה Hos 1. 2 [cf. *genesis*]

κατάρχω: *begin* הֶחֱלָה Gn 6. 1 הֶחֱלָה Ib 4. 26

κατασβέννυμι or -ύω: *put out, quench* כָּבַה IIS 21. 17 Jes 1. 31; *metaph.,* כָּבַה IIS 14. 7; *of passions,* כָּבַה Cant 8. 7

κατασείω: *shake down* נָעַר Neh 5. 13; *throw down* יָדַה Ps 36. 12; *shake the head in token of contempt* הִנִּיד Jer 18. 16; cf. κατακαίω

κατασκευάζω: *furnish, equip fully; prepare, make ready for* בָּנִין Ex 19. 11 בָּנִין Nu 21. 27 בָּנִין IR 5. 32 Ps 78. 8 הָבִין Prov 21. 3; Est 7. 10; *construct, build* בָּנִין Jud 16. 26 בָּנִין Hab 2. 12 בָּנִין IR 5. 19 ICh 33. 16, 35, 20 הָבִין Ez 40. 43 Zach 5. 11; *generally, prepare, arrange, establish* בָּנִין Gn 43. 16, 25 Ex 16. 5 Jos 4. 4 Jer 51. 12 Zeph 1. 7 Ps 7. 14 Esth 6. 4 ICh 22. 3 (2); *establish* בָּנִין IIS 7. 16 בָּנִין Ib 7. 13 Hab 2. 12 בָּנִין IS 13. 13 IIS 5. 12 IR 2. 24 Ps 103. 19 ICh 12. 1 הָבִין Jes 16. 5; *prepare for the purpose* בָּנִין Est 7. 10 ICh 28. 2; *prepare oneself or make ready for doing* בָּנִין Ez 38. 7 הִתְכַּוֵּן Ps 59. 5 בָּנִין Est 7. 10

κατασκευάσμα: *work of art, esp. building, structure* בָּנִין Ex 15. 17 IR 8. 13, 49 Jes 4. 5 Ps 104. 5 בָּנוֹתָ Est 3. 3 בָּנוֹתָ Zach 5. 11; *in pl., engines of war; contrivance* בָּנוֹתָ IR 7. 27, 28

κατασκηνάω: = -νόω, *take up one's quarters, encamp* שָׁכַן Gn 14. 13, 35. 22 Nu 24. 2 Mich 4. 10 Ps 120. 5; *generally, res:* שָׁכַן Ex 24. 16, 40. 35 Jos 22. 19 IIS 7. 10; *settle, of birds* שָׁכַן Jer 13. 21 Ez 17. 23 Ps 55. 7; cf. σκατήμα/שִׁכָּן

κατασκοπέω: *spy out, reconnoitre* تَجَسَّ

κατάσκοπος: *one who reconnoitres, scout, spy* جاسوس

κατασπείρω: *sow, plant* זָרַע Jes 40. 24; *beget* הָוִירַע Gn 1. 11 Lev 12. 2; *spread as in sowing* יָרַה Lev 26. 33 Jer 31. 10 (9), 49. 32 Ez 12. 15, 20. 23 Prv 15. 7, 20. 8, 26; *Pass., to be spread abroad, dispersed* זָרַע Jes 30. 24; *besprinkle* יָרַה Ps 139. 3 זָרַע Jes 1. 6 Job 18. 15

- κατασπένδω: *pour as a drink-offering* נָסַךְ ICh 11. 18 הִסִּיךְ Gn 35. 14
 Nu 28. 7 IIS 23. 16 [cf. ICh 11. 18] Jer 7. 18, 44. 17 Ps 16. 4;
 Pass., הִסִּיךְ Ex 25. 29, 37. 16
 κατασπεύδω: *urge, hasten on* בָּהֵל ICh 35. 21 בָּהֵל Esth 8. 14
 ICh 26. 20; *make haste, hasten* בָּהֵל Eccl 5. 1, 7. 9 בָּהֵל Esth 6. 14
 καταστέφω: *deck with garlands, crown, wreath* הִכְתִּיר Ps 142. 8; *encircle*
 כִּתֵּר Jud 20. 43 Ps 22. 13
 καταστολίζω: *clothe, dress* (Pass.) חָתַל Ez 16. 4 הִתְחַלֵּל Ib.
 κατασώχω: *rub in pieces, pound* דָּכָא Ps 51. 10 Prv 22. 22 Job 19. 2
 Thr 3. 34 דָּכָא Job 22. 9 הִדְכָא Job 5. 4 הִדָּק Ex 30. 36 IIS 22. 43
 IIR 23. 6, 15 Mich 4. 13 ICh 15. 16, 34. 4. 7 הִדָּק Jes 28. 28;
 cf. δαίζω
 καταταχέω: *accelerate* הִתְחַזַּק Jud 20. 37 Jes 5. 19, 60. 22; *escape by*
superior speed הִתְחַזַּק Ps 55. 9
 κατατείνω: *rack, torture; overwork* הִטָּה Am 5. 12 Mal 3. 5; *tend; strive*
earnestly הִטָּה Ex 23. 2; *stretch* הִטָּה Jer 6. 12; *stretch, extend downwards*
 הִטָּה Gn 24. 14 Ps 88. 3, 116. 2; v. p. 183
 κατατέμνω: *cut in pieces, cut up* נָתַח Lev 1. 6, 12 Jud 19. 29, 20. 6 IS
 11. 7 הִתָּח Ez 24. 10
 κατατεύχω: *make, construct* בָּנָה Job 10. 8
 κατατήκω, -τάκω: *melt* הִנִּיחַ Ez 22. 20 הִתְחַיַּךְ Ez 22. 20 הִתְחַיַּךְ Ib. הִתְחַיַּךְ
 Ib 22. 22
 κατατίθῃμι: *place, put, lay down* הִנִּיחַ Lev 16. 23 Nu 17. 19, 19. 9 Dt
 26. 4 Ez 5. 13, 37. 1; *deposit* הִתְחַתֵּן (נָתַח) Esr 6. 1 הִתָּח (נָתַח) Ib
 6. 5 אָתַח Ib 5. 15; *deposit in the tomb, bury* הִנִּיחַ IR 13. 30; *sow seed*
 הִנִּיחַ IS 2. 20; *lay down, make a road* נָתַן Ps 18. 33 הִתִּיר IIS 22. 33
 [cf. Ps 18. 33]; *dish up, serve* הִנִּיחַ Gn 43. 31 IS 9. 24 הִנִּיחַ Gn 24. 33;
lay down in a place; of the dead, bury הִנִּיחַ IR 13. 31 הִנִּיחַ Gn 50. 26;
make a testamentary disposition הִנִּיחַ Gn 49. 29, 33, 50. 16; v. p. 148
 κατατιλάω: *make dirt over* עָלַל Job 16. 15, κατὰ τῆς κεφαλῆς κατατετι-
 λῆσθαι, Artemidorus Daldianus 2. 26 [cf. καταλάω]; Pass., הִתְעַלֵּל
 IS 31. 4
 κατατίλλω: *pull to pieces* שָׁלַח Jos 9. 5
 κατατρίβω: *of clothes, wear out—hence metaph., οἱ τὰ βήματα κατατε-
 τριφότες, i.e. constant frequenters of the tribune, Isocrates, Epistolae*
 8. 7; cf. וְעַל בְּמוֹתַי יִדְרֹכֵנִי Hab 3. 19—הִדְרִיךְ Job 28. 8; *of persons,*
wear out, exhaust הִדְרִיךְ Jud 20. 43
 κατατρίβω, strengthd. for τρίβω: *grind* חָרַק Ps 35. 16 Job
 16. 9 חָרַק; cf. βρύκω, τρίβω

- κατατρύχω: *wear out, exhaust* הַטְרִיחַ Job 37. 11 יָנַע Jos 7. 3 Eccl 10. 15 הִנָּע Jes 43. 23, 24 (τρύχωσις/הִנָּעָה/טָרַח Dt 1. 12 Jes 1. 14 Eccl 12. 12 *exhaustion, distress*)
- κατατρώγω: *eat up, esp. fruits and vegetables* כָּרַס Ps 20. 14
- κατατυγχάνω: *hit one's mark, reach the object of; abs., to be lucky or successful* הִשָּׁגִיל Dt 29. 8 Jos 1. 7, 8 IS 18. 5, 14, 15 IR 2. 3 IIR 18. 7 Jes 52. 13 Jer 10. 21, 20. 11 Ps 101. 2 Prv 17. 8 (?)
- κατατίπτω: *round* קָדַף Jud 19. 22 נָתַץ (κατα-שַׁלַּח)
- καταυγάζω: *shine upon, illuminate* הִנִּיחַ IIS 22. 29; intr., *shine brightly* הִנִּיחַ Jes 13. 10
- καταυλέω: *play on the flute* הָלַל IR 1. 40
- καταυλίζομαι: *to be under shelter of a hall, house, tent* אָהַל Jes 13. 20 [cf. οὐν μὲν καταυλίσθητε, Euripides *Rhesus* 518, Now to your tents (W) לָאֵהָלָהּ לְהִתְאַוֵּל IR 12. 16]; cf. αὐλίζομαι
- καταφαρμακεύω: *dose with drugs; anoint with drugs or charms* קָרַח IICH 16. 14 [cf. קָרַח הַרְקָה/enchanted potion]; *poison* הַפְרִישׁ Prv 23. 32
- καταφέρω: *bring down* הִדְבִּיר Ps 18. 48, 47. 4 [cf. IIS 22. 48]
- καταφείγω: *flee and take refuge, flee for protection* רָצַח Jer 4. 6, 6. 1
- καταφθέγγω: *sound loudly* הִנִּיחַ Jes 3. 19
- καταφθείρω: *destroy* גָּזַח Dt 12. 3 IICH 33. 3 גָּזַח Jud 6. 28 קָרַח Lev 11. 35; cf. κατέγρυμι
- καταφύω: *ruin, destroy* אָבַד Nu 33. 52 Dt 12. 2, 3 IIR 11. 1, 21. 3 Jes 26. 14 Jer 12. 17, 15. 7 Ez 22. 27 Ps 9. 6 Prv 1. 32 Thr 2. 9 Esth 3. 9 אָבַד; = καταφθινύω
- καταφλέγω: *burn up, consume, burn down (W)* בָּלַע Nu 4. 20 Ps 21. 10 בָּלַע Jes 10. 18 Ez 22. 31 Zach 5. 4 שָׁלַח Jud 1. 8 IIR 3. 12 Ps 74. 7; v. ἐκ-, ἐκπυρόω
- καταχέω, -εύω: *pour, shower down* וָקַע Job 36. 27 יָצַק Lev 2. 1, 8. 15 IIR 3. 11, 4. 4, 41 Jes 44. 3 Ez 24. 3 Job 29. 6, 33. 38 הָצִיק IIR 4. 5 הָצִיק Lev 21. 10 נָחַק Ex 9. 33 مَبَّكَكَ; metaph., יָצַק Jes 44. 3 הוּצַק Ps 45. 3 נָחַק Jer 42. 18 Job 3. 24 Dan 9. 11 נָחַק Jer 42. 18 Nah 1. 6; *cause to flow* הִשָּׁכִיב Job 38. 37; *to have metal melted* וָקַע Mal 3. 3 וָקַע Ps 12. 7 ICh 28. 18 יָצַק Ex 25. 12, 26. 37 IR 7. 46 יָצַק Job 28. 2 IICH 4. 3 הָצִיק Jos 7. 23 הוּצַק IR 7. 23 Job 37. 18 נָחַק Ez 22. 21, 24. 11 הָחַק IIR 22. 9 Ez 22. 20 Job 10. 10 הִנִּיחַ Ez 22. 20 הָחַק Ib 22. 22 [cf. πήκω, ἐν-, ἐπι-, κατα-]
- καταψεύδομαι: *tell lies against, speak false of, accuse falsely* כָּזַב Job 34. 6 הָכַז Job 24. 25 כָּחַשׁ Jos 24. 27 Jes 59. 13 Jer 5. 12 Prv 30. 9;

say falsely, pretend, feign, invent כָּזַב Nu 23. 19 IIR 4. 16 Ez 13. 19 Ps 78. 36, 89. 36 Prv 14. 5 Job 6. 28 כָּחַשׁ Gn 18. 15 IR 13. 18 Hos 4. 2 Zach 13. 4 Ps 18. 45 Job 8. 18 כָּחַשׁ Dt 33. 29 חָתַשׁ IIS 22. 45; *Pass., to be wrong, in error* כָּחַשׁ Lev 5. 21, 22; cf. *ψεύδομαι*: *give a false account of*; *ε. ἐπικεύθω*

καταψήχω: *rub down, pound in a mortar* כָּתַשׁ Prv 27. 22 כָּתַת IIR 18. 4 Jes 2. 4 IICH 34. 7 כָּתַת Ib 15. 6 כָּתַת Nu 14. 45 Jer 46. 5 Mich 1. 7 דָּץ [cf. *σώχω, ψά-, κατα-, ἰγδίων, -ισμα, -ίζω*]

καταψύχω: *cool, chill* הָקַר Jer 6. 7

κατεγγυεύω: *give security* הָקַע Prv 6. 1, 11. 15; cf. *πήγνυμι*

κατέναντα, -τίον: *Adv. over against, opposite* נֶגַד Ex 19. 2 Jos 3. 16, 5. 13.

8. 33 Job 10. 17 נֶגַד Ps 116. 14 נֶגַד Gn 2. 18 קָדַח Ez 39. 11 נֶגַח
κατεργάζομαι, ἐργάζομαι, ἐργάδδομαι: *work, labour, esp. of husbandry* יָעַ Jos 24. 13 Jes 62. 8 עָבַד Gn 2. 15, 4. 2 Jer 27. 11; but also of all manual labour—with brass חָרַשׁ Gn 4. 22; *do something to* חָרַשׁ Prv 14. 22; chiefly in bad sense, *do one ill* חָרַשׁ IS 23. 9; *perform rites* עָבַד Ex 13. 5 Nu 18. 6 פָּלַח Dan 3. 12; *prevail upon* הִעָבִיד IICH 34. 33; *fill the land* חָרַשׁ Am 9. 13 פָּלַח Ps 141. 7 [cf. *πολέω*] פָּלַח Prv 7. 23 فَح; cf. *ἀποτρίάω, ὀπηδέω*

κατερημόω: *strip entirely off* הִעָרַה Lev 20. 18. 19; cf. *ἐξερημόω*

κατέρχομαι: *go down to* יָרַד Ex 15. 5; *go down to the grave* יָרַד Gn 37. 35 Ez 32. 30; *from high land to the coast* יָרַד Jon 1. 3; *of a river, come down* יָרַד Dt 9. 21

κατέχω, κατίσχω: *hold fast* הִחָזִיק Ex 9. 2 Dt 22. 25 IS 17. 35 IIS 15. 5 Jes 41. 13 Jer 50. 33 Mich 7. 18 Neh 4. 11; *hold back, withhold* חָזַק Ex 10. 24 (cf. *ἐξαιρέω*); *restrain oneself from* הִחָזִיר Nu 6. 3; *cling to* חָזַק Jes 4. 1, 56. 2, 4 Jer 8. 5 Prv 3. 18, 7. 13 Job 2. 3, 27. 6; *possess, occupy, esp. of rulers* חָזַק IIR 15. 19 Dan 11. 21; *hold fast, have one in their power* חָזַק Jer 6. 24, 49. 24 Mich 4. 9; *occupy in right of conquest* חָזַק Dan 11. 7; *follow close upon* חָזַק Neh 3. 4; cf. *חָזַק Jer 20. 7 ἔχω*: *take advantage of*

κατηλογέω: *make of small account* בָּרַךְ IR 21. 10, 13; cf. *εὐλογέω*

κατικετεύω, καθ-: *strengthened. for* ἰκετεύω (כָּנַע Gn 23. 8 Ruth 1. 16) *entreat earnestly* הִפְנִיעַ Jer 36. 25

κατισχυρεύομαι: *strengthen oneself* הִתְחַזַּק Gn 48. 2 Nu 13. 20 IS 4. 6 IIS 10. 12 IR 20. 22 Dan 10. 19 IICH 1. 1

κατισχύω: *strengthen, encourage* חָזַק Dt 1. 38, 3. 28 Jos 11. 20 IIR 12. 7 Jes 41. 7 Ez 13. 22 Dan 10. 18, 19 Esr 6. 22 IICH 29. 34, 35. 2 חָזַק IIR 15. 19 Ez 27. 9, 30. 25 Dan 11. 1

κατοικίζω: *settle, establish* הוֹשִׁיב IIR 17. 6, 24 Jer 32. 37 Ez 26. 20
 סֵכֵן Nu 14. 30 Jer 7. 3, 7 הִשְׁכִּין Gn 3. 24 Ez 32. 4; *colonise, people
 a place, Pass.*, הוֹשִׁיב Jes 5. 8, 44. 26; *bring home and re-establish there,
 restore to one's country* הוֹשִׁיב Ez 36. 11

κατοικισμός: (in pl.) = κατοίσις, *habitation* בֵּיתֶם Ex 10. 23 IR 10. 5
 Ez 6. 14, 34. 13, 48. 15 Ps 107. 4 ICh 6. 39

κάτοικος: *inhabitant, esp. of military colonists* תֹּשֶׁבֶת Gn 23. 4 Ex 12. 45
 Lev 22. 10, 25. 40, 45, 47 IR 17. 1; cf. οἰκέτης, οἰκητής

κατοικῶ: *bewail, lament* הָהִים Ps 55. 3

κατορθόω: *metaph., keep straight, set straight* אָשֵׁר Jes 3. 12, 9. 15
 אָשֵׁר Ib. יָשָׁר Prv 3. 6, 4. 25, 15. 21 הוֹשִׁיב Jes 45. 2 הָיָה Ps 5. 9;
Pass., succeed, prosper; intr. as in Pass., go on prospering, succeed, opp.
 πταίειν (כָּסַל, נָפַח *stumble, trip, fall*) הָרַעַע Prv 12. 2; of success in
 war הָרַעַע IS 14. 47; p. pp. 633-4

κατωθέω: *push down; Pass.*, דָּחָה Ps 36. 13

κάτωμος: *low in the shoulder or forequarter* קִמָּה Ex 28. 12 Dt 33. 12
 Jes 46. 7 Ez 24. 4, 34. 21 Job 31. 22 [cf. ἐπ' αὐμῶν: poet., *shoulder*
 סֶכֶם Gn 9. 23, 21. 14 Jes 10. 27 Job 31. 22]

μεθερμηνεύω: *translate* תָּרְגַּם; freq. in Pass. תִּרְגְּמוּ Est 4. 7 [spurious
 homology; cf. μεταγρέφω]

μεδέω, imp. 3 pl. μέουσεν Od. 21. 377, Ep. μέλεισθαι: *let loose, let go*
 what is bound, stretched or held back נָטַח IS 4. 2; *release a*
prisoner, set one free to do as he will, dismiss, a wife, dismiss (W)
 נָטַח ICh 23. 8; *Pass., let loose (as if from a leash)* נָטַח Jes 33. 23;
give up, abandon נָטַח Jud 6. 13 Jer 12. 7 Prv 17. 14; of liquids,
let flow, let drop נָטַח Jud 5. 4 Joel 4. 18 Job 29. 22 Cant 5. 5, 13
 נָטַח Hos 12. 15 הִטִּיף Am 9. 13 Mich 2. 11 נָטַח Prv 17. 14; of
 words, *utter* הִטִּיף Ez 2. 12 Am 7. 16; *throw aside, give up* נָטַח IS
 10. 2; *abandon, neglect* נָטַח Jud 6. 13 IS 17. 28 Prv 1. 8; *permit*
 נָטַח Gn 31. 28 נָתַן Nu 21. 23; v. ἀντεῖπον

μείγνυμι or μίγνυμι, also μ(ε)γύσσω: *mix, strictly of liquids* בָּהֵל Jes 1.
 22 [cf. μίκτός] מִשְׁךָ Ps 102. 10 מִשְׁךָ Ps 28. 3; generally, *join,
 bring together, in various ways*: מִשְׁךָ Cant 1. 4; in hostile sense, *join*
battle hand to hand מִשְׁךָ Jud 20. 37; *come to; mix in fight* מִשְׁךָ Ib
 4. 7; in Hom. and Hes. most freq. of the sexes, *have intercourse*
 with, both of the man and the woman מִשְׁךָ Cant 7. 3 [cf. μίξις]

μεταβαίνω: *pass over* סָבַב IR 2. 15 Ez 42. 19; *pass from one state to*
another, make a transition; pass to another place or state סָבַב Nu 36. 7

μεταβιβάζω: causal of μεταβαίνω, *carry over, transfer* סָבַב IR 2. 15

- הִסֵּב IIR 16. 18 Jer 21. 4; *lead in a different direction, change the course or form* הִסֵּב Nu 34. 4 סִבֵּב Ps 114. 3, 5 סִבֵּב IIS 14. 20 הִסֵּב IR 18. 37 Jer 21. 4 Ez 7. 22 Esr 6. 22 IICH 35. 22; *go after, follow a pursuit eagerly* סִבֵּב Jer 31. 22 (21)
- μεταγινώσκω: *change one's mind, repent* הִתְיַדָה Dan 9. 4 Esr 10. 1 Neh 9. 3; c. acc. rei, *change one's mind about, repent of* הִתְיַדָה Lev 5. 5, 16. 21, 26. 40 Dan 9. 20 Neh 1. 6 [μεταγινώσκω is an associate verb of εἶδω/יָדַע. Like יָדַע, but unlike εἶδω, it has preserved the meaning of 'carnal knowledge'. It has also preserved the meaning of 'repentance', which εἶδω also had, and of which there is a clue in τὸ συνειδός (syn v. σύννοια) meaning *acknowledgement*, and in הִתְיַדָה, for הִתְיַדָה—like הִקְצִיעַ/הִקְצָה in Lev 14. 41]
- μεταγράφω: *copy, transcribe; rewrite, alter or correct: what one has written; translate* תָּרְגַּם Esr 4. 7
- μεταίρω, πεδ-: *lift up and remove, shift* הִעִיר Joel 4. 7
- μεταίχμιος, πεδ-: *between two armies; but usu. Subst. -on, space between two armies* בֵּינֵם IS 17. 23
- μετακινέω: *change, alter* הִנָּח IIR 25. 29 Ps 34. 11 Pass. יִנָּח Thir 4. 1 הִנָּח Eccl 8. 1 הִסְתַּנֶּה IR 14. 2
- μετακομίζω: *transport; Med., cause to be carried over* הִסְתַּנֶּה Dan 2. 4
- μεταλλάσσω, -ττω: *change, alter* הִלַּח Gn 41. 14 הִלַּח Ib 31. 7, 35. 21 *exchange, interchange* הִלַּח Lev 27. 10 Jos 9. 9; *substitute* הִלַּח 1 Sam 14. 45
- μετανοέω: *change one's mind or purpose, change one's opinion and think that it is not; repent* הִתְנַחַם Gn 6. 6 Ex 13. 17 IS 15. 29 Jer 18. 6 הִתְנַחַם Nu 23. 19; cf. ἐπι-
- μεταξύ, μετοξύ: *prop. in the midst; קֵצֶה Gn 47. 2 Ez 33. 2* Jud 18. 2 IR 12. 31 הִתְקָה Gn 19. 29, 23. 10 Ex 3. 2, 12. 31 Nu 3. 12, 4. 2 Dt 4. 15; *in the middle of* הִתְקָה Gn 15. 10 Nu 35. 5 Jos 6. 22 הִתְקָה Gn 1. 6 Ex 2. 5 Nu 2. 17 Ez 11. 23; v. ἐντός
- μεταφέρω: *carry across, transfer, divert, shift* הִסְתַּח Jer 22. 17 הִסְתַּח Jer 16. 13 Jon 1. 4 הִסְתַּח IIS 17. 13 הִסְתַּח Gn 47. 21 Jos 7. 7 Ps 120. 14 Esth 8. 2 IICH 35. 24; v. p. 148
- μετέρχομαι, πεδ-: *come or go among* הִתְהַלַּךְ IS 12. 2, 25. 15, 30. 31; *go to another place, migrate, change one's abode* הִתְהַלַּךְ Ps 105. 13; *follow, come after* הִתְהַלַּךְ IS 25. 27; *in hostile sense, pursue, prosecute* הִתְהַלַּךְ Job 16. 3; *punish, seek to avenge, visit a crime upon* הִתְהַלַּךְ IR 21. 3 Job 6. 25
- μετέχω: *partake of, share in, to be in the secret, partake of something in common with another* הִמְתַּחַק Ps 55. 15

μέτοικος: *occupant of the same house with another* מְצִיחַ Ex 3. 22

μετωπίας: *having a broad or high forehead* גִּבַּח Lev 13. 41

μετώπιον: = μέτωπον: *prop. the space between the eyes, brow, forehead*

גִּבַּח Lev 13. 42 جِبْهَةٌ جَبِيحٌ Ex 28. 38 Ez 3. 7

παραβαίνω: *overstep, transgress, sin against a god* עָבַר Nu 22. 18 Jud

2. 20 IS 15. 24 Jes 24. 5 Prv 27. 12 Dan 9. 11 IICh 24. 20; Med.,

offend against, commit an offence against הִתְעַבֵּר Prv 14. 16, 20. 2,

26. 17; *pass over, omit* עָבַר Dt 26. 13 Am 7. 8 Mich 7. 18 Prv 19.

11 העביר IIS 12. 13, 24. 10

παραγγελεύς: *informer, accuser* רֹבֵל Lev 19. 16 Jer 9. 3 Prv 11. 13

παράγγελμα: *message transmitted by beacons, mobilization* רִגְלַל Job 12. 5

παραδίδωμι (late -δίδω): *hand over to another, transmit; deliver up, sur-*

surrender; with collat. notion of treachery, betray; give up to justice

רָדַת Dt 20. 20; cf. ἀνα-

παραδόσιμος: *handed down, transmitted, hereditary, handed down by tradition*

מִנְרָשׁ Jes 14. 23 Ob 17 מִנְרָשָׁה Ex 6. 8 Dt 33. 4 Ez 11. 15, 25. 10

[cf. LXX]

παράδοσις: *handing down, bequeathing, transmission, handing over, transfer;*

transmission of legends, doctrines, etc., tradition; that which is handed

down or bequeathed, tradition, doctrine, teaching מִנְרָשָׁה, cf. παραδόσιμος

παρακαταθήκη, παρακαθήκα: *deposit of money or property entrusted to*

one's care פִּקְדוֹן Lev 5. 21, 23; of persons entrusted to guardians,

ward פִּקְדוֹן Jer 52. 11; of persons under the protection of the state,

sacred trust פִּקְדוֹן Gn 41. 36 [cf. κατατίθημι מִנְרָשָׁה Lev 5. 23]

πάραλος, ον: (ἄλς) *by or near the sea; ἡ πάραλος γῆ the coast-land of*

Attica פְּלִשְׁתִּי Ex 15. 14 Joel 4. 4 Ps 87. 4 [(—ρ, γ ὦ; cf. Πελασγίη);

hence of Π. the people of the coast-land פְּלִשְׁתִּים Gn 10. 14, 21. 32

פְּלִשְׁתִּי IS 17. 8, 21. 10 IIS 21. 17 [cf. Πελασγός]

παράλυσις: *disabling of the nerves, paralysis* מַלְשָׁה Jes 21. 4 Job 21. 6

παραμυθέομαι: *encourage, exhort* חָנַח IIS 12. 14 חָנַח console, comfort

חָנַח IIS 13. 39 חָנַח Gn 24. 67 Jer 31. 15 (14) Ps 77. 3 חָנַח Jes

49. 13 Jer 31. 13 (12) Ruth 2. 13 Thr 1. 2 חָנַח Jes 54. 11, 66. 13

חָנַח Gn 37. 35; cf. ἀτίζω, ἄκου, ἄκου not to heed; slight, p. 137

παραμύθημα: *consolation* חָנַח Hos 13. 14 חָנַח Ps 119. 50 חָנַח Jes 57. 18

παραμυθητής: *consoler* חָנַח IIS 10. 3 Nah 3. 7 Thr 1. 2

παραμυθητικός: *consolatory, a letter of consolation* חָנַח Zach 1. 13

παραμυθία: *encouragement, exhortation; consolation* חָנַח Jer 16. 7 Ps 94.

19 חָנַח Ps 119. 50 [cf. παραμύθημα]

- παρανομέω*: *transgress the law, act unlawfully; commit a crime or outrage* חַת Jer 3. 1, 9, 23. 11 Ps 106. 38 חַתְּתָהּ Nu 35. 33 Jer 3. 2; cf. *ἀνομος/חַת/חַת*; *ἀνόμημα/חַת*; *ἀνομία/חַת*
- παρπατάω*: *deceive, cajole* חַת Gn 31. 7 Ex 8. 25 Jud 16. 10 Jer 9. 4 Job 13. 9 חַת Jer 44. 20 [cf. *ἐξ-*; *חַת* Ib 30. 10: *ἀπάτημα, beguilement, deceit, stratagem*]
- παρτηρέω*: *with evil design, lie in wait for, watch one's opportunity* חַת Lev 19. 18 Jer 3. 5 Ps 103. 9; cf. *τηρέω*
- παρέχω*: *furnish, supply, provide* חַת Gn 47. 17 IICh 28. 15
- παρίστημι*: *make to stand, place beside* חַת Gn 21. 28, 29
- παροικέω*: *live in a place* חַת Gn 14. 13 Jer 25. 24 Joel 4. 17 Mich 4. 10 Ps 74. 2 IICh 6. 1; cf. *ἐπ-*, *προσ-*
- πάροικος*: *neighbour* חַת Ex 3. 22, 12. 4 IIR 4. 3 Ez 16. 26 Prv 27. 10; *sojourner in another's house* חַת Ex 3. 22; = *μέτοικος*
- παρόραμα*: *oversight, error (pl.)* חַת Ps 90. 8
- παροράω*: *look past, i.e. overlook* חַת Lev 20. 4 IS 12. 3 Jes 1. 15; Pass., חַת IR 10. 3; *disregard, neglect* חַת Dt 22. 1 Jes 58. 7 Ps 55. 2; cf. *καταμελέω* (spurious; at best, secondary)
- παροργίζω*: *provoke to anger* חַת IS 28. 15; cf. *ἀργίζω*
- παρωτίς*: *lock of hair or curl by the ear* חַת Lev 19. 27 Jer 9. 25
- περιβάλλω*: *throw round or over oneself, put on; Pass., have a thing put round one* חַת ICh 15. 27 (*חַת*)
- περίβλημα*: *garment, robe* חַת Prv 31. 22 (*חַת*)
- περιβολή*: *covering, garment, dress* חַת Dan 3. 21 חַת Ib., Ib 3. 27
- περιδέραιον*: *necklace* חַת (*חַת*, *חַת*), חַת; cf. *δέραιον* חַת
- περιέχω*: *surround so as to guard* חַת IICh 23. 7; *besiege* חַת IIR 6. 14
- περίζωμα, -ωσμα*: *girdle worn round the loins* חַת Jer 3. 24; *apron* חַת
- περιζώννυμι*: *gird upon a person* חַת IIS 22. 40 Jer 45. 5 Ps 30. 12 [cf. *καταίθω*]; *gird oneself with* חַת Ib 93. 1; cf. *ζώνη* חַת
- περικόπτω*: *trim off* חַת IIR 16. 17, 18. 15, 24. 13; cf. *ἀναξύνω*
- περιοχή*: *generally, compass, extent; aggregate* חַת Esth 4. 7, 10. 2
- περιρραντήριον*: *utensil for besprinkling, esp. whisk for sprinkling water at sacrifices, or vessel for lustral water* חַת Jer 15. 7 חַת Ex 27. 3 Nu 7. 13 Zach 9. 15; = *ρραντήριον*; v. *καταρραίνω*
- περιφέρω*: *carry round, carry about with one* חַת Jer 22. 6; cf. *φορέω*
- προάγγελος*: *announcing beforehand; Subst., harbinger* חַת Gn 16. 7, 19. 1, 22. 11, 28. 12, 31. 11, 32. 4, 48. 16 Ex 3. 2, 14. 19, 23. 20 Nu 20. 14, 16, 22. 22 Jos 7. 22 Jud 2. 1, 5. 23, 6. 11 IS 29. 9

- IIR 5. 10 Jes 18. 2, 42. 19 Hag 1. 13 Mal 2. 7 Ps 78. 49, 91. 11, 103. 20, 104. 4 Prv 16. 14 Job 33. 23 מַלְאֲכֵי יְהוָה [cf. προσ-αγγέλλω]
- προαγορεύω: (in Att. fut. is προερῶ, aor. προεἶπον, pf. προεἶρηκα) *declare* or *proclaim publicly*; *order publicly*; *give public notice* הוֹדִיעַ Ex 18. 20 Ez 3. 17-21; cf. ἀγοραῖν/צְהַרִים
- προαγωγός: *leading on*; Subst., *pander*, *pimp*, *procurer* (W) תְּרָאֵד; cf. ἡγέομαι, ἡγέμεν
- προαιρέω: *prefer* בָּרַר Dt 21. 16; cf. ἐξ-
- προβαίω: *step forward*, *advance*; of hair, *grow*; of persons, οἱ προβεβηκότες τῇ ἡλικίᾳ *advanced in age* בָּא Gn 24. 1 Jos 13. 1, 23. 1 (LXX: προβεβηκὼς ἡμερῶν, π. τῶν ἡμερῶν, π. ταῖς ἡμέραις) IS 17. 12
- προβολή: *advanced body* of cavalry פָּרְבֵּי ICh 26. 13 פָּרְבֵּי IIR 23. 11
- πρόγονος: (γίγνομαι) *forefather*, *ancestor*; freq. in pl. יָקָן Dt 32. 7
- προδίδωμι: *give up*; *surrender*, *give up* רָדָה Dt 20. 20 [cf. παρα-]
- προεγγυάομαι: *furnish security* or *guarantee* עָרַב Gn 44. 32 Prv 6. 1, 11. 15 Neh 5. 3 רָבַב Ib 5. 2
- προθύρωμα, ατος: = πρόθυρον, *front door*, *door-way*, esp. of the entrance to the αὐλή (*open court*, *court-yard*; later *court* or *quadrangle* round which the house was built; generally, *court*, *hall*); of the entrance to the μέγαρον (*hall*; *house*, *palace*) פֶּרֶשְׁדֵּן Jud 3. 22 (*spurious*); προστάς, ἄδος: *vestibule*, *porch*, *portico*
- προῖς, προικός: *gift*, *present* בְּרֵכָה Gn 33. 11 IS 30. 26 IIR 5. 15; after Hom., *marriage-portion*, δούπη בְּרֵכָה Jos 15. 19
- προκάλυμμα: *veil*, *curtain* פֶּרֶכָה Ex 26. 31, 33 [cf. παρα-, περγῶντις]
- προκαλύπτω: *put as a screen*; *cover over*; Med., *veil* הִתְעַלְּהָ Gn 38. 14; cf. κάλυψις/חִפּוּס
- προκόμιον: *frontal tuft*, of human beings פָּרַע Nu 6. 5
- προλαβή: *hilt* לְהָב Jud 3. 22
- προλαλέω: *converse first*; *state*, *announce before* מִלֵּל Gn 21. 7; cf. ἀπο-, ὑπερ-
- προλείπω: *forsake*, *abandon* הִרְשָׁה Dt 31. 6 Cant 3. 4; κ. κατα-
- πρόμος: (πρό) *foremost man*; later, generally, *chief* (רֵב) רֵב Jer 39. 3 (רֵב) רֵב Ib. (רֵב) רֵב IIR 18. 17; cf. βραβεύς
- πρόρρησις: *prediction*, *prognosis* אִמְרָה Ps 119. 38; *precious instruction* or *warning* אִמְרָה Ib 119. 67; αἱ π. *public notices*, as *proclamation*, *instruction*, *order*, *public command* (W) בְּרָאשׁ ICh 16. 7 רִשְׁיוֹן Esr 3. 7
- προσαγγελία: *bringing of tidings*, *message* בְּשׂוּרָה IIS 18. 25, 27
- προσαγγέλλω: *announce*, *bring tidings* בְּשַׂר IS 4. 17 IIS 1. 20 IR 1. 42;

= προσάγω, announce, report; denounce רַגַל IIS 19. 28 [cf. Ib 16. 1-4; παρ-]

προσάγω: introduce, present (W) הָצִיחַ Gn 43. 9; introduce at court הָצִיחַ Ib 47. 2 [cf. εἰς-]; bring or draw to oneself; attach to oneself; bring over to one's side; draw to oneself, embrace נָצַח IIS 1. 26; bring or draw to oneself, attach to oneself, bring over to one's side, recruit (W) הַצְבִּיאַ Jer 52. 25; cf. κατ-

προσαγωγεύς, -γός: tale bearer, hence 'agent provocateur' of tyrants רַבִּיל Lev 19. 16 Jer 9. 3 Ez 22. 9 Prv 11. 13 [cf. παραγωγεὺς]

προσαγωγός: attractive, persuasive נָעִים IIS 1. 23 Prv 23. 8. 24. 4 Cant 1. 16; cf. προσάγω

προσαιρεόμαι: choose and associate with, take for one's companion or ally נָצַח Gn 37. 2; cf. συνεάζω

προσαυλέω: perform on the flute הָלַל IR 1. 40 [cf. ἐπ-]

προσβάλλω: strike against, make an attack or assault upon, attack, charge הָרַגַל Gn 43. 18 הָרַגַל Ib.; throw oneself upon another's protection הָרַגַל Dt 9. 18, 25 Est 10. 1 [cf. ἀντιβολέω]

πρόσβασις: (προσβαίνω) means of approach, access, esp. uphill קָבוֹא Jud 1. 24 IIS 3. 25 IICh 23. 15

προσβολή: attack, fit of disease בָּהֶלַ Lev 26. 16

πρόσδεξις: acceptance רָצַח Ex 28. 38 Lev 22. 20 Jes 58. 5. 61. 2 Ps 19. 15

προσδέχομαι, -κομαι: receive favourably, accept רָצַח Jer 14. 10 Eccl 9. 7 IICh 10. 7; admit רָצַח Lev 26. 41; undertake רָצַח Ps 50. 18; take a liability upon oneself, guarantee הָבַח Jer 30. 18; await, expect רָצַח Job 14. 6 [cf. Ib 7. 2] הָבַח Jer 30. 18 הָבַח Job 3. 21; wait for הָבַח Jer 8. 17 Hab 2. 3 Ps 33. 20; wait הָבַח IIR 7. 9. 9. 3

προσδοκάω, -έω: expect, whether in hope or fear הָבַח Jer 5. 2, 4, 59. 9, 11, 64. 2 Jer 13. 16 Job 3. 9, 30. 26 Thr 2. 16 תִּרְצֶה; expect, look for a thing קָה Gn 49. 18 Jer 8. 15 Job 7. 2 [cf. Ib 14. 6]; expect, wait for a person קָה Jer 40. 31, 49. 23 [cf. Jer 17. 13 Ps 71. 5] Ps 37. 9 Thr 3. 25 קָה Jer 8. 17. 25. 9. 60. 9 Mich 5. 6 Ps 25. 5, 21 Job 17. 13; cf. ἐλπίζω (spurious)

προσδόκημα: expectation הָבַח Jer 14. 8, 17. 13 Est 10. 2 ICh 29. 15

προσδοκία: expectation, whether in hope or fear הָבַח Jer 29. 11 Hos 2. 17 Ps 71. 5 Prv 19. 13 Job 6. 8, 8. 13, 11. 18, 14. 19 Thr 3. 29

προσεγγίζω: bring near הָבַח Gn 27. 25, 48. 10 Ex 21. 6; intr., approach הָבַח IS 14. 18; cf. συν-

προσεννέπω: command רָצַח Gn 49. 28 Ex 16. 23, 19. 8 Nu 23. 2 הָבַח Ps 19. 3

- προσερίζω, ποτερίσδω: *strive with or against* התחרה Jer 12. 5, 22. 15
 Ps 37. 1 Prv 24. 19; *proroke to anger* התחרה Ps 37. 7, 8; cf. συν-
 προσέρχομαι, ποτέ-: *come or go to* התהלך Jud 21. 24; in hostile sense,
attack ירר IIS 5. 24; cf. ῥύζω
 προσήκω, ποθή-, ποθά-: freq. in Part. as Adj., προσήκων, *befitting,*
proper, meet, becoming (W); τὰ π. *what is fit, seemly* ארר Esr 4. 14
 πρόσθεν, -θα, and in Poets -θε: of Place or Space, *before, in front* קדם
 Jes 9. 11 Ps 139. 5 תָּדָם; of Time, *before, formerly, erst, of old* קדם
 IIR 19. 25 Jes 23. 7, 51. 9 Jer 46. 26 Mich 5. 1 Hab 1. 12 Ps 74. 2,
 12 Thr 2. 17 קָדְמָה Jer 23. 7 Ez 16. 55 תָּדָם
 προσκαθέζομαι: *sit down before a town, besiege* שָׂאט Ez 16. 57, 28. 24,
 26; *watch carefully* שָׁמַר Zach 4. 10
 προσκαίω: *set on fire* הִשִּׁיךְ Jes 44. 15 Ez 39. 9; metaph., *to be in love*
with קָהַל Gn 34. 8 Dt 7. 7, 10. 15 [spurious(?); cf. ἀγαπάω]
 πρόσκειμαι: generally *to remain in place; to be attached or devoted to*
 קָהַל Gn 34. 8; *devote oneself to the service of a god* קָהַל Ps 91. 14
 [spurious(?); cf. ἀγαπάω, προσκαίω]
 προσκόπτω: *stumble or strike against* פָּקַד Ps 91. 12 Prv 3. 23 הִתְקַדַּף Jer
 13. 16; cf. πταίω; פָּקַד, p. 209
 προσκυλίω: *roll to, roll up; metaph., in Pass., wallow in* הִתְקַלַּל IIS 20.
 12; cf. κατα-, συγ-
 προσκυνέω: *make obeisance to the gods or their images, fall down and*
worship כָּרַע Ps 95. 6 IICH 6. 13 כָּרַע IR 8. 54, 19. 18 Jes 45. 23 Ps
 95. 6 Esr 9. 5 IICH 7. 3; esp. of the Oriental fashion of *prostrating*
oneself before kings and superiors אָכַר Gn 41. 43 כָּרַע IIR 1. 13
 Esth 3. 2, 5 رُكِعَ بِرُكٍ; c. p. 116
 προσλαλέω: *talk to or with* דָּלַל Gn 21. 7 Job 8. 2, 33. 3 Ps 106. 2
 [cf. προ-]
 προσλαμβάνω: *borrow* לָוַה Dt 28. 12 Jes 24. 2 Ps 37. 21 Prv 22. 7
 Neh 5. 4; *lend a hand, help, assist* לָוַה Eccl 8. 15 הִלָּוַה Ps 37. 26,
 112. 5; *co-operate with* הִלָּוַה Ps 83. 9
 πρόσσδος, πόσδος, πόσδος: *solemn procession to a temple with singing*
and music הִלָּל Jer 30. 19 Jon 2. 10 Ps 42. 5, 69. 31, 100. 1, 4,
 147. 7 Neh 12. 27, 31, 38, 40; cf. σύννοδα
 προσοργίζομαι: Pass., *to be angry at* הִתְהַרַּג IIR 19. 27; cf. παρ-
 πρόσοψις: *appearance, aspect, mien* הִתְהַרַּג Jes 44. 13 [cf. ὄρασις;
 προσοράω, fut. -όψομαι; φάντασις]
 προσπαλαίω: *wrestle or struggle with* נָלַח Mich 7. 6

προστάς, -άδος: *vestibule, porch, portico* פְּרָשָׁן Jud 3. 22 [cf. Dim.,
προστάδιον; προθύρωμα]

προστάσσω, -ττω: *place or post at a place*; Pass., נָתַתָּ IIR 6. 9

προστίθῃμι, ποτι-: *impose, inflict* נָתַן IR 12. 4 שָׂם Ex 1. 11 Esth 10. 1;
add יָסַף Lev 22. 14 Dt 19. 9 Jer 45. 3 IICh 9. 6 נִסְתָּף Ex 1. 10 Jer 36.
32 הוֹסִיף IR 10. 7 IIR 20. 6 Ps 71. 14 Neh 13. 18 IICh 28. 13
סָפַה Nu 32. 14 Dt 29. 18 Jes 29. 1, 30. 1 Jer 7. 21 הִסְבֵּה Dt 32. 23;
continue or repeat an action יָסַף Gn 8. 12, 38. 26 הוֹסִיף Gn 8. 10,
21 Ex 9. 34 IIR 24. 7; *continue* יָסַף Nu 11. 25 IS 27. 4 הוֹסִיף Jos 7.
12 Hos 9. 15

προστρέχω: *run to or towards, run up* הָרַץ IS 17. 17; *join or side with*
רָצָה Ps 68. 32

προσφάγιον: (φαγεῖν) = ὄψον: (ὄψω) *cooked or otherwise prepared food,*
■ *made dish, eaten with bread and wine*; cf. פָּתָהּ Dan 1. 5, 8

προσφέρω, ποσ-, ποτι-: *bring to or upon* הוֹבִיל Jer 23. 7 Jer 31. 9 (8)
הוֹבִיל Jer 55. 12 Hos 12. 2 Ps 45. 16; *present*, הוֹבִיל Zeph 3. 10
הוֹבִיל Ps 68. 30, 76. 12 הוֹבִיל Jer 18. 7 נָסָא IR 9. 11 Est 1. 4

προσφθονέω: *oppose through envy, regard with envy* נִסְתָּה Gn 26. 14 Jer 11.
13 Ez 31. 9

προσφόρημα: = προσφορά III. 2 (*food, sacrifices* נִסְחָה IICh 17. 11 נִסְחָה
Gn 43. 34 IIS 11. 8 Am 5. 11)

πρόσχωρος: *neighbour* נָךְ Ex 3. 22 גַּר

πρόσωπον: *face, countenance*, Hom., always in pl., even of a single
person אַפִּים Gn 3. 19, 19. 1 פָּנִים Gn 32. 31; *one's look, countenance*
פָּנִים Gn 4. 6, 31. 2; *person (pl.)* פָּנִים Lev 19. 15; *bodily presence*
פָּנִים Job 2. 5

συγγενής: *of the same kin, descent, or family, akin to*; Subst., *kinsman,*
retainer; συγγενής represented a title bestowed at the Persian Court
by the king as a mark of honour, 'cousin' בֶּן־כֶּן Jer 51. 23, 28, 57
Ez 23. 6, 12, 23 Est 9. 2 Neh 2. 16, 5. 17 כֶּן Jer 22. 15; =
συγγενεύς, σύγγονος; cf. ζωγάτης, LXX

συγγίγνομαι, συγγίν-: *have sexual intercourse with* הִסַּי Mich 6. 14

συγγιγνώσκω: *to be a party to a thing, join in a plot with* הִתְקַדַּם Ex 1. 10

συγκαλέω: *call to council, convoke, convene, assemble* (W) הִקְהִיל Ex 35. 1
Lev 8. 3 Nu 10. 7, 16. 19 Dt 31. 12, 28 IR 8. 1 ICh 28. 1 IICh
5. 2 [cf. ἐκ-]

συγκαλύπτω: *cover or veil completely* חָלַץ Cant 5. 14 חָלַץ Gn 38. 14;
cf. ἐπι-, προ-

συγκάμπτω: *bend down* כגד Jes 44. 15, 17, 19, 46. 6 سجد; συγκεκαμμένω τῷ σκέλει of a person mounting a horse עידי IIR 9. 25 [secondary; cf. κάμπτω, συνωρίς]

συγκεράννυμι, -νύω, poet. συγκεράω: *mix, blend with; mix together; more freq. in Pass., to be mixed or blended with, coalesce* התערב Ps 106. 35 Est 9. 2; of friendships, *to be formed by close union; form a close friendship with any one; of persons, to be closely attached, to be close friends with, become deeply involved in* התערב Prv 14. 10, 24. 21; cf. φύρω

συγκλείς, κλείτος, ἡ (i.e. συγκλής, κλήτος), Thessalian for σύγκλητος: *called together, summoned; oi σ. invited guests; σ. ἐκκλησία at Athens, an assembly specially summoned* הלגז Dt 7. 6 Mal 3. 17

σύγκλεισις, -λησις, ξύγκλησις: (συγκλείω) *a locking up, safe storage* הלגז Eccl 2. 8 ICh 29. 3

συγκλείω, -κλήτω, ξυγκλήω: *shut or coop up, hem in, enclose* הסגר Lev 13. 4; *shut close, close, close the doors* סגר Jos 6. 1 Jes 24. 10, 22 Jer 13. 19 Eccl 12. 4 סגר Prv 16. 23 [cf. Ib 17. 28]; *close up the ranks, the part that was not closed up, of a gap in the line, סגר* Gn 2. 21 IR 11. 27; *connect closely together; Pass., linked, compacted* סגר IR 10. 21 [cf. κλείω (A)]; סגר is a debatable homologue]

σύγκλιнос: *sharing one's couch, = συγκλίτης: one who lies with one* הלגז Ps 43. 10 Dan 5. 2 Neh 2. 6; *companion at table; pl., comrades at table, perh. a group of* עֲפָרְזִי Jes 49. 20

συγκλίνω: *lay together* הלגז Dt 28. 30; *Pass., lie with; of the woman* הלגז Jes 13. 16 Zach 14. 2 הלגז Jer 3. 2; *inflect similarly* הלגז Gn 48. 14

συγκοιμάμαι: *Pass., sleep with, lie with* הלגז Q Jes 13. 16 Zach 14. 2 הלגז Q Jer 3. 2

συγκομιδή: of harvest, *gathering in; in Pass. sense, being gathered together, crowding* הלגז Ez 22. 20 קבוצ Jes 57. 13

συγκομίζω: *bring together, collect* קבץ Dt 30. 3, 4 Jes 11. 12 Jer 31. 8 (7), 10 (9), 49. 5 Ez 16. 37 Mich 4. 12 קבץ Ez 38. 8 הלגז IR 15. 22 Jer 50. 29, 51. 27; *Pass., קבץ* Jos 9. 2 Jud 9. 47 IS 7. 7, 22. 2; *help in burying or cremating* קבץ Hos 9. 6

συγκόπτω: *chop up* הלגז Jes 2. 4 Joel 4. 10; *thrash soundly* הלגז Ex 5. 14 Dt 25. 3 IR 20. 37; cf. κατα-

συγκρύπτω: *cover up or completely, conceal* הלגז Prv 28. 12 הלגז IS 28. 8 IR 22. 30; cf. ἐπι-

συγκυλίωμα: *swamp* הלגז Gn 43. 18; = *συγκυλινδέομαι (roll about or wallow together)* הלגז IIS 20. 12; cf. προσ-, προσβάλλω

- συμβαίνω: of events, *come to pass, fall out, happen*; τὸ συμβεβηκός *chance event, contingency* חֲבִיבָה ICh 10. 15 חֲבִיבָה IR 12. 15
 συμβάλλω: *jumble up together; generally, join, unite* חֲבִיבָה Hos 7. 8
 συμβιβάζω: *teach, instruct* חֲבִיבָה Dt 32. 10
 συμμετρέω: *to be commensurate with* חֲבִיבָה IR 17. 21
 συμπληθύω: *multiply* חֲבִיבָה Job 16. 10
 συμπυρόω: *burn up* חֲבִיבָה Dt 18. 10 Ez 16. 21, 20. 31; cf. ἐκ-
 συμφέρω: *bring together, gather, collect* חֲבִיבָה Gn 6. 21 Ex 3. 16 Nu 11. 16, 21. 16 Dt 11. 14; *confer benefit, be useful or profitable* חֲבִיבָה Ps 16. 6; *literally, to be carried along with, follow beyond the grave* חֲבִיבָה Gn 25. 8 Nu 27. 13 Dt 32. 50 Jud 2. 10
 συμφλάω: (φλάω, -άζω) *crush in pieces* חֲבִיבָה Job 9. 6
 συμφλέγω: *burn up, burn to cinders* חֲבִיבָה Ex 9. 24 Ez 1. 4
 συμφορά, -ρή: *mishap, misfortune, calamity* (W) חֲבִיבָה Jes 1. 28 Jer 4. 6, 20 Ptn 16. 18 Thr 2. 13, 3. 47; *rarely in good sense, good luck, happy issue* חֲבִיבָה Gn 49. 21; cf. συμφέρω
 συμφωνία: *harmonious union of many voices or sounds, concert; band, orchestra* חֲבִיבָה Dan 3. 5, 15 חֲבִיבָה Ib 3. 10
 συμψεύδομαι: *tell a lie together* חֲבִיבָה Dt 33. 29 חֲבִיבָה IIS 22. 45 [cf. ἐπι-, κατα-]
 συναγείρω: *gather together, assemble*; Pass., *gather together, come together, assemble* חֲבִיבָה Jer 30. 23
 συνάγνυμι: *break to pieces, shiver* חֲבִיבָה Jos 9. 13 Mich 1. 4
 συνάγω, ξυ-: *bring together, gather together* חֲבִיבָה Jos 8. 16 Jud 6. 34, 35 חֲבִיבָה Jud 4. 10, 13 IIS 20. 4, 5 חֲבִיבָה Ex 9. 19 Jes 10. 31 Jer 4. 6 חֲבִיבָה Jud 7. 23, 24, 10. 17 IS 13. 4 חֲבִיבָה IS 10. 17
 συναλλαγή: *intercourse, esp. for purposes of conciliation; conciliation, reconciliation, making of peace* חֲבִיבָה
 συνάλλαγμα: *generally, in pl., dealings, transactions* חֲבִיבָה Jes 16. 8
 συναντάω, -τιάω, -τίω: *meet face to face, of two persons; meet with, encounter* חֲבִיבָה Am 3. 3; *meet together, assemble* חֲבִיבָה Nu 10. 3, 4 IR 8. 5 Neh 6. 2, 10; *meet in battle* חֲבִיבָה Jos 11. 5
 συνάντησις: *meeting* חֲבִיבָה Ex 27. 21 Job 30. 23
 συνάπτω: *join together, link, join, associate* חֲבִיבָה ICh 20. 35, 37 חֲבִיבָה IS 26. 19 (συν-/μετα-/חֲבִיבָה)
 συναράσσω: *intr., dash together, of enemies* חֲבִיבָה Gn 25. 22
 σύνδεσμος: *that which binds together, bond of union, fastening; metaph., bond of union* חֲבִיבָה Ez 20. 37 [cf. δέσμη]; = σύνδεσις (*binding together; πρὸς τὴν τῆς κονίας so as to bind the mortar or stucco*) חֲבִיבָה

- Dt 27. 2, 4 Jes 33. 12 Am 2. 1 סָדַד Dt 32. 17 Ps 106. 37 שִׁיד; *conspiracy*
סִיד Gn 49. 6 Ps 64. 3; cf. σύνσδος
συνδέω: *bind or tie together; bind them together, side by side; generally,
bind together, unite* סָדַד Dt 27. 2, 4 אָסַד Jes 22. 3
συνεγγίζω: *draw near* הִתְקַדֵּשׁ Jes 45. 20; cf. προσ-
συνεγείρω: *revive* הִתְעוֹרֵר Jes 51. 17
συνεδρεύω, -ριάζω, -ριάομαι: *sit in council, hold a council* סִיד Job 29. 4
συνέδριον: *council* סִיד Jer 23. 18 Ez 13. 9
συνερίζω: *contend together* הִתְחַבֵּר Jer 12. 5, 22. 15; cf. προσ-
συνέρχομαι, fut. -ελεύσομαι; aor. 2 συνῆλθον, pl. συνελήλυθα: *to go to-
gether, or in company* הִתְחַבֵּר Gn 6. 9 IS 25. 15; of sexual inter-
course, σ. τῷ ἀνδρὶ הִתְעַלֵּל IS 31. 4 Jer 38. 19 ICh 10. 4, σ.
γυναιξί: Jud 19. 25 [cf. συνέλευσις]
σύνεσις, ξύ-: (συνήμι) *faculty of quick comprehension, mother-wit, sagacity*
בִּינָה Jes 11. 2, 29. 14, 24 הַבִּינָה Ex 31. 3 Dt 32. 28(?); cf. πινυτός
συνετός: (συνήμι) *intelligent, sagacious, wise* נָבִיִּם Gn 41. 33 Dt 1. 13;
τὸ σ. = σύνεσις(?); cf. πινυτός
συνῆδομαι: *rejoice together; rejoice at a thing* הִתְעַדָּן Neh 9. 25 [cf.
הִדְסִיף]
συνθεόομαι: *view or see together; examine together* הִתְחַבֵּר Jes 41. 23; *take
in at a glance* הִתְחַבֵּר Gn 24. 21
συνθήκη: = θήκη (*case, chest*) מִדְּבָר
σύνθημα: *agreement, covenant* בְּרִית
συνδραύω: *break in pieces, shiver* שָׁבַר Ex 9. 25, 34. 1 IR 19. 11 IIR
11. 18 Jer 43. 43, 52. 17 Thr 2. 9 ICh 34. 4 [cf. κατα-]
συνήμι, ξύν-: *come together* הִתְחַבֵּר Jer 9. 16; *take notice of* הִתְחַבֵּר Job
11. 11; *observe* הִתְחַבֵּר Prv 7. 7 Dan 8. 5 הִתְחַבֵּר IR 3. 21 Jes 14. 16,
52. 15 Ps 37. 10 Job 30. 20, 31. 1, 37. 14, 38. 18; *understand* הִתְחַבֵּר
IR 3. 9 Jes 6. 10, 40. 14 Dan 1. 17 הִתְחַבֵּר Ps 107. 43, 119. 100
Job 26. 14; (Subst.) *intelligent* נָבִיִּם Prv 17. 10; cf. σύνεσις
συνιστάω: *to be or be made identical* יִשְׁתָּהוּ Prv 27. 15
συνίστημι, -τάω, -τάω: *combine, associate, unite* נִסְדַּד Ps 2. 2 הִנְסַד Ib
31. 14; *organize* אֶחָד Ex 19. 17 Nu 11. 16;
in hostile sense, meet in fight, be engaged with הִתְחַבֵּר ICh 11. 14 Ps 2. 2,
94. 16; of friends, *form a league or union, band together* הִתְחַבֵּר ICh 11.
13; *arise, take shape or body, come into existence, exist* הִנְסַד Ex 9. 18;
league themselves with one side or the other הִתְחַבֵּר Ps 2. 2 [cf. ἐφ-]
συννέδζω: *join in youthful wantonness* נָעַר Gn 37. 2 [cf. νεανιεύομαι, -ίζω]
σύννομος: *feeding in herds or together, of birds that flock together, living*

- with, associated with; sharing or partaking in a thing; abs. as Subst., σύννομος, ὁ, ἡ, partner, consort, mate; of a paramour כַּלְכַּל Cant 7. 1 שִׁינִיָּה IR 1. 3, 15, 2. 17 שִׁינִיָּה Ib 2. 21, 22 [cf. εἰρήνη]
- σύνοδος: assembly, meeting, especially for deliberation סֵד Ps 89. 8, 111. 1; pl., of political clubs נִדְי; also of private meetings or gatherings for discussion סֵד Jer 6. 11, 15. 17; or conspiracies סֵד Gn 49. 6 Ps 83. 4 Prv 11. 13; = συνουσία, sexual intercourse שֵׁד Eccl 2. 8; of things, coming together, constriction, κνάνεαι σύνοδοι θαλάσσης, of the Straits of the Bosphorus, Euripides, *Iphigenia Taurica*, 393; coming together resulting from juxtaposition; meeting, junction אֶסֶד Nu 21. 15 Dt 3. 17; cf. σύνδεσμος
- σύνοιδα, pf. with pres. sense: know something about a person, esp. as a potential witness for or against him; τὸ συνειδὸς acknowledgement הוּדָה Lev 7. 12-13 Jos 7. 19 [cf. πρόσσος]
- συνοικέω: dwell or live together; live with הִתְיַדָר IR 17. 20; live with in wedlock, of the man, הִתְיַדָר Esr 10. 18 Neh 13. 23 [cf. καθίζω]
- σύνοικος, σύνφοικος: dwelling in the same house with יָדָן Ex 3. 22; of persons living in the same city or country, fellow-inhabitants יָדָן Ib 12. 4 Prv 27. 10 Ruth 4. 17; cf. μέτ-
- συνόμνυμι, -ύω: pledge one's oath to a thing, promise by oath שָׁבַע Gn 24. 7, 50. 24 Lev 5. 22 Jer 4. 2 [cf. ὁμνυμι]
- συνοξύνω: bring to a point יָדָן Ps 64. 4, 140. 4 יָדָן; cf. ἐρύμνέω
- σύνοξυς: pointed יָדָן Prv 25. 18 יָדָן
- συνωνέομαι: buy up שָׁבַע Prv 31. 16 יָדָן Dan 2. 8
- συνωρίς, ἵδος: (συνήροπος) pair of horses (with or without a chariot or carriage); of mules שָׁבַע IS 14. 14 IIR 5. 17; generally, a pair or couple of anything שָׁבַע Jud 19. 10 IS 11. 7 IR 19. 19 Jes 21. 7; of things, manacles for the hands and for the feet שָׁבַע Gn 24. 22 שָׁבַע Nu 31. 50 IIS 1. 10 שָׁבַע Jes 3. 20 سوار اسوار
- συρράπτω: sew or stitch together, sew up שָׁבַע Ez 13. 18
- συρρήγνυμι: break to pieces שָׁבַע Jes 24. 19
- συσκοτάζω: make dark, συσκοτάσω τὰ ἀστέρα αὐτοῦ (LXX Ez 32. 7) שָׁבַע Ez 32. 8 [cf. ἐπι-]; intr., grow quite dark, ὁ οὐρανὸς συνεσκοτάσσε νεφέλαις (LXX) שָׁבַע IR 18. 45; συσκοταζόμαι: Pass., become quite dark שָׁבַע Ib.; cf. ἐπισκοτέω
- σύστασις: (συνίσταμαι) conflict حֶזְבֵּה; knot of men assembled حֶזְבֵּה; political union, more general than ἐταιρεία or σύνοδος, حֶזְבֵּה حزب; contingent

of four light-armed *λάχοι* (32 men) حزب; conspiracy *לצח* Hos 4. 17;
political constitution *דמטור*

σὺςθημα, -αμα: *body of soldiers, corps* מִצָּב IS 13. 23, 14. 1 IIS 23. 14
 Jes 29. 3 מִצְבָּה IS 14. 12; *college of priests or magistrates*
 Jes 22. 19 מִצְבֵּיבָה Ib.; *accumulation of sediments* שְׁמֵרֶה Ps 75. 9

ὑπεράνω: above על־ Gn 1. 7, 7. 17 Ez 41. 17, 20 (על־וּ)

ὑπεράνωθεν: *from above, above* מִמַּעַל Gn 22. 9 IR 8. 23 Jes 45. 8 Job
3. 4 (ὑπερ, על, ανωθεν, מִמַּעַל)

ὑπερεπαίνέω: *praise above measure* נִבְּרַח Ps 117. 1 Eccl 4. 2; cf. ἐπαίνέω

'Υπερίων: *Hyperion*, in Hom. the Sun-god; he always joins 'Υπερίων 'Ηέλιος or 'Ηέλιος 'Υπερίων עֲלֵי אֵל Gn 14. 18-22 Ps 78. 35; 'Υπερίων stands alone for 'Ηέλιος עֲלֵי Nu 24. 16; some derive it from ὑπὲρ ἰών, *he that walks on high*; others simply bring 'Υπερίων from ὑπέρ, *the God above* עֲלֵי Dt 32. 8 Ps 7. 18, 91. 1 Thr 3. 38

ὑπερλάλειω: *speak too much* ἵνα Job 8. 2 [cf. ἐπι-, περισ-]

ὑπερμεγέθης, -άθης: = ὑπέρμεγας (*immensely great*), monstrous (W)

(ع/ي، م/م، ن/ن) تريع (خ/ث، ع/ي، ف/ي) —metathesis

ἐπεοράω, fut. -όψομαι: overlook, take no notice of, *תִּשְׁכַּח* Mich 7. 18
 תִּשְׁכַּח H8 12. 13, 24. 10 *غفر*; despise, disdain *זָבַח* Jes 37. 22 Prov
 30. 17 Cant 8. 7

ἐπεροψία: *contempt, disdain* ἢ Gn 38. 23 Ps 123. 3, 4 ἢ Neh 3. 36

ὑπερπερὶω: pass beyond הַעֲבִיר Jer 46. 17

ὑπερυψόω: *exalt exceedingly* הָרַם Ez 21. 31

ὑπερφύτης: overgrown, enormous; monstrous, extraordinary ΣΕ7 Gn 14. 5
Dt 2. 11; ICh 20. 6, 8 ΠΣ7 IIS 21. 20, 22; cf. ἐφ-

ὑπερῶον: the upper part of the house, where the women resided אֶפְרָיִם
Cant 3. 9 (in LXX, *φωρεῖον*: litter, sedan-chair); upper chamber or
story צֶלֶת IIR 1. 2 Ps 104. 3, 13 צֶלֶת Ib 91. 9

ὕμπερα: (ἐπέης) service ܡܢܝܢ Nu 4. 12; = ὑμπερεία; cf. θεραπεία

ὑπόπτερον: cushion on a ruler's bench כִּבִּיר IS 19. 13; riding-pad or saddle-cloth סֵדֶנָה

ὁπαρτέω: to be a servant, do service; minister to, serve שָׁרַת Gn 39. 4,
40. 4 Nu 1. 50, 8. 26, 18. 2 Dt 10. 8, 18. 5 IS 2. 11 IR 1. 4, 15, 19.
21 Jes 56. 6, 60. 7 Ez 20. 32, 44. 11, 12 ICh 15. 2 IICh 8. 14,
31. 2; = -εύω; cf. θεραπεύω (secondary)

ὑποκείμενος, -έτας: underling, servant, attendant, subordinate; servitor in the cult of Mithras מְסֵרֵף Am 6. 10 מְסֵרֵת Nu 11. 28 IIS 13. 17, 18

IIR 4. 43, 6. 15 Jes 61. 6 Ps 104. 4 Prv 29. 12 Est 8. 17 IICh 23. 6
[cf. θεραπευτής]

ὕπνον: a kind of lichen أَلْسَنَة

ὕπνος: sleep, slumber נִמְה Prv 23. 21 נִמְהָה לְנֹוֹם Prv 6. 4, 10 נִמְהָה Ps 132.

4 וַיִּשְׁכַּב וַיִּשְׁנֶה וַיִּשְׁכַּב וַיִּשְׁנֶה; of waking from sleep, ἐγείραι τινα ἐξ ὕπνου (Od.

15. 44) וְלֹא-יִשְׁכַּב וְלֹא-יִשְׁנֶה זָכַר זַיִן וְעֵינָיו כְּאִישׁ אֲשֶׁר יִשְׁכַּב וְלֹא-יִשְׁנֶה (Job

14. 12; of the sleeper, ἐγχετο δ' ἐξ ὕπνου (Il. 2. 41) הִקְעֹרַרְי הַהַעֲרָרִי

Jes 51. 17 הִקְעֹרַרְי Ib 64. 6

ὕπνω: fall asleep, sleep יָרָן Gn 2. 21 Jer 51. 39 Ps 4. 9, 13. 4

וַיִּשְׁכַּב וַיִּשְׁנֶה (Ps 132. 4) וַיִּשְׁכַּב וַיִּשְׁנֶה Jes 5. 27 Ps 76. 6

ὕπνωδία: sleepiness, drowsiness הִנְמָה Ps 132. 4 Job 33. 15

ὕπογυσιος: nigh at hand עַל-יָד Nu 2. 17 Neh 3. 2; recent, ὑπογυσιότατος

חֲדִישׁ Cant 7. 14 حَديث جديد

ὕποδείκνυμι: set a pattern or example; generally, teach, indicate יָסַר Jer
2. 19 Ps 94. 12 Prv 31. 1

ὕποδέω: bind on, fasten under, esp. underbind the feet, i.e. shoe, because
the ancient sandals or shoes were bound on with straps; mostly
in Med., bind under one's feet, put on shoes הִקְעִיל Ez 16. 10 IICh
28. 15 נָעַל

ὕποδηλόω: hint at, suggest הִתְעוֹלֵל Ps 141. 4

ὕποδηλῶσις: insinuation (pl.) עַל-יָדָה Dt 22. 14, 17 Ps 141. 4

ὕπόδημα: (ὕποδέω) sole bound under the foot with straps, sandal; ὑπόδημα
κοῖλον is a shoe or half-boot, which covered the whole foot;
ὕπόδημα is sts. used alone in this sense עַל Gn 14. 23 Dt 25. 9

Ps 60. 10 Cant 7. 2 Ruth 4. 7 הִקְעִיל לְעַל Dt 33. 25; = ὑπόδημα

ὕποδμῶς: servant خِدَام

ὕποζύγιον: beast for the yoke, beast of draught or burden (oxen, mules,
horses) הִצֵּן Jes 49. 22 حِصَان; cf. τὰ γόνατα

ὕποθήκη: pledge, deposit, mortgage, security given עֲבִידָה Dt 24. 10-13

ὕπόθημα: ὑποθήκη (sup.) עֲבִידָה Neh 5. 7, 10 עֲבִידָה Dt 24. 10 Prv 22.
26

ὕποκάτω: Adv. below, under כִּתְּחָה Gn 7. 19; subordinate פָּחַת IR 20. 24
Ez 23. 6 Neh 5. 15, 12. 26 פָּחַת Ib 2. 7 פָּחַת Ib 5. 14 פָּחַת IIR
18. 24 Hag 1. 1 Neh 3. 7

ὕποκάτωθεν: = ὑποκάτω (sup.); lower הַתַּתָּה Jos 18. 13 IR 6. 6 הַתַּתָּה
Jud 1. 15

ὕποκύω: used only in Med. ὑποκύομαι, of the woman, conceive, become
pregnant הִבְלָה Cant 8. 5 חָבַה Gn 30. 38, 39 (מִבְּ, מִבְּ, terminal מִבְּ/ל)

ὑπονοέω: *suspect* נָחַן Nu 5. 14; cf. διαφθονέω

ὑπονοητής: *suspicious person* ظَنِين

ὑπόνοια: (ὑπονοέω) *suspicion, conjecture, guess, (pl.), in bad sense*, קִנְיָה Nu 5. 14 קִנְיָה Ib 5. 25, 29; *the real meaning which lies at the bottom of a thing, deeper sense, esp. covert meaning (such as is conveyed by myths and allegories)* חֲסִידִים Prv 25. 11

ὑπόνομος: as Subst., *underground passage, mine* כְּכֶן Dan 11. 43

ὑποπρό, or ὑπὸ πρό: *just before* קִדָּל IIR 15. 10; Thessalian ὑποπρό. of Time, *before* תָּל

ὑποσκελίζω: *trip up one's heels, upset*; כָּסַל Lev 26. 37; Jes 3. 15; Pass., לָהֵס; Dt 25. 18 כָּסַל; Dan 11. 19; cf. παταίω; σάλευσιν, v. pp. 155, 643-4

ὑποσκελισμα: *fall given by tripping up*; -μός: *tripping up* קִשְׁלֹן Prv 16. 18 לָהֵס Jes 8. 14 כָּסַל Lev 19. 14; cf. παταίσμα

ὑποτίθημι: *advise, counsel, admonish* הִשָּׂה Job 11. 6; *put down as a deposit or stake, pawn, pledge, mortgage* נָשָׂה Jes 24. 2 נָשָׂה Dt 15. 6; of the mortgagee, *lend money on pledge* נָשָׂה Jes 24. 2 Neh 5. 7 נָשָׂה Ib 5. 10, 11 נָשָׂה IIR 4. 1 Jes 50. 1 הִשָּׂה Dt 15. 6, 8 נָשָׂה Ps 89. 23 נָשָׂה Dt 24. 10; *hazard, risk* נָשָׂה Joel 2. 7; v. p. 163

ὑποῦλος: (οὐλή) *of sores, extending inwards, under the surface of the flesh, enclosed*; metaph., *with festering sores underneath, unsound beneath* עֲפָהִים Dt 28. 27 IS 5. 6, 6. 4; cf. ὄπλον

ὑποφθονέω: *feel secret envy at* נָחַן Prv 23. 17

ὑπόθαμμος: like ὑθαμμος, *having sand under or on it, sandy* יִשְׁכֵּן Nu 21. 20 Jes 43. 20 יִשְׁכֵּן Ps 107. 4 יִשְׁכֵּן Dt 32. 10 יִשְׁכֵּן Jes 43. 19 [cf. ὑάμμη]

ὑπίος: *laid on one's back*; ὑ. μέρη, in animals, *the under parts, i.e. the belly* [cf. הָ Gn 32. 26, 33 Dt 2. 5]; *to hold out the hollow of the hand, so as to receive something* הָ Gn 40. 11 IR 17. 12 [cf. Gn 32. 26, 33 Nu 7. 14 Dt 2. 5 IIR 11. 12]; *lift the upturned hands in prayers* הָ Ex 9. 29 IR 8. 22, 38 Esr 9. 5; generally, of anything *turned downside up*; from the *upturned helmet, with the hollow uppermost*; a half wheel with the *concave side uppermost* חֲבִי IR 7. 33; of land, *flat, horizontal, sloping evenly*, of Egypt, Hdt. 2. 7 פֹּסֶה Gn 10. 6 Ez 27. 10 פֹּסֶה Gn 41. 45 (פֶּרֶס) Ib 37. 36 [cf. Αἴγυπτος תִּבְטִי תִבְטִי]

XII. THE SUFFIX -ז

L. Generally, the suffix -ז has the same effect as a prefixed preposition, so that verbs in -ז have for homologues compounds in *פעל*, *פעל*, *הפעיל*, *הפעל*, as well as *התפעל* and the *קל*.

Like the prefixed preposition, the suffix -ז is sometimes incorporated in the homologue, e.g. *ἀγαπάω*, *אהב*, *הסק*, *הפץ*, *אהב*, *חשק*, *עشق*, *חב*. Note incidentally the parallel interchange between the gutturals *ה* and *ח*; and that between *ק* and *כ*, which vindicates the Ashkenazi pronunciation of *ק*.

ἀγαπάω, Ep. and Lyr. form of

ἀγαπάω אהב Gn 29. 30,

37. 3 Jud 16. 4 IR 11. 1 Ps

34. 13, 45. 8 to be fond of,

prefer; generally, love, seldom

of sexual love, for *ἐρῶ* (ערב

Ez 16. 37 ראה Ob 12; أشرم)

אהב Gn 27. 9 desire; Lev 19.

18, 34 to be fond of

אהב Neh 13. 26 Pass., to be

regarded with affection; cf.

ἀγαπητός

אהב IIS 1. 23

אהב Dt 12. 20 Jes 26. 9 Ps 132.

13, 14; v. p. 136

אהב Nu 11. 4

הפץ Gn 34. 19 IS 19. 1 IIS

20. 11 Eccl 8. 3 ICh 26. 9

to be fond of, desire, to be well

pleased; cf. *κοιμίζω*

הפץ Gn 34. 8 to be fond of;

cf. *ἐκσώζω*

קבל Prv 19. 20 ICh 12. 18

(19) welcome, receive grate-

fully; cf. *κομίζω*

حب عشق قبض قبل هوى ود

ἀγγριζέω גרע Dt 4. 2 diminish

gradually, subtract, deduct;

(atavism) cf. *ὀφειρέω*

צורר Zach 9. 13 rouse to fight,

incite, rouse to anger

העיר Jes 13. 17

הקריד Lev 26. 6 حرّض rouse

to anger, challenge, provoke,

irritate; cf. *ἐρεθίζω*

سرق purloin, steal, filch

ἀγιάζω, *ἀγιάζω* קדש Nu 17. 2, 3

hallow, make sacred, esp. by

burning a sacrifice; sanctify

(W); cf. *ἀγιάζω*

קדש Pass., Ex 29. 43 Jes 5. 16

הקדש Ez 38. 23

הקדש Jes 29. 23 ICh 30. 8

קדש Gn 2. 3 Lev 23. 10 IR

8. 64 devote, dedicate קדש

Ex 13. 2 קדש Ez 48. 11 ICh

31. 6 הקדש Nu 3. 13 Dt 15.

19 Jos 20. 7 Jud 17. 3 IIS

8. 11 Neh 12. 47 ICh 26. 26

قدس; cf. καθ-

ἀγλαίζω עלו Hab 3. 18 take

delight in

- עלך IS 2. 1
 יל Joel 2. 23
 התעלס Prv 7. 18
 עלס Job 39. 13 only in Med.
 and Pass., *adorn oneself with*
 a thing, *take delight in*
 ἀγλαΐζει θάλλει על IS 10. 6
 Jer 12. 1, 22. 30 Ez 17. 9, 10
 הצליח Gn 24. 21 Jud 18. 5
 Ps 1. 3 ICh 7. 11 *sprout,*
grow, thrive, esp. of fruit trees;
of persons, thrive, flourish,
be prosperous; cf. φλογίζω
 ἀγνίζω נקה Job 10. 14 *wash off,*
cleanse away, esp. by water;
cleanse, purify; cf. νίζω
 Pass., נקה Jer 2. 35
 התקדש IIS 11. 4 ICh 5. 11,
 30. 3, 17 Med., *purify oneself*
 καθ- קדש Lev 16. 19 *cleanse,*
purify
 ἀγοράζω כרה Dt 2. 6 *buy in*
the market; generally, buy
 כרה Gn 41. 57 اشترى
 כרה Gn 34. 10 *frequent: the*
ἀγορά, occupy the market-place
 ἀγωνίζομαι האבק Gn 32. 25
fight; generally, contend for
victory; struggle; wrestle (W)
 האבק Gn 21. 9, 26. 8; cf. καχάζω
 האבק Prv 29. 9
 האבק IIS 2. 14; cf. ἐπ-
 האבק Joel 2. 9
 جادل جاهد خاصم اختصم تاجر كد
 نازع ناظر تنافس نااش
 הצב IR 1. 6 Ps 78. 40
 أغاظ أغضب
 أجهد اجتهد سعی كد exert oneself
 ἀθροίζω, ἀ- (= ἀγελίζει) אסר Hos 10. 10 *form a party*
 אסר Hos 10. 10 *gather together,*
collect, muster
 אסר ICh 12. 38 (39)
 אסר IR 1. 7 ICh 5. 20
 אסר IS 23. 26
 אסר ICh 13. 20, 20. 37
 אסר IS 13. 7, 16. 4
 אסר Cant 5. 10 *collect round*
one جيش حشد حشد
 αἰνίζομαι, αἰνίζω = αἰνέω, Poet.
 and Ion. Verb, very rare in
 good Att. Prose, ἐπαινέω
 being used instead: אבה
 Gn 24. 5 *to be content with,*
acquiesce in; agree, assent
 אבה Gn 34. 15
 האליל Ex 2. 21
 הלל Ps 113. 1 Prv 31. 28
 ICh 23. 12 *praise, approve,*
applaud, commend; esp. in
religious sense, glorify
 הלל Prv 12. 8; cf. δόλοῦζω
 ההלל Jer 9. 22, 23 Pass.,
 Prv 31. 30; cf. ἀγάλλω
 אמר Jes 3. 10
 המד Jes 1. 29 Ps 68. 17 حمد
 המד Ex 15. 2
 ההעב Jes 57. 4
 ענה Jes 27. 2 Ps 88. 1
 שבה Ps 117. 1
 השתבח Ps 106. 47 تسبح
 ענה Nu 21. 17; esp. *compli-*
ment publicly
 הואיל Dt 1. 5 *agree to or under-*
take to do
 יעד Ex 21. 8, 9 وعد تعهد
to promise or vow
 אעז Am 3. 3

- יעץ IIS 16. 23 نصح وعظ *advise, recommend*
 יעץ Jes 40. 14
 ἀκουτίζω יעץ IIR 7. 6 *make to hear; cf. συγκομίζω*
 ἀναγκάζω אונא Esth 1. 8 *force, compel, constrain, esp. by argument*
 ἀναγνωρίζω הכיר Gn 27. 23 *recognize*
 ἀναστενάζω, -αχίζω, -άχω, -νω
 נא Jer 51. 52 *groan forth, lament; groan oft and loudly, wail aloud; bemoan, bewail aloud; groan aloud [cf. στείνω]*
 נא Ez 9. 4; cf. נא Thr 1. 4, 21
 ין Jer 22. 23
 ἀναχάζομαι, δια- נסו Jes 50. 5
 Ps 35. 4 *draw back, give way, retire [cf. χάζομαι]*
 נסו IIS 1. 22
 נה Jes 1. 4
 ἀναχάζω נסו Dt 19. 14 *make to recoil, force back [cf. χάζω]*
 נסו Jes 59. 14 (ו. συγγίγνομαι)
 נסו Job 24. 2
 ἀνθίζω, -θέω נסו Cant 2. 13 *colour, dye, stain*
 נסו Dt 34. 7 *blossom, bloom, of the youthful beard; cf. χνοάζω, νωτίζω*
 ἀνιάζω אנה Jes 19. 8 נסו Ps 90. 15 *Ep. Verb grieve, distress, like ἀνιάω*
 נסו Ps 116. 10 *intr., to be grieved or distressed*
 ἀνολούζω היליל Jes 15. 3 Jer 47. 2 Ez 21. 17 Zach 11. 2 *cry aloud, shout aloud, bewail loudly; cf. ὀλούζω*
 ἀπονωτίζω הניס Dt 32. 30 Jud 6. 11 *turn one's back and flee; trans. in causal sense*
 ἀποπλάζω, ἀποπλανάω לנזז Hab 2. 4 *lead away from, stray away from; lead astray, make to digress, wander away from, wander from the truth*
 ἀποσώζω שצז Jes 38. 12 Job 6. 9 *save or preserve from, preserve; cf. διαπράσσω*
 חשח Ex 2. 10
 חשח IIS 22. 17
 חשח IIS 4. 9 Jes 29. 22 שדע Job 33. 24; cf. οἶδομαι
 חשח Ps 144. 7
 חשח Jes 63. 7 تذكر *keep in mind, remember; cf. δια-*
 ἀράζω, ἀραρίζω, ἀρράζω, ἀρρίζω
 חרה Ex 11. 7 *mark, growl; cf. ῥύζω, χρῆζω*
 ἀρπάζω נב Nu 31. 32 Dt 3. 7 Ez 29. 19 *seize, plunder*
 חרה IIS 23. 9 Jes 18. 6
 חרה Hos 10. 2
 חרה Jes 21. 2
 חרה Prov 24. 15
 חרה Jer 9. 18
 חרה Jes 33. 1
 חרה Ps 10. 9
 חרה Jud 21. 21 *snatch away, carry off, seize harshly, snatch up*
 חרה Lev 18. 23 عرف *ravish*
 חרה Lev 19. 19
 حجز اختطف روق لب قبط اغتصب
 قبض نهب
 ἀσπάζομαι, ἀσπακάζομαι חסא Ps 27. 10 *welcome kindly*
 חסא Gn 2. 24, 34. 3 IR 11. 2

- Ps 63. 9 Ruth 1. 14 *cling fondly, follow eagerly, cleave* to; cf. *διώκω*
 קָנַח Gn 27. 27 Ps 85. 11 Ruth 1. 9, 14 *take leave of*; from the mode of salutation in use, *kiss, embrace*; cf. *τοξάζομαι, σκευάζω, κυνέω*
 קָנַח Gn 29. 13, 31. 28
 אֶרְאֶה נֶחֱ Jes 9. 1 Job 18. 5 *appear bright, shine*
 הִנֵּה הִנֵּה IIS 22. 29 *illumine, shine*; cf. *הִנֵּה*
 הִנֵּה Dan 12. 3
 אֶבְלֹחַ אֶחָל Gn 13. 12 *take one's abode, lodge, live in a place*; cf. *הִנֵּה*
 הִנֵּה Jes 13. 20 *take up one's quarters during the night*
 קָדַשׁ Ps 55. 8 Ruth 1. 16, 3. 13 *purify, consecrate*; cf. *הִנֵּה*
 קָדַשׁ Ez 46. 11
 הִקְדִּישׁ Nu 3. 13 Jud 17. 3
 הִקְדִּישׁ Gn 47. 15 Jes 16. 4 Ps 77. 9 *disappear*
 הִקְדִּישׁ Jer 6. 4 Cant 6. 1
 הִקְדִּישׁ Ps 12. 2
 הִקְדִּישׁ Jer 48. 8 Prv 14. 11 *destroy*
 הִקְדִּישׁ Dt 2. 22 Mich 5. 13 *make away with, do away with, remove, destroy*
 הִקְדִּישׁ Jes 27. 4 *walk, march; generally, go, proceed*
 הִקְדִּישׁ Am 4. 4; cf. *הִקְדִּישׁ* Job 28. 8
 הִקְדִּישׁ IR 12. 33 Poet. Verb, *speak, say*; cf. *הִקְדִּישׁ, הִקְדִּישׁ*
 הִקְדִּישׁ Prv 12. 18
 הִקְדִּישׁ Lev 5. 4
 הִקְדִּישׁ Ps 40. 10
 הִבִּיעַ Ps 94. 4, 119. 171; cf. *הִבִּיעַ*; p. 138
 הִבִּיעַ בָּלֵט Am 7. 14 *shake acorns from the oak; hence, as prov. answer to beggars*
 הִבִּיעַ, הִבִּיעַ Lev 4. 6 Job 9. 31 *dip*; cf. *הִבִּיעַ, הִבִּיעַ*
 הִבִּיעַ Jos 3. 15
 הִבִּיעַ IS 17. 49 Ps 69. 3, 15 *drown, to be submerged*; cf. *הִבִּיעַ*
 הִבִּיעַ Ex 15. 4; cf. *הִבִּיעַ*
 הִבִּיעַ Jer 38. 22; *הִבִּיעַ*
 הִבִּיעַ Jer 17. 10 Zach 13. 9 *put to the test; test, cross-question (W)*
 הִבִּיעַ Gn 42. 15, 16
 הִבִּיעַ Gn 22. 1 Eccl 7. 23
 הִבִּיעַ Neh 13. 15 *load, freight* (s. p. 350)
 הִבִּיעַ Neh 4. 11
 הִבִּיעַ IR 12. 11
 הִבִּיעַ Dt 32. 17 *gain knowledge of, become acquainted with, discover; recognise (W)*
 הִבִּיעַ Prv 23. 7 *tear*; cf. *הִבִּיעַ*
 הִבִּיעַ, freq. in Pass. Dt 25. 4 Jud 8. 7 Jes 28. 28, 41. 15 Hab 3. 12 ICh 21. 20 *cleave asunder, slay, pierce through, rend, destroy utterly, divide*
 הִבִּיעַ Jes 25. 10 *cleave asunder, divide*
 הִבִּיעַ Jes 28. 27
 הִבִּיעַ = *הִבִּיעַ* Am 5. 19 Mich 3. 5 *bite, of dogs; sting*; cf. *הִבִּיעַ, הִבִּיעַ*
 הִבִּיעַ Hab 2. 7 in Pass., of *vexation*

- נשף Nu 21. 6 Jer 8. 17 judgment, decide; cf. δεσπόζω, σφάζω
 שוף Gn 3. 15
 δαμάζω דמה Hos 4. 5 over- power; of maidens, make subject to a husband; subdue, conquer
 נדמה Hos 4. 6, 10. 15 Pass., to be subject to another
 סבא Gn 34. 5 דנסי force, seduce
 δανείζω, δανίζω נשא בו Jes 24. 2 תדין אדם Jer 15. 10 נשה בו have lent to one, borrow
 נשא Dt 24. 10-11 Jes 24. 2 Jer 15. 10 דאין אדם put out money at usury, lend
 נשה ב' Dt 15. 2
 שאל Ex 3. 22, 12. 35 borrow השאל Ex 12. 36 lend
 δακάζω שחר Ez 16. 33 bribe, corrupt
 δεσπόζω שפט Jud 16. 31 Ruth 1. 1 to be lord or master, lord it over; cf. δικάζω
 διαχωρίζω גרש IICh 20. 11 separate; cf. ὀρίζω
 Pass., διαχωρισθεῖσα גרושה Lev 21. 14 divorced
 δικάζω גזר Job 22. 28 תצו decree, ordain; cf. δικάζω
 גזר Esth 2. 1 decree as punishment
 Thr 3. 54 Ez 37. 11 condemn
 דן Jes 3. 13 Jer 5. 28 judge, give judgment
 חקק Jes 10. 1 judge, decide, determine; cf. ῥηγγυμι
 חקק Prov 8. 15
 שפט IS 24. 13 judge, sit in judgment, decide; cf. δεσπόζω, σφάζω
 נשפט Jes 43. 26; cf. ἐκ-
 διχάζω חר IR 3. 25 חבה Gn 32. 8 قسم divide in two; cf. σχίζω
 δοκάζω חכה IIR 7. 9 wait for; cf. προσεύχομαι, ἐξ-, p. 477
 ἐγγίζω נג Gn 45. 4 IIR 4. 27 approach, to be on the point of
 נג Gn 33. 7
 הגיש Lev 2. 8 bring near, bring up to
 הגיש IIS 3. 34
 εἰσχειρίζω סגר IS 26. 8 put into one's hands
 הסגר Ps 31. 9
 סגר Jes 19. 4
 ἐκθαμνίζω גזר Job 4. 10 root out, exterminate (Pass.); cf. σελαι
 גזר Jer 45. 4; p. 167
 גזר Am 9. 15
 קהש Ez 19. 12
 ἐκνίζω, ἐκνίπτω כבש Jes 7. 3 wash clean, purify
 כבש Gn 49. 11 Ex 19. 10 Jer 4. 14 Ps 51. 4
 Pass., כבש Lev 13. 58
 כבש
 ἐκσφάζω חסך Gn 22. 12 save for oneself
 חסך Jes 38. 17 preserve from danger, keep safe; cf. ἀγαπάζω
 ἐκφράζω ספר Jes 43. 26 Ps 44. 2, 50. 16 tell over, recount, describe
 ἐλελίζω תל Jer 4. 19 Pass., quake, tremble, quiver
 חלל Ps 55. 5, 77. 17
 התחלחל Esth 4. 4

התחולל Jer 23. 19 *whirl round*
 ἐλπίζω חול Jud 3. 25 IS 31. 3
expect, fear

חולל Job 35. 14 *hope for*

חלל Job 30. 26

התחולל Ps 37. 7

החליף Job 14. 7 *expect, hope for*

חלל Gn 8. 12

הוחלל IS 10. 8 Ps 130. 5

כלה Ps 119. 81

צפה Mich 7. 7 Thr 4. 17; cf.

σκαπάζω, σκοπιάζω

קנה Jes 8. 17; cf. προσδοκάω

זכר Ruth 1. 13

اعتبر اهل توقع

ἐνθουσιαάζω צניע Dt 28. 34 IIR

9. 11 Jer 29. 26 Hos 9. 7

to be inspired or possessed by a god, to be in ecstasy

השתגע IS 21. 15-16

ἐξετάζω הקר Dt 13. 15 Jud 18.

2 IS 20. 12 Jer 17. 10 Prv

25. 2 Job 29. 16 Thr 3.

40 *examine well or closely, scrutinize; cf. ἐτάζω הקר*

Ecc 12. 9 חסר Neh 6. 12

קר Prv 18. 17 *examine or question a person closely*

Prv 23. 30 *compare*

הקיר IR 7. 47 *estimate*

ἐξορίζω (A) (ὄρος) הוריש Nu

33. 52 طرد *send beyond the frontier, banish*

התפרק Ex 32. 24 *get rid of*

ἐξορίζω (B) (ὀρός) חריץ IS 17. 18)

press out the whey from cheese

ἐπαγλαίζω התהלל Jer 9. 23

pride oneself on a thing, glory,

exult; ἀγλαίζω: glorify הלל

ἐπικαίνίζω התחדש Ps 103. 5

renew, restore (Pass.)

ἐπικρύπτω התגבר IR 14. 5

Prv 20. 11 *freq. in Med.,*

disguise; dissemble (W)

ἐπισκευάζω בדק IICh 34. 10

make afresh, repair, restore

פסג Ps 48. 14

جهز أعاد أعد

ἐπισκιάζω, -άω הסך Ps 91. 4

throw shade upon, overshadow

for protection

הציל IIS 20. 6 *darken, obscure;*

cf. σῶζω

הצל Ez 31. 3

ἐπισχίζω, προ- בהק Ez 16. 40

cleave at top

ἐπιχλευάζω התקלס IIR 2. 23

Ez 22. 5 Hab 1. 10 *jeer,*

make a mock of; cf. χλευάζω

ἐποργίζομαι התרה Jes 37. 29

to be upbraided; cf. ὀργίζω

ἐργάζομαι, ἔρδω, ῥέζω הרש Gn

4. 22 *work a material; cf.*

χρονίζω/χρησμοποιάζω

Jes 28. 24 Prv 14. 22 *do,*

perform; till the land

החרש IS 23. 9 Prv 3. 29 *do*

something to; chiefly in bad

sense, do one ill, do one a

shrewd turn הקצק Gn

26. 20; cf. συν-, ἐπασκέω

הרש לקהוקה Prv 31. 16

till the land; cf. ἀροτριάω

עזק Jes 5. 2 عرق

Gn 1. 31 *make, do, per-*

form (spurious); cf. τεύχω

פלח Ps 141. 7 فلع *till the*

land; cf. πολέω

- פלח Prv 7. 23 Job 16. 13
 פלח Dan 3. 12 *perform rites*
 ἐρεθίζω, -θω החריד Lev 26. 6
rouse to anger, rouse to fight,
provoke, irritate
 ἐρίζω חרד IS 14. 15 *strive,*
wrangle, quarrel, contend, rival
 נהרה Cant 1. 6
 התחרה Jer 12. 5
 רוב Jud 11. 25 Prv 3. 30
 ריב Ps 35. 1
 הריב IS 2. 10
 הריד Jud 5. 13
 שרה Gn 32. 29
 שרה Ez 27. 25
 נָשָׂא חָקֵר *examine, test* שָׁאָה
 נָשָׂא, mostly in compd. נָשָׂא,
 q.v.
 אָשִׁי חָקֵר Jer 31. 37 (36) *reveal!*
 אָשִׁי
 נָשָׂא חָקֵר Job 13. 9 *visit, visit;*
 חָקֵר; חָקֵר; חָקֵר;
 חָקֵר Dt 28. 53 Jud 14. 17
 חָקֵר Jes 29. 2, 7
 חָקֵר Dt 22. 24 *go to bed,*
go to bed, of sexual inter-
course
 חָקֵר Jes 57. 3; cf. χαίνομαι
 חָקֵר Ez 31. 6 *rejoice*
 חָקֵר Jer 22. 23
 חָקֵר Ecc 3. 7 *keep*
quiet, be at rest, impose silence,
leave unspoken
 חָקֵר Jer 42. 14
 חָקֵר Dt 27. 9
 חָקֵר Jer 62. 1
 חָקֵר Jer 49. 23
 חָקֵר Jon 1. 11, 12 Ps 107. 30
 Prv 26. 20
 حَتَّ كُنْ اسْتَكْنِ هَجْجَ مَدَا
 θαυμάζω *wonder, marvel* IR 9. 8 Jer 18. 16
 נָשָׂא Jer 4. 9
 נָשָׂא Est 9. 3
 נָשָׂא Ez 3. 15
 נָשָׂא Job 21. 5
 נָשָׂא Dan 8. 27
 נָשָׂא Gn 43. 33
 נָשָׂא Hab 1. 5
 نَدَحَسَ السُّبُوبَ
 נָשָׂא Jer 12. 13 *summer work, mow, reap*
 נָשָׂא IICh 33. 6 *declare by oracle, prophesy,*
divine, foretell
 נָשָׂא Jer 49. 22 *more quickly, rush, dart*
 נָשָׂא Job 41. 14
 נָשָׂא Jer 50. 11; cf. נָשָׂא
 נָשָׂא Hab 1. 8
 נָשָׂא Job 9. 26
 נָשָׂא Jer 50. 11 Hab 1. 8
 נָשָׂא Jes 63. 1
 נָשָׂא Jes 18. 6
 נָשָׂא Ex 20. 24 *sacrifice;*
 cf. נָשָׂא, נָשָׂא
 נָשָׂא IR 3. 3
 נָשָׂא IR 1. 46, 48 Jer 36. 15
 mostly in poets and late
 Prose, the Att. Prose form
 being καθίζω, intrs., sit, sit
 down: הִיטִיב IR 2. 24, 21.
 9-10 Ps 143. 3 causal, *make*
to sit, seat, place; cf. οἰκίζω
 καυχᾶσθαι, καυχᾶσθαι *rejoice,*
exult; of hounds, deer,
 pards; cf. φθέγγομαι, p. 247
 καθάγίζω, -άγίζω קָדַשׁ Ex 28. 41
 Nu 6. 11 *devote, dedicate*

- הקדיש Nu 3. 13 Jos 20. 7
IIS 8. 11
καθαρίζω קָהַר Nu 31. 23 קָהַר
Nu 3. 6-7 Ez 36. 33 Mal 3. 3
طَهَّرَ cleanse, purify
קָהַר Ez 22. 24 קָהַר Nu
8. 7 Jos 22. 17 Jes 66. 17
קָהַר, קָהַר, קָהַר Lev 14. 49 Nu
31. 23
καθίζομαι יָשָׁב Ps 29. 10 *preside*
IIS 7. 18 ICh 17. 15 *sit as*
suppliants; cf. יָשָׁב
καθίζω, καθ- סָבַב IS 16. 11 *sit,*
recline at meals
הָשִׁיב Gn 47. 6 IR 2. 24, 21.
10 IIR 17. 26 *causal, make*
to sit, seat, place; settle [cf.
οἰκίζω]
הָשִׁיב Neh 13. 27 (LXX, but
cf. συνοικέω)
καίνίζω, ἐγ- הָדַשׁ IS 11. 14 *in*
Poets, esp. use for the first
time, handsel; cf. ἐπι-
הָדַשׁ Dt 20. 5 جَدَد
καπνίζω הַבְּשִׁיב Thr 3. 16
smoke, blacken with smoke
הַבְּשִׁיב Prv 19. 26
הַבְּשִׁיב Jes 24. 23 Ps 34. 6
metaph., to be black with smoke
הַבְּשִׁיב Jes 33. 9 Prv 13. 5
καρπίζω (B) וְהָרַף Lev 19. 20
emancipate a slave by touching
him with the rod
καταβπτίζω סָבַל Gn 37. 31
Lev 4. 6 Nu 19. 18 *dip*
סָבַל Jos 3. 15
סָבַל IR 22. 38 Can: 8. 7
drown; Pass., to be submerged
καταποντίζω סָבַע Ps 69. 3
throw into the sea, plunge or
drown therein; cf. δύνω
סָבַע Ex 15. 4
הַסָּבַע Jer 38. 22; cf. βαπτίζω
κατασκευάζω הָכִין IS 13. 13
Zeph 1. 7 Ps 103. 19 Esth
6. 4 ICh 29. 19 ICh 27. 6
generally prepare, arrange,
establish; cf. σκευάζω
הָכִין Jes 16. 5 Ez 40. 43 Prv
21. 31
καταχέζω קָדַשׁ IS 21. 6 Jes 65. 5
Hag 2. 12 *besoul* [cf. ἀγίζω]
καχάζω, καγχάζω קָחַצַּח Gn 18.
12 *laugh aloud, jeer, mock*
קָחַצַּח Gn 19. 14; cf. ἀγωνίζομαι
קָחַצַּח Thr 1. 7
קָחַצַּח IIS 6. 21
קָחַצַּח ICh 30. 10
ضَحِكٌ تَحَقُّقٌ تَهْنِئَةٍ
καχλάζω, καχ- קָחַלַּח Jes 24. 14
plash or bubble, of sound of
liquids; froth, foam; cf.
καγχალიζομαι
קָחַלַּח Ex 29. 21 *get*
purified
קָחַלַּח IR 8. 64 ICh 29. 5
cleanse, purify; cf. ἀθάγγιζω
קָחַלַּח ICh 29. 19
קָחַלַּח IIS 11. 4 Jes 66. 17
ICh 29. 5 *purify oneself*
קָחַלַּח Ex 11. 7 Jos 10. 21
of dogs, bark, bay (ρύζω,
κραυγάζω)
קָחַלַּח Zeph 1. 14 صَاحٌ صَرَخَ
of men, shout, shout aloud,
scream; cf. κράζω
קָחַלַּח Jes 42. 13
קָחַלַּח Jes 5. 26 Zach 10. 8
קָחַלַּח Am 5. 24 (ρέω)
wash away, wash, rinse out

- הִחֲלִיץ Jes 58. 11
 גָּלַל Jos 5. 9 (ἀφαιρέω)
 רָחַק Gn 43. 31 Ex 30. 18, 21
 Lev 1. 9, 14. 8 IIR 5. 10
 Jes 4. 4 Ps 58. 11 Cant 5. 3, 12
 רָחַק Ez 16. 4 Prv 30. 12
 הִתְרַחֵק Job 9. 30
 κνεφάζω וכנף Jes 30. 20 *cloud over, obscure*
 κνίζω הקניא Dt 32. 16, 21 *usu. metaph., of love, chafe, tease, provoke, provoke to jealousy*
 קָנָא Dt 32. 21
 κολάζω חָלַשׁ Ex 17. 13 Jes 14. 12 *get person punished*
 קָלַל Job 40. 4 *suffer injury*
 קָלַל Jes 65. 20 *Pass., to be punished; cf. καταράσθαι*
 κομίζω זָמַר Lev 25. 3 *gather in, reap; reap fruit*
 צֹוֶסֶה Prv 31. 27 *take care of, provide for; of things, attend to, give heed to; δῶμα κομίζη, keep house, of mistress of the house; cf. σοφίζομαι*
 שָׁמַע Gn 16. 11, 21. 17 *attend, give heed to; cf. σὺν-, αλύω*
 سَمِعَ اَمْرًا
 κουφίζω חָפַץ Job 40. 17 *lift up, raise; cf. ἀγασθῶ*
 קָלַל Gn 16. 4 IS 2. 30 Hab 1. 8 خَفَّ *to be light*
 וְקָלַל IIR 3. 18
 וְקָלַה Dt 25. 3
 וְקָלַל Jes 23. 9 Jon 1. 5 IIR 10. 4 خَفَّفَ *lighten, make light (v. p. 353)*
 κράζω צָרַח Zeph 1. 14 صَاح صَرَخ *generally, scream, shriek, cry, bawl, shout; cf. κραυγάζω*
 הצָרִיחַ Jes 42. 13
 שָׁרַק Jes 5. 26 Zach 10. 8
 קָרָא Gn 19. 5 Ps 81. 8 *to call to*
 הָרַץ Ex 11. 7 Jos 10. 21 *of dogs, bay*
 κραστιζομαι, κρατ- רָעַה Job 1. 14 Cant 2. 16 *consume green fodder (?)*; cf. τρώγω
 κραυγάζω (a derivative of κράζω)
 וְרָעַה Ez 11. 13 *cry aloud, shout*
 הוֹעִיץ Job 35. 9; cf. συνάγω
 צָעַק Jer 22. 20; cf. συνάγω
 צָרַח Zeph 1. 14 صَاح صَرَخ
 הצָרִיחַ Jes 42. 13
 שָׁרַק Ps 31. 23
 שָׁרַק Jes 5. 26
 קָרָא Gn 19. 5 Ps 81. 8 *to call to*
 הָרַץ Ex 11. 7 *of dogs, bay*
 יָסַד יָסַד Jes 54. 11 Ps 89. 12 Job 38. 4 Esr 3. 12 *of a city, found, build*
 יָסַד Jos 6. 26 Jes 14. 32 Zach 4. 9
 יָסַד IR 6. 37 *found*
 יָסַד Cant 5. 15 *set up*
 הוֹסֵד Esr 3. 11 *build*
 יָסַד Jes 44. 28 *Pass., to be founded*
 יָסַד Hab 1. 12 *establish, set up*
 יָסַד Ps 8. 3 Esth 1. 8 ICh 9. 22 *establish, bring about*
 קָדַשׁ Neh 3. 1 *found, set up; cf. ἀγίζω*
 κυδάζω יָדָה IIR 19. 22 نَضَحَ *revile, abuse*
 ληϊζομαι לָץ Ps 1. 1 لَحَسَ تَلَصَّصَ *plunder, despoil, rob*

μύζω (B), μυζάω **בצה** Jes 51. 17

Ps 75. 9 *suck*

מצץ Jes 66. 11

νεανίζω, νεανεύομαι **נצר** Gn 37.

2 *act like a hot-headed youth, wilfully or wantonly, swagger*

νεφέλιζω **נפל** Gn 4. 6 *wrap in clouds*

הפיל Jes 26. 19

אפל Am 5. 20

νίζω (νίπτω)

נקח Nu 5. 19, 28, 31 *generally, purge, cleanse; cf. ἀνίζω*

נקח Job 10. 14; *cf. ἀπο-*

עשה IIS 19. 25 *wash the hands or feet; commonly used of washing part of the person,*

while λούομαι is used of bathing, πλύω (בלל) Ps 92. 11

of washing clothes, etc.; but νίζω is sts. used of things; Att. Prose writers use

the word only in compds., v. ἀπο-, ἐναπο-, ἐκ-νίζω; cf. οὐνυχίζω

غسل نطق نقي *غسل*

νομιζω **החשב** Job 21. 27 *use customarily, practise, use*

חשב Gn 38. 15, 30. 20 *consider as, consider (W)*

חשב Ps 119. 59 (*cf. πεποιθός*)

נהשב Jes 2. 22 Job 18. 3, 41. 21 *Pass., to be deemed, reputed, considered*

התחשב Nu 23. 9

νοσάζω, -σιζω **אוש** IIS 12. 15 *to be ill*

גע Job 6. 7

גע Gn 12. 17 *causal, produce sickness*

גע Ps 73. 5

גר IIS 12. 15 Jes 19. 22

ροσφίζω **גר** Jer 51. 21-3 *set apart, separate*

ρωτίζω **נח** Jud 9. 21 *turn one's back, turn one's back and flee (cf. ἀπο-, ὀύζω, χροάζω)*

נצה Job 39. 13 *cover the back*

ξυρίζω = ξυρέω **גלה** Lev 13. 33, 14. 8 Dt 21. 12 *shave*

גלה Jud 16. 17; *cf. καταξυράω*

קרה Mich 1. 16

נקרה Jer 16. 6

הקרה Ez 27. 31

הקרה Ez 29. 18

התגלה Lev 13. 33 Nu 6. 19 *shave oneself or have oneself shaved*

جلع جلع حتى حتى **נסך** **δδακτάζω, -τίζω** Am 5. 19

bite; cf. δακτάζω

נסך Jer 8. 17

οἰκίζω, -σιζω **הרשב** Ez 36. 33 *people with new settlers; cf. ἰζω*

IS 17. 6, 24 *settle, plant as a colonist or inhabitant; transplant*

הסכין Gn 3. 24

οἰωνίζομαι **עץ, עץ** IS 18. 9 *take omens from the flight and cries of birds; generally, divine from omens; regard as an omen, shun as an ill omen (cf. ἐπαυγάζω); cf. עץ*

עץ Lev 19. 26

Jes 2. 6; *cf. εὐνάζω*

כרע Gn 49. 9 Jud 5. 27

IS 4. 19 Job 4. 4, 39. 3 **رکع**

sink down, crouch down with bent hams; bend their hind-

or fore-legs; cf. χροίζω

ὀλολύζω, -ύττω הלל Ps 44. 9
cry with a loud voice, in Hom.
 esp. of women *crying aloud* to
 the gods in prayer or thanks-
 giving; cf. הלל ICh 16. 4;
 cf. ἀγάλλω, αἰνίζομαι
 ὁμοιάζω דמה Ez 31. 8 Cant 2. 9
compare, liken
 דמה Ps 49. 13
 דמה Cant 1. 9; cf. ἐξ-
 עזב Ez 31. 8; cf. ἐαυδέω
 דמה Ps 49. 13
 ὀνομάζω נשא Dt 3. 11 *speak*
of by name, name, specify
 נשא Lev 24. 16; cf. διακόπτω
 נשא Nu 1. 17
 ὀνυχίζω עשה Dt 21. 12 *pare*
the nails
 ὀπλίζω העמיד Nu 14. 44 *make*
or get ready; of persons, esp.
 of soldiers, *equip*; arm
oneself with boldness; arm
oneself, get ready to attack
 ὀργίζω הרגז IS 28. 15 *make*
angry, provoke to anger, irritate
 הרגז Jes 51. 15 Job 20. 12
 הרגז IIS 19. 1 *grow angry, be*
arrogant
 הרגז Ps 2. 1
 הרגז IIR 19. 27; -ῖστος
 הרגז Ps 55. 15 *in a passion*
 ὀρίζω, ὀβ-, δι-, ἐξ- נבד Dt 19. 14
divide or separate from as a
border or boundary
 נבד IR 3. 25 *part, divide*; cf.
 διαρίζω, διχάζω
 נבד Jes 53. 8 ICh 26. 21
banish from; cf. ἐξ-
 נבד Ps 31. 23
 נבד IS 4. 21 IIS 15. 19 Jes

24. 11, 38. 12 Ez 12. 3 Am
 7. 11 Job 20. 28 *depart*
 נבד Gn 21. 10 Dt 2. 12 *part,*
divide; banish
 נבד Gn 10. 25 *part, divide*
 נבד Ez 1. 11 *part, divide,*
separate
 נבד Gn 2. 10, 10. 5, 25. 23
 נבד Dt 32. 8 Ruth 1. 17
 נבד Job 41. 9 *separate*
 נבד Jes 52. 7 *part, divide*
 נבד Lev 11. 3
 נבד Gn 27. 40 Ps 136. 24 فرق
 נבד *separate*; cf. πέζω (A)
 נבד Zach 11. 16 *part, divide*
 נבד Ez 17. 21
 נבד Ps 68. 15 Thr 1. 17
 נבד Lev 24. 12 *ordain, deter-*
mine by law
 נבד Nu 15. 34
 נבד Prov 23. 32 *part, divide*
spurious; cf. ἐαυδέω
 נבד Jud 14. 9 *separate*
 נבד Nu 16. 21 Est 6. 21
exclude, separate; cf. ὀβ-
 נבד Gn 1. 6 Lev 1. 17, 20.
 25 Nu 16. 9 Dt 4. 41
separate, distinguish
 נבד Ex 16. 12 ὀβ- *exclude;*
mark out by boundary pillars
 נבד IIR 17. 11 ICh 36. 20
 ὀβ-, δι-, ἐξ- *banish*
 נבד Jer 13. 19; cf. ἐλαίνω
 נבד Gn 3. 24 ὀβ- *exclude,*
banish; cf. διαχωρίζω
 נבד Ex 12. 39
 נבד Nu 21. 32 Dt 11. 23 Jud
 11. 23 ὀβ- *exclude, banish*
 נבד Hos 4. 14 ὀβ- *grant*
a special gift; cf. πέζω (A)

- (from *φρέγ-γω*), *πέδδω*
 פָּרַד Esth 3. 8 *separate, distinguish*
 פָּרַס Dan 5. 28 *ἀφ- separate, bring to an end; separate off* (W); פָּרַק Gn 27. 40
 נִפְרַד Ez 34. 12 *ἀφ- separate, distinguish*
 οὐτάζω, οὐτάω בָּצַע Joel 2. 8
 Am 9. 1 Ep. Verb used sts. in tragedy; Hom. uses it; *wound, hurt, hit with any kind of weapon, sts. generally, wound*; cf. ἀποσώζω
 עָסַף Thr 2. 11
 הִתְעָסַף Thr 2. 12
 עָצַב IR 1. 6
 נָעַצַב Eccl 10. 9
 עָצַב Jes 63. 10
 הִתְעָצַב Gn 6. 6
 פָּצַע Cant 5. 7
 δόλιζω בָּטַח Ex 32. 1 *δολ. go or come late*; cf. ἐπαταχύνωμαι
 בָּטַח Jud 3. 25; cf. δόλε
 παρασκευάζω עָרַף Prv 9. 2 *prepare for oneself, make preparations*
 הִתְכַּיֵּר Gn 42. 6 Dt 2. 28 *provide and prepare what one has not; provide, procure, contrive; supply* (W)
 μετεκτείνω כִּלְקָ Lev 1. 15 *cut off with an axe, esp. behind*
 ἀππηάζω הִפּוֹ Job 40. 23 *spring, gush forth*
 נָבַז Prv 18. 4; cf. בָּזָז
 פָּחוּ Gn 49. 4
 מִעֵץ אֲבָק Ps 80. 16 *press tight*
 זָרַר Jes 1. 6, 59. 5 Job 39. 15 *press tight, squeeze, press, weigh down*
 מַחַךְ Dt 33. 11 Jud 5. 26
 מַחֵךְ Jud 5. 26
 מַעֵךְ IS 26. 7
 מַעֵךְ Ez 23. 3 *squeeze, compress*
 עָסַה Ez 23. 3
 עָסַה Ps 139. 15
 כִּצְצַף Job 16. 12
 עָסַק Ez 22. 29
 עָסַק Jes 23. 12
 עָסַה Mal 3. 2: *squeeze, press, weigh down*
 עָסַק Job 40. 23 *of a river, to be exhausted from the heat of the sun*
 מִלְּאָז (B), -אָסַס לֶחֶם Gn 18. 6 *knead bread*
 ποιῶμεν עֵשֶׂת Ex 21. 22 *exact a penalty*
 נָעַשְׂתָּ Prv 22. 3
 כָּקַר Jer 9. 24 Am 3. 14
 ποκίζω, -κά- כָּסַר Gn 31. 19, 38. 12-13 جَزَقَ قِطْعًا *shear wool, shear sheep*
 = πέκω *shear* כָּסַר Jer 7. 29 Job 1. 10; cf. πεκτέω (πέκω) *shear, clip, shear hair* (W)
 προακίζω כָּהַק Ez 16. 40 *split in front*; cf. ἐπι-
 πτερυγίζω הִתְכַּיֵּר Job 39. 26 *flutter with the wings, like young birds trying to fly; flap the wings, like a cock crowing*
 πεκάζω כָּהַר Jud 20. 43 Ps 22. 13 *surround*
 הִכְתִּיר Ps 142. 8 Prv 14. 18 *cover closely, freq. with collat. notion of protection; crown, deck with garlands*

- קָבַץ Jes 40. 11
 קָבַץ Prv 13. 11 *close, shut up, shut close*
 קָצַף Dt 15. 7 Ps 77. 10
 ῥαχετρίζω, ῥαχίζω קָצַף Ex 13. 13 *cut through the spine, esp. in sacrificing*
 רָעָז (A) פָּרַד Hos 4. 14 *in special sense, perform sacrifices, offer a hecatomb to the gods; cf. ἀφορίζω*
 רָעָז (B) קָרַע Jer 4. 30 = βάπτω, *dye; cf. χροίζω*
 פָּרַס לוֹ Jer 16. 7; cf. פָּרַס, προτείνω
 קָרַח Ex 2. 5 IIR 5. 10 Ez 23. 40 = βάπτω, *dip, dye; cf. βρέχω*
 קָרַח Ex 35. 35
 קָרַח Ps 139. 15
 רָאָז, רָאָז קָרַח Jos 10. 21 *growl, snarl, like an angry dog; cf. ἀράζω, κλάζω*
 סַלְפִּיזַן קָרַח Nu 10. 3 *sound the trumpet*
 σεβάζομαι, σέβομαι קָרַח Ex 38. 8 IS 2. 22 *worship, honour, mostly of the gods; of suppliants*
 קָרַח Ps 82. 1, 119. 39 *Pass., to be revered; cf. καθιστάνω*
 סִיגָזַח דִּבְרֵי Dt 27. 9 *bid one be silent, silence him; cf. ἡσυχάζω*
 σκελίζω, ὑπο- קָרַח Dan 11. 14, 19 *trip up one's heels; Pass.*
 קָרַח Jes 8. 15
 σκεπάζω, ἐπι- קָרַח Ex 29. 9 Ez 16. 10 Job 40. 13 *cover; cf. σκευάζω, ζεύγνυμι*
 נָחַס Ps 68. 14
 נָחַס IICh 3. 5
 צָפַה IR 6. 15, 20
 צָפַה Prv 26. 23
 צָפַה Dt 33. 12 *shelter, protect*
 حَفِظَ حَفَا أَحْفَى
 σκευάζω קָרַח Gn 22. 3 Jud 19. 10 Ez 16. 10 *dress up; Pass., accounted; cf. κατα-, σκεπάζω*
 קָרַח Ez 38. 7 IICh 35. 10 *generally, make ready, arrange*
 קָרַח Ez 38. 7 Ps 147. 8 IICh 2. 8, 35. 14 *provide, procure*
 קָרַח Gn 41. 40 *provide, procure; furnish, supply; collect; cf. ἀσπάζομαι*
 خَان خَلَعَ غَشِي خَشِي
 σκιαζώ קָרַח Jos 30. 2 *to be in the shadow*
 קָרַח Ex 40. 3 Job 40. 22 *cover, shade*
 קָרַח Ex 33. 22
 קָרַח Job 10. 11
 קָרַח Neh 13. 19 *cover, shadow, darken, shade*
 σκοπιάζω קָרַח Jos 2. 2 Job 39. 29 *spy from a high place or watch-tower; generally, spy, watch, even on a plain, spy out, watch*
 קָרַח Prv 2. 4
 קָרַח IS 23. 23
 קָרַח Prv 15. 3; cf. σποδίζω
 קָרַח Jos 21. 6 Nah 2. 2; cf. ἐλπίζω; קָרַח Cant 2. 9
 קָרַח Job 20. 9; cf. ῥοφόω
 קָרַח Jud 5. 28
 קָרַח Ps 14. 2
 σκοτάζω קָרַח Ez 30. 18 *grow dark*

- הִשְׁקִי Ps 69. 24 Thr 4. 8
הִחֲשִׁיךְ Ps 105. 28; cf. σκοτιζω
קָרַר Mich 3. 6
הִתְקַדֵּר IR 18. 45 Pass., to be
darkened; cf. συσκατάζω
σκοτιζω הִחֲשִׁיךְ Am 8. 9 make
dark; cf. σκοτάζω
הִקְדִּיר Ez 32. 7
σκαύομαι וַעֲרָה IICh 26. 19
to be angry with, to be wroth
σοφίζομαι הִסֵּב Gn 30. 20 Ex
20. 1, 35. 35 IS 18. 25 *deceit*
cleverly or skilfully; cf. νομίζω
צוּפִיה Piv 31. 27; cf. κομίζω
σοφίζω הִסֵּב Ex 20. 1 make
wise, instruct; Pass., to become
or be clever or skilled in a thing;
cf. νομίζω
הִסְבִּיל Ps 32. 8 Dan 1. 4. 9.
22
σπαρτίζω הִצִּץ Jer 50. 11
suck; cf. μύζω
סָפִיץ 'A' = סָפִיץ חֲצִצִּי
Jes 10. 14 pipe, chirp, of the
shrill note of small birds
סָפִץ Jes 54. 1 Ps 98. 4
סָפִץ 'B' פָּשַׁח Lev 13. 23
extend
σπαρτίζω צָבַח Ruth 2. 14
or bake in ashes; צָבַח
סָפִץ Jes 21. 5; cf. σκοτάζω
סָפִץ Ps 22. 16 טָרַף
סָפִץ הִטָּה Lev 15. 33 drop,
let fall or shed drop or drop,
drop
סָפִץ Ex 3. 8 Lev 15. 25 Jer 48.
21
סָפִץ Lev 12. 2
סָפִץ Lev 6. 20
סָפִץ Lev 4. 6 Nu 8. 7
נָסַח Jud 5. 4 Joel 4. 18 Cant
5. 5
הִסְרִיחַ Am 9. 13
σθενάζω, στεναχέω, στεναχίζω,
στενάχω, στοναχέω, στονα-
χίζω נָאֵחַ Ez 9. 4 Thr 1. 4,
21 sigh deeply, generally,
sigh, groan [cf. ἀνα-]
נָחַ Jer 22. 23
נָאֵחַ Jer 51. 52
נָאֵחַ Ez 9. 4
στολίζω, κατα- הִתְלַחֵז Ez 16. 4
dress
הִתְלַחֵז Ez 16. 4
סָלַח Thr 4. 2
συγκομίζω קָבַץ Joel 2. 16 جمع
جمع bring together, collect
round
קָבַץ Gn 49. 2 Ez 39. 17
קָבַץ Hos 9. 6 Mich 1. 7. 4. 6,
12
קָבַץ Ez 38. 8
הִתְקַבֵּץ Jer 9. 2
הִסְטִיחַ IR 15. 22 Jer 4. 16
חָסַד; cf. δαυτίζω
συναγγίζω הִתְנַחֵף Jer 45. 20
draw near
συνεργάζομαι הִתְעַדֵּק Gn 26. 20
work with, co-operate; cf. ἐπ-
σπρίζω הִצִּצִּי IICh 5. 13 play
the sūmūd, shepherd's pipe,
pipe; whistle 'W'
קָרַח Thr 2. 16 make any
whistling or hissing sound, hiss
συσκατάζω הִתְקַדֵּר IR 18. 45
grow quite dark
συχνάζω הִסְבִּיחַ Nu 22. 30
frequent, do or come frequently
σφαγιάζομαι, σφαγιάζω, σφάζω,
σφάττω הִבֵּחַ Dt 12. 15, 21

- IR 1. 9, 19 **זָבַח** *slay, slaughter, sacrifice, properly by cutting the throat; cf. θυσιάζω*
- טָבַח** Thr 2. 21 **חָתַח** *חָתַח*
- שָׁחַח** Jer 39. 6 Ez 23. 39 **חָצַח** Jud 7. 16 **חָצַח** *divide, divide into; cf. διχαζω*
- חָצַח** Jes 33. 23 *split, tear, cut out*
- חָצַח** Jud 16. 9 Jes 5. 27, 33. 20 Jer 10. 20
- חָצַח** Job 4. 10 *part, separate, shatter; cf. σείω*
- חָצַח** Jer 1. 10 *shatter*
- חָצַח** Jer 4. 26; n. p. 166
- חָצַח** ICh 31. 1
- חָצַח** Jud 6. 28; n. p. 88
- חָצַח** Lev 11. 35
- חָצַח** Ez 17. 9 *cut out; cf. ἐπικόπτω*
- חָצַח** Dt 25. 12
- חָצַח** Ex 39. 3 Jud 1. 5
- חָצַח** Ez 17. 9, 23. 34
- חָצַח** Dt 14. 6 **חָצַח** *split, cleave, divide*
- חָצַח** Lev 1. 17
- חָצַח** IS 15. 33
- חָצַח** Lev 22. 24 *συστός*
- חָצַח** Jud 16. 9 Jer 2. 20 Nah 1. 13; cf. ἐξωρέω
- חָצַח** Jud 20. 32 *separate*
- חָצַח** Jos 8. 6 Jer 12. 3
- חָצַח** Jud 20. 31; n. p. 371
- חָצַח** Ps 71. 6 *keep safe, preserve*
- חָצַח** Gn 40. 14, 23 Ex 20. 8 Jer 2. 2 Thr 2. 1 *keep in mind, remember*
- חָצַח** Nu 10. 9
- חָצַח** Jes 63. 7; cf. ποσειδέω
- חָצַח** Job 14. 17 *keep secret*
- חָצַח** Dan 8. 26
- חָצַח** Nu 10. 9 *to be saved*
- חָצַח** Mich 4. 10
- חָצַח** Ex 2. 17 Jud 2. 18 *save, rescue from*
- חָצַח** Dan 3. 15
- חָצַח** IIS 13. 31; cf. δικάζω
- חָצַח** Ex 12. 27 IS 17. 37 Hos 2. 11 *save, preserve, rescue from; cf. ἐπισκοιάζω*
- חָצַח** Ez 6. 12 *keep safe, preserve (συστός)*
- חָצַח** Prov 27. 12
- חָצַח** Ps 133. 5
- חָצַח** IS 20. 36 *make safe*
- חָצַח** Jer 5. 19; cf. ἐπιταχύνω
- חָצַח** Joel 4. 11
- חָצַח** Ez 13. 12 *build a wall, band*
- חָצַח** Lev 14. 43
- חָצַח** Prov 24. 12 *continue cunningly that, continue or execute cunningly*
- חָצַח** Ps 75. 4
- חָצַח** Eccl 1. 15
- חָצַח** Eccl 12. 9
- חָצַח** IS 2. 3 *Pass., cunningly, desired*
- חָצַח** Dt 23. 20 *lend on interest; cf. δανείζω*
- חָצַח** Dt 23. 21
- חָצַח** ICh 12. 2 *shoot with a bow; cf. δονάζω*
- חָצַח** IIR 4. 16 *clasp in the arms, embrace*
- חָצַח** Gn 29. 13 Cant 2. 6
- חָצַח** IR 12. 33 *generally, say; cf. βάζω*

φλογίζω, φλέγω בלע Nu 4. 20
burn, blaze, flame; cf. ἀπώλλυμι:
דלק Ob 18 set on fire, burn,
blaze
הדליק Ez 24. 10 blaze
יקר Jes 10. 16
היקר Jer 15. 14
להב Hos 7. 6 להב
להב Ps 104. 4
להב Mal 3. 19
להב Dt 32. 24 (φλογιστός)
התלהב Ex 9. 24 Pass., blaze
up; to be inflamed; blaze
בלע Am 5. 6 burn, blaze;
metaph., kindle, inflame; cf.
ἀγλαΐζει, εἰλάω, ἀρπάζω
להב Dt 32. 22 Jes 50. 11
להב Jud 1. 8 set on fire; cf.
ἀποστρέφω
ἐδάδην ἐξ-וַדָּבָר IS 3. 1 show
make human declare, explain
להב Lev 24. 12 להב
להב Nu 15. 34; cf. ἐδάδην
להב Est 4. 18
להב Dan 5. 16
להב Dan 5. 12 להב
להב Gn 40. 8; n. p. 554
להב late Ion. for ἐδάδην
Gn 14. 10 Nu 35. 25 IS 4.
10. 31. 1 IIS 13. 29 Jes 30.
16 Zach 14. 5 IICb 14. 11
flee, take flight; cf. ἔσθω
להב Jes 31. 2
להב Ps 52. 9
להב Hab 1. 4
להב Cant 2. 17
להב Nu 10. 35 IS 11. 11
להב Gn 19. 20 Nu 35. 6 Jud 4.
17 IR 2. 28-9 have recourse

to, take refuge in
נוט Gn 39. 12 Jes 35. 10
c. acc. rei flee and escape
נער Gn 37. 2 shun or shrink
from; cf. נערניש
χάζομαι (ἀνα-) נער Jes 1. 4 Ez
14. 5 Peet. and mainly
Ep.; give way, draw or shrink
back, recoil
נער Ez 14. 7
נער Jer 38. 12
נער IIS 1. 22 أحجم انحرول
נער נכח נכח
נער Dt 19. 14
cause to retire, force to retire
from; make to recoil, force back
נער Jes 50. 14
נער Job 24. 2; cf. ἐπιθρογγάνω
נער IS 15. 30 bereave or
deprive of
נער Jer 50. 9 נכח
נער Dan 3. 16
crave, need, want
נער
נער Jes 54. 11 suffer
grievously
נער Jon 1.
11 נער IIR 6. 11 to be
stormy; cf. נער ἀναμείλω
נער Ez 16. 31 נער
feet on road, way; cf. ἐπι-
נער IIR 2. 23
نحر بن هن بن هن بن
نحر بن هن بن هن
נער Cant 2. 13
prop. of youths, get the first
down; of fruit, with the bloom
on it; cf. נער
נער Dt 34. 7; cf. נער

χορτάζω דָּשַׁן Prv 11. 25, 13. 4
feast

דָּשַׁן Dt 31. 20 *fall*, prop. of
cattle

דָּשַׁן Ps 20. 4

דָּשַׁן Jes 34. 7

הִדְשֵׁן Jes 34. 6

דָּשַׁן Ps 23. 5 *fill full of*

דָּשַׁן Prv 11. 25, 13. 4 *Pass.*,
eat their fill

χρηζω (χρή) חָסַר Dt 2. 7 *want*,
lack, have need of

חָרַץ IR 20. 40 *desire, long for*,
crave; desire, ask for; will,
choose; cf. ἀράζω

أَرَادَ رَغِبَ فِي أرצה Jes 42. 1
χρηζω, χράω (B) קָצַב Ez 22. 28
warn or direct by oracle; consult
a god or oracle; deliver an oracle,
foretell

קָצַב Nu 24. 1 Jon 1. 2, 3. 2

ἐκχρησάμενος חָרַץ Jud 14. 18
consult an oracle; cf. ἐκχρησάμενος,
χρονίζω

הִחְרִיץ Job 11. 3, 41. 4; cf.
χρονίζω

χρῶμαι, χρώζω כָּרַע Job 31. 10
lie with, of a woman; taint,
defile; cf. ἀλάζω, προσκυνέω

כָּרַע Jer 19. 4 *defile*

דָּקַח Ex 34. 29 *stain, stain*;
colour, stain

קָרַע Jer 4. 30; cf. קָרַע (B)

הִרְבִּיץ Jes 54. 11

صَغى stain, pain:

χρονίζω אָחַר Gn 32. 5, 34. 19
take time, tarry, linger, delay

חָרַע Ps 50. 3; cf. ἐργάζομαι

חָרַע IIS 19. 11 *تَأَخَّرَ*

χαρίζω, ἀκα- נָרַע Ex 34. 11 *cut*

off, separate

נָרַע Ex 11. 1, 23. 28

נָרַע Ex 12. 39; cf. δια-

ψαλίζω قَصَّ قَرَصَ *clip with scissors*

ψηφίζω חָצָה Ps 55. 24 *count*,
reckon; cf. διχαζω

חָצָה Job 21. 21

חָצָה IIS 19. 20 Jes 13. 17

חָצָה IIR 22. 7 Ps 88. 5

חָצָה Lev 25. 27, 50, 52, 27.
18, 23 IIR 12. 16

חָצָה Nu 23. 9

פָּקַד Ex 20. 5 Nu 4. 23 IR
20. 15 ICh 21. 6

حَبَّ أَحْصَى حָסַד Gn 15. 5

خَشِشَ شָׁשַׁן Ps 109. 4

وَسَّسَ وَهَّسَ *whisper, whisper*
what one dares not speak out,
whisper slanders

דָּחַק דָּחַק דָּחַק Dt 32.
15 IS 2. 29 *thrust out*,
push back; drive away; spurn,
shake off

דָּחַק דָּחַק- Jes 4. 4 Jer 51. 34
thrust out, expel, eject, banish

דָּחַק Dt 30. 4

דָּחַק Ps 35. 5, 118. 13, 140. 5
push, push on

דָּחַק דָּחַק- Ps 30. 13 *push*
down. Pass.

דָּחַק Esth 3. 15 *rush*

דָּחַק Esth 6. 12 ICh 26. 20

הִסִּיב Prv 7. 16 *stuff*

דָּחַק Dt 6. 19 *thrust out, banish*

דָּחַק Dt 13. 14 *thrust away*,
drive away

נָדַח Ps 1. 4

נָדַח Jer 41. 2

נָדַח Jer 13. 14 *banish*

XIII. CLASSIFIED HOMOLOGIES

LI. A series of kindred homologies show the comprehensive character of Hebrew-Greek involvement.

ANATOMY

- יָד עֹז Dt 29. 3 Prv 26. 17 Job 13. 1 *ear-handle*, esp. of pitchers
 יָד גַּיְסוֹס סְטֵלְלָנְדְרָא Dt 32. 10: = μέλαν (iris of the eye); = ἡ κόρη (pupil of the eye) إِنْسَانُ الْعَيْنِ قَوْوَةُ الْعَيْنِ
 ἡ ἀναπνοή, ἀμπ- Dt 33. 10 Jes 2. 22 Prv 11. 22 Cant 7. 5, 9
breathing organ, of the nose and mouth أُنْفُ
 „ ὤψ Gn 19. 1 *eye, face, countenance* עֵינַי Dan 3. 19
 כַּפֵּי כַּוּס Ez 47. 3; v.l. כַּפֵּי
 כַּפֵּי כַּוּס καταπύργων Jes 58. 9 *the middle finger* (used in an obscene gesture [also in Egypt])
 יָד מַסְחָלָה, in pl.; Jes 41. 9 *corner*; יָד מַסְחָלָה Jer 38. 12 *arm-pit*; cf. Lat. axilla (—μ)
 יָד מֵגָרָס Ex 29. 20 μεγαδάκτυλος big toe; ὁ μέγας δάκτυλος, *the thumb*
 יָד מֵגָרָס ἐπὶ ὤπιος/φύθιος Gn 30. 2 Nu 5. 22 Prv 13. 25 Eccl 11. 5
 τὰ ἐ. *the inner parts of the body*; ὤ. μέρη, in animals, *the under parts*, i.e. *the belly*; = ἀραιά (sc. γαστήρ) *belly*
 יָד מֵגָרָס Jer 51. 44 يَنْقُصُ يَنْقُصُ; v.l. מֵגָרָס
 יָד מֵגָרָס, v.l. יָד מֵגָרָס Gn 30. 3 Jud 16. 19 IIR 4. 20
 יָד מֵגָרָס αἰδοῖον, φύσις IS 20. 30 (freq. in pl., *puenda*, both of men and women; *the characteristic of sex*, = αἰδοῖον, esp. of the female organ; cf. αἰδώς; v.l. מֵגָרָס
 יָד מֵגָרָס ὤπιος Ps 129. 3 *laid on one's back; on one's back*
 „ „ Jes 38. 17, 30. 6. 51. 23
 יָד מֵגָרָס γυῖον Gn 47. 18 Jud 14. 8 IS 31. 10, 12 Ez 1. 11 *the whole body*
 יָד מֵגָרָס „ ICh 10. 12
 יָד מֵגָרָס „ Gn 3. 14
 יָד מֵגָרָס ῥακίς Job 40. 17 = κλάδος (*branch of a blood vessel*)
 יָד מֵגָרָס γογγύλος, κεφαλή Ex 16. 16 Nu 1. 2 Jud 9. 53 IIR 9. 35 = στρογγύλος, *round*; *head*; *per head, each person*
 יָד מֵגָרָס γαυλός Jos 15. 19 Eccl 12. 6 *water-bucket, machine for raising water* [an obvious allusion to the head of a fair-haired person]

- 173 לָרִיגְ, פָּרִיגְ Jes 58. 1 Jer 2. 25 Ez 16. 11 Ps 115. 7 *larynx*
 or *upper part of the windpipe*; but in Poets confused with פָּרִיגְ
 (*gullet*); *throat*; used of the *windpipe*; of the *pharynx*; both of
pharynx and windpipe
- 27 אֵימָ, v. p. 356
- 171 γένειον, πώγων IS 17. 35 IIS 10. 5 Ps 133. 2 *beard*; a lion's mane;
beard
- „ γνάθος/σιαγών Lev 13. 29 Ez 5. 1 *jaw, cheek*; *jaw-bone, jaw, cheek*
- 271 χείρ Dt 7. 19 *hand and arm, arm* (vowel consonant metath.)
- 272 ἀγκαλίσ Jer 38. 12 in pl., *arms*; cf. 272 ἀγκαλίζομαι, ἐπ-
- 272 στήθος Ex 29. 26 *breast*, of both sexes, being the front part of
 the θώραξ, divided into two μαστοί (—στ); of animals
- 272, 272/272 γυῖον Job 6. 2, 33. 18; v.s. 272
- 272 γάλας Gn 18. 8 Ex 3. 8 poet. for γάλα, milk γάλα, γάλα
- 272 αἷμα, -αρ, αἰοιόη Lev 3. 16, 17 *fat* used in funeral sacrifices;
hog's lard, grease; λίπος: prop. *animal fat, lard, tallow*
- 272 γλουτός Gn 35. 11 Jer 30. 6 Job 38. 3 *back*; dual τὼ γλουτῶ
- 272, Q of 272, v.s., ἔδρα, *seat, breach, fundament*; of birds and
 animals,
- 272 γυῖον Gn 48. 17 IIR 9. 23 *the hand*; γυῖα ποδῶν *the feet*; v.s. 272
- „ αὐγή IR 7. 33 Ps 77. 3 *eye*; in pl.,
- 272 μῆρος Gn 24. 9, 32. 33 Ex 1. 5 Ps 45. 4 *right*; ἀρῆρον, v.s. 272
- 272 ἕτερος Ex 29. 13, 22 Lev 9. 10 ὁ ἕ. *one's neighbour*
- 272 ἥπαρ Ez 21. 26 Prov 7. 23 *liver*; as the seat of the passions,
 anger, fear, etc.; gen. ἥπατος (like 272 ἄτος
- 272 „ Gn 49. 6 Ps 16. 9, 30. 13. 57. 9, 108. 2, 149. 5 Prov 25. 27
- 272 κοιλία Ex 29. 13 Jer 11. 20 *belly, stomach, intestines, tripe*,
womb, any cavity in the body, *ventricle, chamber*, as in the lungs,
heart, liver, brain; κοῖλον: *hollow, cavity*; esp. of cavities in the body,
 τὰ κ. the *ventricles*
- 272 ὑπτιος Gn 8. 9, 32. 26, 33, 40. 11 Ex 9. 29 Dt 2. 5, 25. 12 Ps 63. 5.
 88. 10, 119. 48, 141. 2 Esr 9. 5 *the underside uppermost, hollow*
 of the hand; v. τὰς χεῖρας ἀνατελῶν *lift the upturned hands in*
prayers; cf. Ex 9. 29 Ps 63. 5; v.s. 272
- „ κεφαλή Jud 8. 6, 15 *head*; v.s. 272
- 272 ἀκρόπους Ex 12. 9 Lev 11. 21 *extremity of the leg, i.e. foot*; pl.,
trotters
- 272 χορδή Jer 51. 34 *guts, tripe*
- 272 κάτωμος Nu 7. 9 Ez 34. 21 Job 31. 22 *low in the shoulder*
 or *fore quarters*; v.s. 272

- לב *κόλπος* Gn 8. 21, 34. 3 Ex 7. 3, 15. 8, 28. 3, 30 *bosom, lap; womb; of other cavities, of the ventricles of the heart; any bosom-like hollow, of the sea*
- לבב „ Gn 20. 5 Jud 19. 8, 9; gen. *κόλπου*
- לח *γνάθος* Jud 15. 15-17 Jas 50. 6 *jaw; cheek, in pl.*
- לח „ Dt 34. 7
- לע *λάρυγξ* Prv 23. 2; *v.s. לרע*
- לשון *γλῶσσα, γλῶ-* Gn 10. 5, 20 Ex 4. 10 Jos 7. 21, 24, 15. 5 Jas 5. 24, 11. 15, 66. 18 Zach 8. 23 Prv 25. 15 Thr 4. 4 *tongue; language, dialect; people speaking a distinct language, pl.; anything shaped like a tongue; ingot; cf. πλῆθος*
- כבוד, כבוד *αἰδοῖον, ia* Dt 25. 11 *private parts, in pl. v.s. כבוד*
- מדות *μηδος (B)* Ps 133. 2 Ep. Noun, only in pl., *μήδεα, μέζεα, genitals*
- מלעך *λάρυγξ* Ps 22. 16; *v.s. מלעך*
- מעי *τὰ ἐντὸς μοχοῖ* Gn 15. 4, 25. 23 IIS 20. 10 Cant 5. 4, 14 *the inner parts of the body, the intestines (W)*
- מעיר *μόριον* Hab 2. 15 in pl., esp. *parts or genitals, male or female: ἀνδρεῖα μόρια, τὰ γεννητικά μ.; less freq. in sg.; v.s. מעיר*
- מעיר „ IR 7. 36 *μ. ἀνδρός* *מעיר-איש*; Nah 3. 5 *μ. γυναικείον*
- מצח *μέτωπον* Ex 28. 38 *forehead*
- מטק *καταλέω* Joel 1. 6 Prv 30. 14 *grind*
- מק *μέσος, -ον, μέσος, μέσος* Ex 28. 42 Ez 47. 4 Am 8. 10 *τὸ μέσον: centre; the middle, the waist*
- עיר *χρῶς, χροιά* Gn 3. 21 Ex 22. 26, 34. 29 Jer 13. 23 Job 10. 11, 18. 13 *skin, esp. of the human body, hence the body itself; colour, esp. colour of the skin, complexion (-χ, consonant vowel metath.)*
- עין *αὐγή, ὅσος* Ex 10. 5, 21. 24 Nu 11. 7 Dt 33. 28 IIS 12. 11 *eyes; the sun; gleam, sheen; in pl. rays, beams; eye, eyes; light, as a metaph. for deliverance, happiness, victory, glory, etc.*
- עקל *ὄπλον* Dt 28. 27 IS 5. 6 *v.s. עקל*; *πύλιν*, Dim. of *πύλη*, pl. a disease of the anus, prob. *multiple fistula; v.s. עקלים*
- עקב *ὤπιον* Jer 9. 17 Prv 4. 25, 6. 4 *eyebrow*
- עצ *ὀστέον* Gn 2. 23 Thr 4. 7 *bone; of the skin*
- „ *σῶμα* Nu 19. 18 IR 13. 2 Ez 39. 15 Am 6. 10 Prv 16. 24 Thr 4. 8 *body of man or beast, in Hom. always dead body, corpse; the living body; עקב, ἀκρόπους: extremity of leg*
- ערוה *μόριον* Lev 20. 17; *v.s. ערוה*
- ערלה *κουρά* Gn 17. 14, 34. 14 Jos 5. 3 IS 18. 25 *cut-off end*
- ערף *ράχετρον = ράχιν* Ex 23. 27, 32. 9 *the beginning of the spine*

- עֲרָק ῥακίς Job 30. 17; v.s. נִד
 עֲשָׂתָהּ γαστήρ/ύστέρα Dt 7. 13 *womb*; cf. ἀσθήρ
 פֶּאֶה φόβη Jer 9. 25 *lock or curl of hair*
 פֶּרֶר πρᾶπίδες Lev 1. 8, 12 *midriff, diaphragm*; v.s. פֶּרֶס
 פֶּה ἀναπνοή Ex 4. 10, 11 Ps 115. 5 פֶּה Dan 4. 28 נֶפֶשׁ; v.s. אֶף
 פֶּה ἐπιγουνίς Job 40. 17 *part above the knee, great muscle of the thigh*;
 gen. ἶδος
 פֶּסֶס πούς Jes 37. 25 Ps 57. 7, 58. 11 Cant 7. 2 *foot*
 פֶּרֶס διάφραγμα Ex 29. 14 Lev 4. 11 *midriff, diaphragm*
 פֶּה φύσις Jes 3. 17; v.s. בֶּהַב
 צֶדֶד στῆθος Jes 60. 4, 66. 12; v.s. הַחֹם (סֶדֶד, סֶדֶד)
 „ τοίχος Gn 6. 16 IS 23. 26 Ez 4. 4, 6, 8 *wall of a house or enclosure*;
side of a tent or hut; metaph., *side of the ship, of other things*,
 as the human body (צֶדֶד—as in γλουτός ἰλῆν—χῆθ) (ד)
 צֶדֶד דֵּירָה Gn 27. 40 Jes 8. 8 Cant 1. 10, 4. 4 *neck, throat, collar*
 צֶלַע πλευρόν Gn 2. 21, 22 Ex 26. 26, 27. 7 *rib; side*
 צֶמֶח κόμη Jes 47. 2 Cant 4. 1 *hair of the head*
 קֶבֶד, קֶבֶה κῆπος Nu 25. 8 *pudenda muliebria*; κόλπος = αἰδοῖον
 γυναικεῖον, esp. *vagina*
 קֶדֶד γογγύλος, κεφάλῃ Gn 49. 26 Dt 28. 35; v.s. קֶדֶד, קֶדֶד
 קֶבֶח κομίσκη Cant 5. 2, 11 Dim. of κόμη v.s. קֶבֶח
 קֶבֶד κόλπος Ex 29. 13 Lev 1. 13 Ps 103. 1; v.s. קֶבֶד
 קֶבֶד ἐκροή = ἐκροός Dt 23. 11 *outrage, insult*
 קֶדֶד κάρα (A), κάρηνον, κρανίον IS 2. 10 Ps 89. 18 Job 16. 15 *head*
 „ κέρας Gn 22. 13 Jos 6. 5 IS 16. 1 *the horn of an animal, horn*
for blowing; drinking horn
 קֶדֶד ἀστράγαλος IIS 22. 37 *ball of the ankle joint*; v. p. xxviii
 קֶדֶד κῆρας Gn 3. 15, 8. 5 Lev 13. 12 Nu 5. 13 Dt 3. 27 poet. form
 of κάρα, *head; peak, top*; gen. κέραδος
 קֶדֶד ἄρθρον Gn 41. 44 Jes 6. 2, 7. 20 generally, of *limbs, etc.*;
 esp. in pl.; of the *legs*; τὰ ἀ. *genitals*
 קֶדֶד ῥόος IS 21. 14 *flux, discharge, of morbid humours*
 קֶדֶד θρίξ Lev 13. 10 Est 9. 3 *hair*; Hom. only in pl., later in sing.
 collectively
 קֶדֶד „ Cant 4. 1
 קֶדֶד ἔθειρα IS 14. 45 Job 4. 15 after Hom. in sing. and pl. of
 the *hair of the head*
 קֶדֶד ὑπὸν Mal 2. 7 Ps 51. 17 *the upper lip*
 קֶדֶד „ Lev 13. 45 IIS 19. 25 prop. *hair on the upper lip*,
moustache

- שָׁרֵף *stéar* Prv 5. 11 *any animal fat*
 שָׁרֵף *áγκalis* Jes 47. 2; v.s. שָׁרֵף
 שָׁרֵף *κέλης ῥαγή* Ex 13. 12 *pudenda muliebria; rima, γυναικεία φύσις*
 „ *ὄπλον* Dt 7. 13 *membrum virile*
 שָׁרֵף *τιτθός* Gn 49. 25 Cant 4. 5 *נדי = woman's breast*
 שָׁרֵף *σκέλος* Ex 29. 22 Dt 28. 35 Cant 5. 15 *ساق leg from the hip downwards; leg of sacrificial victim*
 שָׁרֵף *ἄκρος ὤμος* Gn 9. 23, 49. 15 IS 9. 2 Job 31. 22 *tip of the shoulder; v.s. שָׁרֵף*
 שָׁרֵף *χόριον* Dt 28. 57 *afterbirth*
 שָׁרֵף *ὀδούς* Gn 49. 12 Ex 21. 24 IS 2. 13 *tooth; prong; δ. πέτρα peak, pike שָׁרֵף IS 14. 4 Job 39. 28; gen. ὄντος*
 שָׁרֵף *πούς, ψαλís* IR 20. 10; v.s. שָׁרֵף; *the arch of the foot*
 שָׁרֵף *σῦργξ* Ez 16. 4 Cant 7. 3 *hole in the nave of a wheel; of ducts or channels in the body; שָׁרֵף Prv 3. 8 שָׁרֵף Mich 3. 2 שָׁרֵף: flesh*
 שָׁרֵף *οὖλος* Cant 5. 11 *crisp, close curling hair; crisp, woolly hair of the negro*

FAMILY RELATIONSHIPS

- שָׁרֵף *בן* (i.e. שָׁרֵף) *πατήρ* Gn 4. 20, 21, 32. 10, 44. 18 Nu 12. 11 Jos 24. 2, 3 IIR 2. 12, 14. 3 Jes 63. 16 Jer 2. 27, 13. 14 Mal 2. 10 Job 38. 28 *father; grandfather; esp. as epith. of Zeus; respectful mode of addressing persons older than oneself; in addressing an elder brother; metaph. father, author; π. τῆς πόλεως ICh 2. 51; in pl., forefathers, parents; cf. ἀγός, φάτις*
 שָׁרֵף *ἀδός* Gn 4. 2, 42. 3, 4 *brother*
 שָׁרֵף „ Gn 12. 13, 20. 12 *sister*
 „ *ἄκοιτις* Cant 4. 9 ICh 7. 14–18 *wife*
 שָׁרֵף *ἀνὴρ* Gn 2. 23, 3. 16, 9. 20, 23. 6 Ex 2. 19, 11. 7, 35. 21, 29, 36. 2 Lev 15. 2 IS 1. 11 Ez 39. 20 Hos 11. 9 Dan 3. 2 *man, opp. woman; man as opp. to beast; male; man, opp. god; warrior; husband; joined with titles, professions, etc. ἄ. δικάσταί שָׁרֵף שָׁרֵף; πᾶς ἄ. every man, every one שָׁרֵף שָׁרֵף; ἀνὴρ ἀνὴρ any one שָׁרֵף שָׁרֵף*
 שָׁרֵף „ IIS 23. 21
 שָׁרֵף *μήτηρ* Gn 2. 24, 3. 20 Ex 2. 8 Dt 22. 6 Jud 5. 7 *mother; of animals, dam; of a mother-bird; in titles*
 שָׁרֵף *γυνή* Gn 2. 23, 7. 2 IS 18. 6 IIR 4. 8 *woman, opp. man; as a term of respect or affection, mistress, lady; the lasses; wife, spouse; female, mate of animals; gen. γυναικός; cf. ἀνδρís*
 שָׁרֵף *ἀμβλωθρίδιον* Ps 58. 9 *abortive child*

- בֶּן παῖς Gn 5. 4 *child, son, daughter*
 בֶּן־יָקִים ὀψάγονος, ὀψιγενής, -ίγονος Gn 37. 3 *late-born, mostly in pl.; of a son, late-born, born in one's old age*
 בַּת γυνή, θανά Gn 34. 1 Prv 31. 29 *woman; the lasses*
 בֶּן παῖς Gn 34. 1; v.s. בֶּן
 דוד θεῖος (B) Lev 20. 20 خال *one's father's or mother's brother, uncle*
 דודה θεία, τηθίς (τήθη) Lev 18. 14 *aunt*
 חֲסִידָה (ה) (ה) θετός Esth 2. 7 *taken as one's child, adopted; θετή adopted daughter*
 חֲסִידָה έταίρα, -ρη Mal 2. 14 *companion* (ח, —, ח, ח)
 חֵטֶר ὄζος Jes 11. 1 *branch; metaph., offspring, scion; cf. πόρθος*
 חֲבֵר γαμβρός Gn 38. 13 *father-in-law*
 חֲבֵר „ Dt 25. 5, 7 *brother-in-law*
 חֲבֵרָה γαμβρά Dt 25. 7, 9 *sister-in-law*
 יָדִים γόνος Gn 21. 23 *that which is begotten, child, offspring, son*
 יָדִים ἑγγονος (γίγνομαι) Jes 14. 22 *grandchild*
 יָדִים ζήλη IS 1. 6 *female rival*
 יָדִים δαήρ Lev 21. 2 Nu 27. 11 *husband's brother, brother-in-law*
 יָדִים πενθερός Jes 14. 22 *generally, connection by marriage, e.g. brother-in-law, son-in-law*
 יָדִים σύγκλιμος Ps 45. 10 Neh 2. 6 *sharing one's couch*

MILITARY EQUIPMENT

- אֶזְרָא ζώνη Dt 23. 14 *belt, girdle*
 אֶזְרָא ἀσπίς Jes 22. 6 Ps 127. 5 (cf. Jer 51. 11) Thr 3. 13 *shield*
 אֶזְרָא ζωστήρ Gn 3. 7 IR 2. 5 IIR 3. 21 in Il. always a warrior's belt; אֶזְרָא Prv 31. 24 ζωνάριον: Dim. of ζώνη
 אֶזְרָא ἔγχος IS 17. 7, 45 *spear, lance*
 אֶזְרָא ὀϊστός, οἶ- IIR 19. 32 *arrow*
 אֶזְרָא „ IS 20. 36. 37
 אֶזְרָא ράβδος, ρομβαία Gn 3. 24 *any weapon, as a sword; large, broad sword; generally, sword; אֶזְרָא, אֶזְרָא, אֶזְרָא*
 אֶזְרָא κνώδων Job 41. 11 in pl. κνώδοντες, two projecting teeth on the blade of a hunting spear; *sword*
 אֶזְרָא „ Job 39. 23
 אֶזְרָא ὄπλον Ex 22. 6 Lev 6. 21 Jud 18. 16 IS 31. 9 IR 6. 7 ICh 15. 16 *tool, implement, mostly in pl., implements of war, arms and armour*
 אֶזְרָא μάχαιρα Gn 22. 6, 10 Prv 30. 14 *large knife or dirk; sacrificial knife*

קָרָן ὄπλον Dt 33. 29 Jud 5. 8 Jes 22. 6 Ez 23. 24 ICh 5. 18 *the large shield* from which the men-at-arms took their name of *οἱ ὀπλίται*; cf. קָרָן

קָרָן περίζωμα Jes 3. 24 *girdle worn round the loins*

קָרָן τόξον Gn 21. 16 *bow-shot*

קָרָן πόρευμα IR 5. 6 *carriage, means of going* غَرَبَهُ غَرَبَانَهُ غَرَبَهُ

קָרָן „ Jud 4. 15 IR 7. 33 Zach 6. 2, 3

קָרָן ῥήκη ICh 21. 27 *sheath* (of a sword); cf. קָרָן ῥήκη, קָרָן ῥήκη, קָרָן ῥήκη, קָרָן ῥήκη

קָרָן τεύχος IIR 10. 2 Ez 39. 9 Ps 140. 8 Job 20. 24, 39. 21 *implements of war, armour, arms*; τόξον *bow*

קָרָן θωρακείον, -κίον Jer 46. 4, 51. 3 *cuirass*

קָרָן ἄρμα, πόρευμα Ps 68. 3 *chariot, esp. war-chariot*; freq. in pl. for sg.; s.s. קָרָן

קָרָן αἰγίς IS 17. 7 Ps 91. 4 ICh 25. 5 *goatskin*; esp. the skin-shield of Zeus

קָרָן ἐμβολή Ez 26. 9 *battering-ramp*; קָרָן ῥήκη IIS 21. 16, 2. 18

קָרָן κνώδων IS 13. 21; s.s. קָרָן

קָרָן τόξον Gn 21. 16 IIR 13. 15 Jes 21. 15 *bow*

קָרָן πόρευμα Jud 1. 19, 9. 53 IR 10. 26; s.s. קָרָן

קָרָן στολή, σπολά (στέλλω) Cant 4. 13 Neh 4. 11 ICh 23. 10, 32. 5 *equipment, fitting, armament; garment, robe* [pl.]

קָרָן τέλη IIR 11. 10 Jer 51. 11 (cf. Ps 127. 5) Cant 4. 4 *small light shield of leather without a rim*

קָרָן ἄρμα Ps 68. 18 *war-chariot*

קָרָן קָרָן θωράκιον IS 17. 5 Job 41. 18 Neh 4. 10 ICh 26. 14; s.s. קָרָן

קָרָן „ IR 22. 34 Jes 59. 17

קָרָן τὰ τόξα Job 41. 21 *bow and arrows, arrows*

ARMED FORCES

קָרָן ἵππος Jud 5. 22 Jer 8. 16, 47. 3, 50. 11 *horse, mare, most freq. fem. in Poets; as Collective Noun, horse, cavalry*

„ ἄγος, βαγός IS 21. 8 Ps 68. 31 *leader, chief*; cf. ἄμβροτος

קָרָן γυμνός (in pl., γυμνῆτες), -ήτης Ez 27. 11 Subst., *light-armed foot-soldier*

קָרָן λόχος IIS 23. 13 *ambush, i.e. place for lying in wait; ambushade; the men that form the ambush; any armed band, body of troops; company of 24 or 100 men*

קָרָן στόλος Ex 14. 28 Nu 31. 14 Dt 3. 18 Jud 20. 44 IS 17. 20

- IIS 24. 2 IR 20. 25 IIR 6. 15 Ez 27. 11, 29. 19, 37. 10 Dan 11. 13 ICh 14. 7, 8 *army*
- חיל „ Nah 3. 8 Zach 9. 4 *sea-force, fleet* أسطول
- חילים „ IR 15. 20 Jer 40. 7 Eccl 10. 10 Dan 11. 10 ICh 7. 5 ICh 16. 4 generally, *troop* (pl.)
- חיל ἵππος Jes 43. 17 خيل; v.s. אביר
- חיל κέλης Jes 43. 17 *courser, riding-horse, horse*
- כלי „ Jes 18. 2 *fast-sailing yacht* with one bank of oars
- קלדζ εκλεκτός, λεκτός Nu 31. 5 Dt 3. 18 Jos 4. 13 *picked out, select; chosen*
- אשור, יסור λόχος Jer 5. 26 Hos 13. 7 *ambush, place for lying in ambush; the men that form the ambush; v.s. חת*
- כרי κόροι IIS 20. 23 IIR 11. 4 *boy, lad; in Il. of warriors; at Sparta, κόροι = ἱππεῖς* (in social and political sense, *knights*, forming an aristocracy in early Greek communities; a royal bodyguard)
- כרתי κούρητες IIS 8. 18, 15. 18 *young men, esp. young warriors*
- לחם λόχος IIS 23. 11; v.s. חת; מצב, חצב/σταθμός: *quarters, lodgings for travellers* Zach 9. 8 or soldiers IIS 23. 14 חס ἵππος Ex 14. 9, 15. 1, 19 Dt 17. 16 Cant 1. 9 *horse; cavalry; v.s. אביר*
- כרתי τεθωρακισμένοι IS 29. 2 *cuirassiers; cf. τύραννος*
- כרתי ὁπλίτης, ται IIS 8. 18, 20. 23 (ὅπλον) *heavy-armed foot-soldier; men in armour; ὁπλίται opp. ψилоί*
- כרתי ψилоί Jud 3. 19, 26 *soldiers without heavy armour, light troops; such as archers and slingers; unarmed soldiers, bare-headed, without helmet; opp. ὁπλίται*
- אבצ σημεία, -εῖον Ex 12. 17, 51 Nu 1. 52 *standard, flag, ensign (W); a body of troops under one standard or flag*
- צי στόλος Jes 33. 21 *sea-force, fleet*
- צי, ציר „ Jes 18. 2, 57. 9 Jer 49. 14 Ez 30. 9 *expedition; mission*
- ראס κέρας IIS 16. : Job 1. 17 *wing of an army; ἀρχή*
- רבת ρίπτω Gn 49. 23 Ps 18. 15 *throw, cast forth, hurl*
- רבה „ Ex 15. 1 Jer 4. 29 ربا

NUMERALS

- אחד, אחת εἷς Gn 1. 5, 2. 21 Ep.: *one*
- אחד „ Gn 48. 22 Ez 33. 30 أحد
- אחד „ Gn 22. 13 Jes 66. 17
- אחת „ Prv 17. 10

- אֶחָד *eis* Ez 33. 30 *one*
 אֶחָד *eis, én* Ez 18. 10 *one*
 שְׁנַיִם *duo* Gn 5. 18, 6. 19 *two*; gen. *duoîn*
 שְׁלוֹשָׁה *tréis* Gn 6. 10, 11. 13 *three*
 אַרְבָּעָה *téssares*, gen. *ων* Gn 11. 13, 14. 9 *four*
 חֲמִשָּׁה *pémpe, pénte* Gn 5. 6, 18. 28 *five*; *π/τ*
 חֲמִשָּׁה *perpás, pentás* Gn 47. 24 *fifth part*; *π/τ*
 שֵׁשׁ *éx, fész, éxás* Gn 7. 6, 30. 20 *six*; Lat. *sex*
 שֵׁשׁ *éktos* Ex 26. 9 Ez 8. 1 ICh 27. 9 *sixth*
 שֵׁשֶׁת *éktē* Ez 4. 11, 45. 13 *one sixth, liquid measure*
 שִׁבְעָה *éptá* Gn 5. 7, 7. 2 *seven*; Lat. *septem*
 שִׁבְעָה *óktw, -tó, óptw* Gn 5. 4, 22. 23 *eight*; *κ/π*
 תֵּשַׁע *énnea* Gn 5. 27 Nu 1. 23 *nine*
 עֲשָׂרָה *déka* Gn 5. 14, 18. 32 *ten*
 עֲשָׂרָה *éndeka* Gn 37. 9 Jos 15. 51 *eleven*
 עֲשָׂרָה *eis te déka* Nu 7. 72 *eleven*
 עֲשָׂרָה " " " Ex 26. 7
 עֲשָׂרָה *eíkossi* Gn 18. 31 *twenty*
 מֵאוֹת *mía* Gn 6. 3 *one (hundred)*
 אֲלָפִים *chiliás, -ioi, chēlioι, chēlioι, chēlioι* Gn 20. 16 *1 thousand*
 עֲשָׂרִים *mýrioι* Jon 4. 11 *ten thousand*
 אֶבְיָא " Neh 7. 66, 71
 אֶבְיָא " Gn 24. 60
 אֶבְיָא " Cant 5. 10
 זָכָר *sinwōrís* Jud 19. 10 IS 11. 7, 14. 14 *pair of mules; a pair or couple of anything*
 שִׁבְעָה *éptás, ébdomás* Dt 15. 9 Dan 9. 27 *period of seven days; week*
 שִׁבְעָה " " Gn 29. 27; gen. *édos*
 שִׁבְעָה " " Lev 23. 15
 שִׁבְעָה *ébdomos* Gn 2. 2 Ex 16. 26, 29 Lev 23. 16
 חֲמִשִּׁים *triekás* Gn 7. 11 Nu 10. 10 IS 20. 5, 18 IIR 4. 23 *the thirtieth day of the month; a month containing 30 days*; gen. *édos*
 חֲמִשִּׁים *mésos* Ex 24. 6 *a half*
 חֲמִשִּׁים *én mészō nyktōn* Ex 12. 29 *at midnight*
 חֲמִשִּׁים *" " " " Ps 119. 62*
 חֲמִשִּׁים *mésos, -on* Nu 31. 36 *a half*
 חֲמִשִּׁים " " Ex 30. 13
 חֲמִשִּׁים *diχás* Gn 24. 22 Ex 38. 26 *the half, the middle*
 חֲמִשִּׁים *áplóos* Jes 40. 2: opp. *διπλόος twofold*, and so, *single*
 חֲמִשִּׁים *triteús* Jes 40. 12 *third part of a μέδιμνος*

- שליש *τρίτος* Gn 1. 13 ICh 26. 2, 4 *third*
 שלישית *τρίτημόριον* Ez 5. 2 *third part*
 שלשום *τρίτη ἡμέρα* IIS 3. 17, 5. 2 *the day before yesterday*
 ארבע *τετράπους, -πος* Lev 11. 20 *four-footed; v.s. ארבע*
 רבוע *τετράγωνος* Ex 27. 1 *with four angles*
 עשר *δεκάς* Gn 24. 55 Ps 33. 2 *the number ten; = δεκάτη* Ex 12. 3
 עשרון, עשרת *δέκατος* Ex 16. 36, 29. 40 Lev 27. 32 *tenth, tenth part;*
 מעשר *δεκάτευμα* Gn 14. 20 Lev 27. 30, 32 *tenth, tithe*
 עשר *δεκατεύω* Gn 28. 22 Dt 14. 22 *make them pay a tithe to Apollo;*
tithe them as an offering; take and tithe, in Pass.: in war, take out
the tenth man for execution (cf. Lev 27. 32); מעשר *דט 26. 12 Neh*
10. 38; מעשר -τευτής tithe-farmer

WORSHIP

- זא *φάτις* Gn 45. 8 Jud 18. 19 *oracle; of the interpreter of dreams*
 אבדה *Αἰδωνεύς* Ptn 27. 20 *lengthd. poet. form of Αἰδης (the nether*
world, place of departed spirits) الداجية الغضله, twice in Hom.,
Il. 5. 190, 20. 61
 אבדה „ Ptn 15. 11
 אביר *ἀμβροτος* Ps 78. 25 *poet. Adj. immortal, divine; cf. dyós*
 אביר *ἀβροτος* Gn 49. 24 = *ἀμβροτος*
 אביר *κρατήρ* Est 1. 9 (*κεράρυμι*) *mixing vessel, esp. bowl, in which*
wine was mixed with water (prosthetic κ)
 אדון *Ἄδωνις, Ἄδων* Jer 22. 18, 34. 5 *Adonis (ἡϊδῆος)*
 „ *ἀήδονος* Ex 23. 17 Jes 1. 24 Mal 3. 1 = *δαίμων: god, goddess, of*
individual gods or goddesses
 „ *δυνάτης* Gn 15. 2, 45. 8-9 Jos 3. 11, 13 Ps 12. 5, 114. 7 *poet. for*
δυνάστης: lord, master, ruler, of Zeus; ἀνδρες δ. the chief men in a
state IR 22. 17 (prosthetic κ)
 אדני *μέδων* Gn 15. 2, 18. 27, 20. 4 Ex 4. 10, 13 IR 3. 10, 15 Jes 6. 1
Am 5. 16 Ps 16. 2, 38. 16, 86. 8, 12 Dan 9. 4 Neh 4. 8 lord, ruler,
freq. in pl.; of Poseidon, of Dionysus (-μ)
 אב *ὁμότης* Lev 20. 27 IS 28. 7 *poet. Noun, voice, in Hom. always*
of the gods; oracle delivered from the inner shrine at Pytho; also
in pl.
 אהיה אשר אהיה (*Zeús*) *ὅστις ποτ' ἐστίν* Ex 3. 14 *Zeus whoever he be*
 אה *Δάν* Gn 41. 50 *Zeus*
 אה „ Gn 41. 45
 אה *ὀδύνη, ὠδίν, ὠδís* Gn 35. 18 Dt 26. 14 Hos 9. 4 *pain of body; pain*

of mind, grief, distress, once in Il. 15. 25: more freq. in Od., always in pl.; mostly in pl., *the pangs or throes of labour, travail-pains*; metaph., *any travail, anguish*; also in sing.

אֲרִיִּים Ἠραΐ Ex 28. 30 Nu 27. 21 IS 28. 6 Ἠραΐ personified as the goddess of destruction and revenge; the Erinyes (an avenging deity) say that Ἠραΐ is their own name

אֲרִיִּים ἀρετή Ex 4. 8-9 Dt 4. 34, 13. 2, 3 Jes 44. 25 *brave deeds*; later, of the gods, chiefly in pl., *glorious deeds, wonders, miracles* آيات

אֲרִיִּים ὕσσωπος Ex 12. 22 Nu 19. 6, 18 زَوْفَا زَوْفَى hyssop

אֲרִיִּים ἀοιδός, χρησµιδός Jes 19. 3 (ἀοιδή, ἀειδω) *singer, minstrel; enchanter*; as Subst., *soothsayer, oracle-monger*; א.י. אֲרִיִּים

אֲרִיִּים οὐς Gn 22. 13 *sheep*

אֲרִיִּים אֱלֹהִים θεός Gn 1. 1, 16. 13 Dt 32. 15, 17 *God, the Deity*

אֲרִיִּים אֵל Ἡέλιος Ὑπερίων Gn 14. 18-20, 22 Nu 24. 16 Dt 32. 8 Ps 7. 18, 9. 3, 21. 2, 57. 3 *Hyperion, in Hom. the Sun-god*; he always joins Ὑπερίων Ἡέλιος or Ἡέλιος Ὑπερίων

אֲרִיִּים ἀράσμαι Jud 17. 2 Hos 10. 4 poet. Verb; *invoke, pray, pray for*; more freq. in bad sense, *imprecate, curse*

אֲרִיִּים ἐπαράσμαι IS 14. 24 IR 8. 31 *imprecate curses upon, curse solemnly*

אֲרִיִּים ἀρά Gn 25. 28 Nu 5. 21 Dt 29. 13, 18-20 Ez 16. 59 *prayer, esp. a prayer for evil, a curse, imprecation; vow*; Ἠραΐ personified as the goddess of destruction and revenge Zach 5. 3; א.י. אֲרִיִּים

אֲרִיִּים ἐλαία, ἐλάα Hos 4. 13 *olive tree*

אֲרִיִּים א.י. אֲרִיִּים Jos 24. 26

אֲרִיִּים ἥρωες Gn 6. 2-4 *the Fourth Age of men, between δαίμονες and ἄνθρωποι; heroes, as objects of worship; esp. of local deities, founders of cities, patrons of tribes, etc.; deós: א.י. אֲרִיִּים*

אֲרִיִּים εἰδωλον Jer 14. 14 *phantom, phantom of the mind, fancy; any unsubstantial form; image in the mind, idea; image, likeness; later image of a god, idol*

אֲרִיִּים א.י. ἐλαία Gn 12. 6 Jud 9. 6

אֲרִיִּים πελέα Gn 35. 8 Hos 4. 13 *elm*

אֲרִיִּים εἰδωλον Lev 26. 1 Zach 11. 17 Job 13. 4; א.י. אֲרִיִּים

אֲרִיִּים Ἀμμων Jer 46. 25 *the Libyan Zeus*

אֲרִיִּים πένθημα, -ητήρ Ez 24. 17, 22 *lamentation, mourning (pl.); mourner*

אֲרִיִּים ἐπωδή Jes 30. 22 *song sung to or over; hence, enchantment, spell; charm for or against*

אֲרִיִּים „ Ex 28. 15, 29. 5 Jud 17. 5 IS 23. 6, 9 Hos 3. 4

הַדָּבָר אֲפֹד ἐπένδυμα Ex 28. 8 *upper garment*; ἐπενδύτης: *robe or garment worn over another* IS 14. 3

הָרָא אֲרָאֹמַי Nu 22. 6; v.s. הָלָא

הָרָא „ Gn 5. 29, 27. 29 Jud 5. 23; v.s. הָלָא

הָרָא אֲרָאֹס Gn 3. 14, 27. 29 *prayed against, accursed*

הָרָא ἐστίαμα Ex 29. 18 Lev 3. 16 *banquet*

הָרָא Ἀθήνη, -νᾶ IIR 17. 30 *Athene*

הָרָא ξύλον Gn 21. 33 IS 22. 6, 31. 13 *tree*

הָרָא θέσπης, θεσπιστής Dan 1. 20 *filled with the words of God, inspired; prophet*

הָרָא אֲרָאֹס, אֲרָאֹס, אֲרָאֹס σποδός Thr 4. 5 Neh 2. 13, 3. 13; v.s. אֲרָאֹס

הָרָא אֲרָאֹס, ξύλον Jud 6. 25, 26 *kind of chestnut tree*; v.s. אֲרָאֹס

„ אֲרָאֹס IR 15. 13 IIR 21. 7, 23. 7 *star*; v.s. אֲרָאֹס

הָרָא ἐπιβαίνω Ez 20. 29 *set foot on, tread, walk upon; get upon, mount on; go on to a place* انْجِبْ [go up into the pulpit]

הָרָא אֲרָאֹס Jes 44. 25 Jer 50. 36 Job 11. 3; v.s. אֲרָאֹס

הָרָא εἰδωλον Jes 44. 19; v.s. אֲרָאֹס; הָרָא Ἴδιος/Παιάν Jes 26. 4 Ps 68. 5 *Zeus; Paeon or Paeon, the physician of the gods*

הָרָא οἶκος Gn 28. 17, 33. 17 Ex 1. 1, 22. 7 IR 2. 33, 17. 17 Jes 56. 7 Psn 6. 31 Cant 8. 7 *house, not only of built houses, but of any dwelling-place; temple; household goods, substance; a reigning house; family*

הָרָא ἥλιος, ἀβέλιος, βέλα Jer 51. 44 *sun*; as pr. n. *Helios, the sun-god*

הָרָא βωμός IR 3. 4, 11. 7 IIR 23. 15 Ez 20. 29 [βαίνω] *raised platform; mostly altar with a base*

הָרָא Ἀπόλλων, ἥλιος Jud 2. 11, 13 *Apollo, Helios*; v.s. אֲרָאֹס

הָרָא „ Jud 2. 11 IR 18. 18 IIR 17. 3; v.s. אֲרָאֹס

הָרָא πόσις Gn 20. 3 Ex 21. 22 Hos 2. 18 Joel 1. 8 *husband, spouse*; esp. *lawful husband*; rare in Prose; cf. πάσας

הָרָא βούς Gn 18. 7, 26. 14 Ex 21. 37 Neh 10. 37 *bullock, bull, ox, or cow, in pl. cattle*

הָרָא εἰρήνη, ῥητός, -τρα Gn 9. 9-17, 15. 18, 17. 10-11 Ex 24. 7 Dt 9. 9 *treaty, agreement; verbal agreement, bargain, covenant; of the laws of Lycurgus, which assumed the character of a compact between the Law-giver and the People*

הָרָא ἀμβροτος Jos 3. 11; v.s. אֲרָאֹס

הָרָא πόσις IIS 2. 8 Jer 11. 13 Hos 9. 10; v.s. אֲרָאֹס

הָרָא ξηρός Lev 16. 22 *dry*; as Subst., ἡ ξηρά (sc. γῆ), *dry land*

הָרָא εἰδωλον Dt 29. 16 Ez 6. 9, 14. 4, 5, 20. 7, 23. 37, 39; v.s. אֲרָאֹס

הָרָא Ἀγών IS 5. 2 *divinity of the contest*

- דומה δῶμα Ps 94. 17, 115. 17 *house*; freq. of Pluto, δῶμ' Ἅιδου
الدَّخَاء
- דָּחַן οὐθα' σποδός Lev 4. 12, 6. 3, 4 *wood-ashes, embers*; generally,
ashes; of the *ashes* of an altar; דָּחַן σποδίζω: *burn to ashes* Ps 20. 4
- הָבֵל εἶδωλον Dt 32. 21 IR 16. 13, 26 Jes 30. 7 Jer 8. 19, 10. 15
אלול Eccl 1. 2, 14, 2. 26; v.s. הָבֵל
- הָדָה ᾠδωνις, ὁ Ἀδωνις Jer 22. 18 *Adonis*; cf. הָדָה Eccl 4. 14 הָדָה
IICh 22. 5
- הֵיכָל οἶκος IS 1. 9 Jes 6. 1 Hos 8. 14 Ps 11. 4, 45. 9 Prov 30. 28
IICh 36. 7; v.s. בֵּית
- זָבַח σφάζω, -άδδω, -άπτω ذَبَحَ Gn 31. 54 Dt 12. 15, 16. 6 IR 1. 9
IICh 18. 2 *slay, slaughter, properly by cutting the throat*; esp.
slaughter victims for sacrifice; generally, *slay, kill*, of human
victims, as Iphigeneia; of any slaughter by knife or sword;
σφαγιάζομαι: *slay a victim, sacrifice* הָבֵחַ IS 15. 33
- „ θύω Ex 13. 15, 20. 24 Ez 16. 20 Hos 13. 2 Mal 1. 8 *offer*
by burning meat or drink to the gods; *sacrifice, slay a victim*
- זָבַח καταθύω, θυσιάζω IR 3. 3 IICh 33. 22 *sacrifice*
- זָבַח θύος Gn 46. 1 IS 1. 2: IICh 7. 12 *burnt sacrifice*
- „ σφάγιον IS 16. 3, 20. 6, 29 Jes 34. 6 Jer 46. 10 Ez 39. 17 Zeph
1. 7, 8 *slaughter, sacrifice*; cf. סֹאֵן
- זָבַח θυσία Hos 4. 19 prop. *burnt offering, sacrifice, mostly pl.*
- זָבַח θυμέλη, θυσιαστήριον Gn 8. 20 Jos 22. 10 IR 15. 10 IIR 11. 11
Ez 6. 13 *sacrificial altar; altar*
- זָבַח καθαίρω Jes 66. 3 *purify by fumigation*; v.s. כִּבֵּשׂ
- זָבַח ἐδουμνέω Jud 5. 3 IIS 22. 50 Jes 12. 5 Ps 9. 3, 12, 47. 7, 66. 2
sing or chant at or after, chant or utter over
- זָבַח ὕμνος IIS 23. 1 Ps 119. 54 *hymn, ode, in praise of gods or*
heroes; strain; v.s. זָבַח
- זָבַח „ Dan 3. 5
- זָבַח „ Ex 15. 2 Jes 51. 3 Am 5. 23
- זָבַח ὑμνῶριον Dim. of ὕμνος Ps 3. 1, 30. 1, 36. 1, 67. 1, 84. 1,
87. 1, 92. 1, 100. 1; v.s. זָבַח
- זָבַח ὑμνητήρ, -ῆς Est 7. 24 *one who sings of or praises*
- זָבַח γυναικίζω, συνουσιάζω Gn 38. 24 Lev 20. 5, 21. 9 Nu 25. 1
Ez 23. 30 Hos 3. 3 *have sexual intercourse; keep company with*; esp.
have sexual intercourse; bring into such intercourse; ἀλάομαι: *wander,*
stray (W); זָבַח Ez 16. 34
- זָבַח „ „ Ex 34. 16 Lev 19. 29 IICh 21. 11

- וְנוֹתָ *συνουσία* Nu 14. 33 Jer 3. 9 Hos 4. 11 *habitual association; sexual intercourse; ζώνη: of sexual intercourse*
 וְנוֹתָ *συνουσίασμα, -μός* Gn 38. 24 IIR 9. 22 Hos 1. 2 = *συνουσία*; s.s. וְנוֹתָ
 וְנוֹתָ *γυναικίσις, συνουσία* Ez 16. 15, 20, 33 *womanish behaviour; cf. וְנוֹתָ*
 וְנוֹתָ *χείρες* Dt 33. 27: pl. in theurgy, name for spiritual powers
 וְנוֹתָ *ὀπτήριον* ICh 9. 31 *oven; ὀπτητός: roasted*
 וְנוֹתָ *ἀγών* Ex 5. 1 Nu 29. 12 Nah 2. 1 Ps 42. 5 *celebrate (more usu. ἀνάγειν); ἀ. θυεῖαν, cf. IS 16. 2, 3, 20. 5, 29*
 וְנוֹתָ *ἀγών* Jud 21. 19 Hos 9. 5 ICh 5. 3 *gathering, assembly حَجَّ حَجَّ [pilgrimage; cf. ἀγωνίζομαι: contend with (W) حَجَّ حَجَّ]*
 , *αἰγίς, αἶξ* Ps 118. 27 Dim. of αἶξ (*goat*); *goat*, mostly fem.
 וְנוֹתָ *Αἰδής* Jes 38. 11 *العنه; s.s. אֵדָה*
 וְנוֹתָ *τριάκας* Gn 29. 14 Ex 23. 15 IS 20. 5, 24, 27, 34 IIR 4. 23 Ez 46. 1, 6 Am 8. 5 Zach 1. 7 *the number thirty; the thirtieth day of the month; at Athens the τριάκδες were dedicated to the memory of the dead; offerings were made to Hecate; a month containing 30 days*
 וְנוֹתָ *χορεύω* Jud 21. 21 *dance a round or choral dance, esp. of the Dionysiac chorus or dance; hence, take part in the chorus, regarded as a matter of religion; generally, dance*
 וְנוֹתָ *ὄσσομαι* Ex 24. 11 Jes 30. 10 Ez 13. 6, 16 Zach 10. 2 Ps 27. 4 Prv 22. 29 Job 19. 26 Thr 2. 14 Ep. Verb, used only in pres. and impf., without augment, pres. corresponding to fut. ὄσσομαι (ὄσῃ); prop. *see, look; see in spirit or with the mind's eye*
 וְנוֹתָ *ὀπτήρ* IIS 24. 11 IIR 17. 13 Am 7. 12 ICh 9. 29, 35. 15 *one who looks or spies; one who has seen, esp. witness*
 וְנוֹתָ *ὄψαρον* IS 3. 1 Jes 1. 1, 29. 7 Jer 14. 14 Ez 7. 26, 12. 22, 23, 24 Ps 89. 20 Prv 29. 18 Thr 2. 9 Dan 1. 17, 9. 24 = ὄψας; s.s. וְנוֹתָ
 וְנוֹתָ , Gn 15. 1 Nu 24. 4 Ez 13. 7; s.s. וְנוֹתָ
 וְנוֹתָ *ὄψις, ὄπτis* Jes 21. 2, 29. 11 *vision, apparition*
 וְנוֹתָ , ICh 9. 29
 וְנוֹתָ *הוֹן* IIS 7. 17 Joel 3. 1 Zach 13. 4 Job 33. 15
 וְנוֹתָ *τάνυτριξ* Lev 11. 7 Jes 65. 4, 66. 17 *long-haired, shaggy, αἶξ (عَنْز), ὡς a bristly swine خنزير (-τ, -ν, in Heb.; only -τ, in Ar.)*
 וְנוֹתָ *ἀμαρτάνω* Ex 32. 31 IS 19. 4 IIS 24. 17 IR 8. 46 Job 33. 27 *do wrong, err, sin*
 וְנוֹתָ *ἐξ-* Jud 20. 16 IR 14. 16 *miss the mark, miss one's aim; cause to sin*

- אָפּן ἀμάρτημα Lev 19. 17 Nu 15. 28, 18. 22, 27. 3 Dt 19. 15, 21. 22, 23. 22-3 Jes 53. 12 *failure, fault, sinful action*, opp. κατόρθωμα (*that which is done right, virtuous action* כִּסְיוֹ Jes 25. 7)
- אָפּן ἀμαρτία Gn 20. 9 Ex 32. 21 *failure, fault, error of judgment, guilt, sin*
- אָפּן „ Gn 4. 7 Nu 12. 11 Dt 19. 15
- אָפּן ἀμαρτάνων, ἐξ-, ό, Nu 32. 14 IR 1. 21 Am 9. 8 (ἀμαρτάνω) *sinner (W)*
- אָפּן καθαίρω, -αρίζω Lev 14. 52 Ez 45. 18 *cleanse, purify, purge, clear*
- אָפּן, אָפּן κάθαρσις Ex 29. 14 Nu 8. 7 Ps 40. 7 Psn 14. 34 *cleansing from guilt or defilement, purification*
- אָפּן αὐλός IS 10. 5 Jes 30. 29 Jer 48. 36 *pipe, flute, clarinet*
- אָפּן ὁράω, ὁλάω Gn 28. 12 Jes 29. 8 Jer 23. 25 Joel 3. 1 Ps 126. 1 *see, look; see visions*
- אָפּן ὄραμα Gn 37. 5, 41. 15 Dt 13. 2 Jer 23. 28 Joel 3. 1 Dan 2. 1 *that which is seen, sight, spectacle, vision during sleep, dream*
- אָפּן γυμνός Jes 17. 8 Ez 6. 6 IICh 34. 4 *naked, unclothed; cf. אָפּן*
- אָפּן τίτυρος Nu 10. 2, 9, 10 Ps 98. 6 IICh 20. 28 *reed or pipe*
- אָפּן τιτυριστής IICh 5. 13, 7. 6, 29. 28 *piper*
- אָפּן οἶκος: v.s. בֵּית Gn 25. 15 Jes 1. 12 Esth 1. 5 تَنْزِيل
- אָפּן „ Jes 34. 13, 35. 7
- אָפּן ἔρκος Ex 27. 9 IIR 21. 5 Jes 42. 11 Jer 38. 6 Ez 40. 28. 31 Neh 3. 25 IICh 24. 21 *enclosure, courtyard; a net, coils for birds, mostly in pl.*
- אָפּן χρήστης Gn 41. 8 Ex 7. 11 Dan 1. 20 *one who gives or expounds oracles, prophet, soothsayer; v. אָפּן*
- אָפּן χειρῶνας Ex 28. 11, 38. 23 Jes 3. 3, 44. 11, 12. 13 *one who is master of his hands, i.e. handicraftsman; generally, one who handles, deals with a thing, soothsayer*
- אָפּן χρηστηριάζω Job 11. 3 *consult an oracle, consult a god, by means of a victim [the Etruscan haruspex foretold future events from the inspection of the entrails of victims; Jud 14. 13, a pun]*
- אָפּן χρησμός Jes 3. 3 (χράω [B]); *oracular response, oracle; χρηστήρ, -της: one who gives or expounds oracles, prophet, soothsayer [cf. Lat. haruspex]; v. אָפּן*
- אָפּן χρηστήριον Jud 4. 2 *the seat of an oracle*
- אָפּן „ IS 23. 15
- אָפּן καθαίρω Lev 11. 32, 12. 7, 8, 13. 6, 14. 9, 20, 53 Nu 31. 23 Prv 20. 9 *purify oneself, get purified, also of menstruation*
- אָפּן „ Lev 13. 13, 14. 7, 48 Nu 8. 6 Mal 3. 3; v.s. אָפּן

- הַקָּהָר καθαίρω Lev 14. 7, 14 Nu 8. 7 Jos 22. 17
 סָהָר „ Ez 22. 24
 סָהָר καθάρως Ex 25. 11, 30. 35 Lev 13. 17, 37, 14. 4 Ez 36. 25 Hab
 1. 13 Zach 3. 5 Prv 22. 11 Job 14. 4, 17. 9 *physically clean, spotless; clear of admixture, clear, pure, esp. of water; free from pollution, free from guilt or defilement, pure*
 סָהָר καθαρότης Ex 24. 10 Lev 12. 4 *purity, cleanliness, clearness*
 קָהָר κάθαρσις Lev 12. 4, 13. 7, 35; חֲסֵאָה
 יְהוָה ἡγούμενος IS 4. 13, 18 a name of Apollo, as guardian of the streets and highways; cf. Jer 11. 13; חֲסֵאָה, חֲסֵאָה
 יְדֵעִי δοιδός Lev 20. 27 Dt 18. 11 IIR 21. 6 ICh 33. 6; חֲסֵאָה
 בֵּיהּ Jes 38. 11 Ps 77. 12, 89. 9, 115. 17
 יְהוָה Διός, Διῶν Gn 4. 1, 26, 6. 6, 12. 8 Zeus, gen. sg. and pl.
 יוֹבֵל κεφαλή Ex 19. 13 Lev 25. 12 Jos 6. 4, 5 *head; starting point of time*
 יָצֵה ἀγγεῖον Ex 27. 3 IIR 25. 14 *vessel; of metal, jar or vase*
 יָצֵה ἰχώρ Ps 37. 20 *ichor, the juice, not blood, that flows in the veins of gods; later simply, blood; δόξα: honour, glory* Esth 1. 4
 יָרָה ὥρα Ex 2. 2 Dt 33. 14 IR 6. 38 Job 29. 2 any period fixed by natural laws and revolutions, whether of the year, month, or day; in Hom. part of the year, season; mostly in pl.; of the climate of a country, as determined by its seasons
 כָּהֵן διακονέω Ex 28. 1 Dt 10. 6 *minister, do service, serve*
 כָּהֵן διάκονος, -κων Gn 14. 18, 41. 45 Ex 3. 1 Lev 21. 9 Jud 18. 19. 20 IIS 20. 25, 26 IIR 25. 18 *servant, attendant or official in a temple or religious guild*
 כָּהֵן διακονία Ex 29. 9 Nu 16. 10 IS 2. 36 *service; attendance or a duty, ministration; body of servants or attendants*
 כִּימ εἰκών, ξόανον Am 5. 26 *image carved of wood, generally, image, statue, esp. of a god; likeness, image, whether picture or statue; bust*
 כִּימ φοῖνιξ Gn 4. 21 IS 10. 5 a musical instrument like a guitar, invented by the Phoenicians
 כָּפֶר σκύφος Esr 1. 10 ICh 28. 17 *cup, can, esp. used by peasants*
 כָּפֶר, כָּפָר καθαίρω Ex 30. 10 Lev 4. 20, 26, 35, 5. 18, 12. 7-8, 14. 19, 15. 15, 16. 17-20, 30, 17. 11 Nu 17. 11, 12, 35. 33 Dt 21. 8, 32. 43 Jes 6. 7, 27. 9 Ez 43. 20, 45. 20 Prv 16. 6 in religious sense, *purify*, by fumigation with sulphur; *purify one from blood*; also of menstruation; of the thing removed by purification, *purge away, wash off*

- כפור καθαρμός Ex 29. 36, 30. 10 Lev 23. 27-8 Nu 5. 8, 29. 11
cleansing, purification, from guilt; purificatory offering, atonement, ex-
piation: freq. in pl. [כפורים here is the pl. of כפור]
- כפר ἀποῖνα, τὰ (by haplology for ἀπό-ποῖνα (ποινή), cf.
ἀπετίμητο ποινήν Il. 16. 398...) ransom or fine paid, whether to
recover one's freedom when taken prisoner, or to save one's life; atone-
ment, compensation, penalty; ποινή: blood-money, were-gild, fine paid by
the slayer to the kinsmen of the slain [forbidden in Israel: Ex
21. 29 Lev 17. 11 Nu 35. 31-3]; generally, price paid, satisfaction,
requital, penalty; atonement, compensation (W) Ex 21. 30, 30. 12-
16 Jes 43. 3 Ps 49. 8 Job 33. 24; in good sense, recompense, reward
for a thing IS 12. 3 Am 5. 12 Prv 6. 35 (Indo-European *q'oīnā*,
cf. Avestan *kaēna* 'punishment', 'vengeance', Lithuanian *kaina*,
Slavonic *cěna* 'price', cognate with τίνω, τεῖσαι.) [כפרים in Ex
30. 16 is the pl. of כפר]
- כפר ἀποτίνω, ἀπυτεύω Ex 30. 15-16 IIS 21. 3 repay, pay for a thing;
עצ Ex 21. 22 Dt 22. 19 Prv 21. 11 IICH 36. 3 c. acc. rei, take
vengeance for a thing, punish it [The verbs derived from ποινή are:
ποινέομαι, avenge oneself on one; and ποινίζομαι, exact a penalty.
There is no verb in Greek derived from ποινή to parallel and
homologize directly with כפר, to express 'repayment' or 'com-
pensation'. But cognates—namely: τίνω and ἀποτίνω—do duty
in that behalf (cf. ὀφείλω [οφειλώσκει]). Moreover, mark the
Aryan interchange of π with q, k, and c, sup.]
- כפר καταπραύνω, -πρηύνω Gn 32. 21 Prv 16. 14 soften; metaph.,
soften down, appease; soothe (W)
- כפרה καλύπτρα Ex 25. 17, 21 ICH 28. 11 cover, lid
- כרוב ἀρπίαςθος Ex 25. 18 IIS 22. 11 phoenix; ἄρπη: unknown bird
of prey, prob. *shearwater*, a sea-bird
- כרת ἐρητάομαι Gn 15. 18 make a treaty or agreement with
- כריתות ῥήτρα, ῥάτρα Dt 24. 1 Jes 50. 1 verbal agreement, bargain,
covenant; compact, treaty
- כשדאש Chaldeos Dan 2. 10 astrologer
- כשד „ Dan 2. 10
- כשד „ IIR 24. 2 Chaldean
- כשדאש „ Esr 5. 12
- כשדאש „ Dan 3. 8
- כש θεσπιζω Dt 18. 10 IICH 33. 6 prophesy, divine, foretell
- כש אש Jer 27. 9
- כש „ Ex 7. 11 Dan 2. 2

- חֲשֵׁי θεόπισμα Jes 47. 9 Mich 5. 11 Nah 3. 4 mostly in pl., *oracles, oracular sayings*; חֲשֵׁי לִבְנָנֹת Ex 30. 34 *frankincense*, used to burn at sacrifices; חֲשֵׁי סֶלֶה, סֶלֶה Cant 6. 10 *the moon*
 לִי λαϊκός Ex 6. 25, 38. 21 Jud 17. 13 (*laos*, *of* or *from* the people, *civilian*; as Subst., *layman*
 חַבְלֵי מַחֲבֵרֵי μάχαιρα Gn 22. 6 Jud 19. 29 Prv 30. 14 *large knife or dirk, carving knife, sacrificial knife*
 חֲרָה κατάρημα Mal 3. 9 Prv 3. 33 *curse*
 חֲשֵׁי נֹסֶה νόσημα Nu 14. 37 IIS 24. 21 Zach 14. 12 *disease*; of any grievous affliction
 „ חֲטִיָּא πταῖσμα IIS 17. 9, 18. 7 *stumble, trip, false step; failure, misfortune*, euphem. for *defeat*; חֲטִיָּא אֲפָסֶה Ex 30. 36 Nu 16. 2 Dt 31. 10 IS 20. 35 IIS 20. 5 Jes 33. 20 Ez 36. 38 Hos 9. 5 Job 30. 23 Thr 2. 6 IICH 1. 3 *meeting*; חֲטִיָּא אֲפָסֶה: *meet* Ex 25. 22; *face*, law-term, *meet in open court* חֲטִיָּא Job 9. 19
 חֲטִיָּא φάσμα Ex 4. 21, 7. 9 Dt 6. 22, 13. 2 *φάσμα*, *phantom*; *phenomenon*, (pl.) of *strange phenomena* in the heavens; *sign from heaven, portent, omen* (pl.); *prodigy*
 חֲטִיָּא חֲטִיָּא חֲטִיָּא חֲטִיָּא Dt 4. 34, 25. 8
 „ μέγας/Μόριος Ps 76. 12 *great, mighty*, freq. epith. of gods, *ὁ μ. Ζεύς*; epith. of Zeus as guardian of *precincts* [clives that grow in the precincts of temples]; חֲטִיָּא חֲטִיָּא
 חֲטִיָּא „ Gn 12. 6 Dt 11. 30
 חֲטִיָּא μαχαίριον Jud 13. 5 *surgeon's or barber's knife*; חֲטִיָּא חֲטִיָּא
 חֲטִיָּא θυσιαστήριον Gn 8. 20, 33. 20, 35. 1 Ex 30. 1 IIS 24. 18 altar
 חֲטִיָּא ραντήριον Nu 7. 13 Am 6. 6 Zach 9. 15, 14. 20; = περιρραντήριον: *vessel for besprinkling*, esp. *whisk for sprinkling water* at sacrifices, or *vessels for lustral water*
 חֲטִיָּא ὀπτάνιον חֲטִיָּא Lev 2. 5 Ez 4. 3
 חֲטִיָּא חֲטִיָּא חֲטִיָּא חֲטִיָּא Gn 15. 1 Nu 24. 4
 חֲטִיָּא χορεύμα Ps 149. 3 *choral dance*
 חֲטִיָּא „ Jud 21. 21
 „ χορευτής Cant 7. 1 *choral dancer*
 חֲטִיָּא „ Jud 21. 23
 חֲטִיָּא „ Ps 87. 7
 חֲטִיָּא μάγadis Ps 53. 1 *magadis*, an instrument with twenty strings arranged in octaves (חֲטִיָּא חֲטִיָּא/αὐλήμα)
 חֲטִיָּא σκήνωμα Gn 32. 3, 9, 50. 9 Ex 14. 19 Jud 7. 1 Ez 1. 24 IICH 9. 19 IICH 31. 2 mostly in pl.; = σκητή, σκανά: *tent, booth*; pl. *camp; tabernacle*

- מִצֵּי בָאֶקְרוֹן Gn 38. 18 Ex 4. 2 Nu 17. 17 Jes 10. 5 *stick, cudgel*
- מִיֵּם מְרִים ἁλμαία + πικρός Nu 5. 18, 19 *sea-water, brine, pl.; pungent, bitter*; מִיֵּם חַיִּים (ὕδωρ) ζῶν Ib 5. 17 *spring water*; cf. αἰών
- מִסָּב מαντεῖον Zach 13. 6 *oracle, oracular response, mostly in pl.; method, process of divination*; cf. Mich 5. 11, Hdt 4. 71
- „ πλῆγῃ, -γμα Lev 26. 21 Dt 28. 61 Jos 10. 10 IS 4. 8 IR 22. 35 Esth 9. 5 (πλήσσω) *blow, stroke of axe or sword*; metaph., *blow, stroke of calamity, esp. in war*
- מְאֲרָז ἐργάτης Gn 32. 4 Ex 23. 20 Nu 20. 14, 16 Jud 13. 3 IR 19. 2 IIR 5. 10 Prv 13. 17 *workman, Hermes (messenger of the gods)*
- מִנְחָה ἀνάθεμα, -θημα Gn 4. 3, 32. 14, 43. 11 Lev 2. 1 Jud 3. 15 IS 10. 27, 26. 19; ἀνθήμα (B): poet. for ἀ., *offering*
- מִסָּב σκέπασμα, -μός Ex 26. 36, 27. 16, 35. 12, 15 IIS 17. 19 Jes 22. 8 *covering*
- מִסָּב σχῆμα Ez 28. 13 *outside show, pomp; dress, equipment*
- מַעַל ἁμαρτάνω Lev 5. 21 Nu 5. 12 Jos 22. 16 Ez 18. 24 Prv 16. 10 Est 10. 10 IICH 25. 18 *do wrong, err, sin, go wrong; neglect*
- מַעַל ἁμαρτία Jos 22. 22 Est 9. 2, 4 ICH 9. 1 IICH 33. 19 *error, guilt, sin*
- מִסָּב αὐλὴν IICH 32. 33 *chamber, cave, grotto*
- מִסָּב αὐλήμα Ps 121. 1 *piece of music for the flute*
- מִסָּב εὐμενής Dt 33. 27 *well-disposed, kindly, epith. of gods; Eὐμενίδες (sc. dea), al. strictly the gracious goddesses, euphem. of the 'Epinúes or Furies*
- מִסָּב πλάσμα IR 15. 13 *anything formed or moulded, image, figure*
- מִסָּב χρησμός Ez 12. 24, 13. 7 *oracular response, oracle*
- מִסָּב κέλευμα Ex 12. 16 Lev 23. 3 *order, command*
- „ κήρυγμα Nu 10. 2 *that which is cried by herald, proclamation*
- „ χρῆμα Jes 1. 13, 4. 5 *treasure; in pl. goods, property*; v. מִסָּב
- מִסָּב מִסָּב Gn 12. 11 Ex 3. 3 IIS 23. 21 Ez 11. 24 Dan 9. 23
- מִסָּב „ „ Gn 46. 2 Nu 12. 6 IS 3. 15 Ez 1. 1 Dan 10. 7, 8
- מִסָּב מִסָּב Gn 14. 4 Jos 22. 29 Ez 20. 38 Job 24. 13 Dan 9. 5 Neh 2. 19 *fail of having, be deprived of*
- מִסָּב מִסָּב Jos 22. 22
- מִסָּב „ „ IS 20. 30
- מִסָּב מִסָּב Nu 20. 24 Dt 21. 18 Jes 63. 10 Jer 4. 17 Hos 14. 1
- מִסָּב διαμαρτάνω Ex 23. 21 Dt 1. 26, 9. 7 Ps 106. 43 *strengthened for ἁμαρτάνω go quite astray from*

- מרי *s.s.* מעל Nu 17. 25 Dt 31. 27 Jes 30. 9 Ez 2. 5 Neh 9. 17
- מרה *μορία* (A) Gn 22. 2 ICh 3. 1 mostly in pl. *μορίαί* (with or without *ἐλαίαι*), *the sacred olives* in the Academy; generally, of *olives that grew in the precincts of a temple*
- מסא *φόρημα* Nu 11. 11, 17 IIR 8. 9 Jer 17. 21, 22 Neh 13. 19 ICh 15. 22, 27 *that which is carried, load; metaph., burden; of a harp*
- „ *μαντεῖον* IIR 9. 25 Jes 13. 1, 14. 28 Jer 23. 33, 34, 36, 38 Ez 12. 10 Hab 1. 1 Zach 9. 1 *oracle, oracular response*, mostly in pl.; *s.s.* מכה
- מסאה *μαντεία* Thr 2. 14 pl., *divinations; conjecture; oracle, prophecy*, pl.
- מסאלה *αἶτημα* Ps 20. 6, 37. 4 *request, demand*; cf. *δέημα*
- משקן *s.s.* מחנה Ex 25. 9 Nu 1. 53, 24. 5 Jes 22. 16 Ez 25. 4 Ps 46. 5, 84. 2, 132. 5, 7 Cant 1. 8
- נאך *καταράσμαι* Ps 89. 40 Thr 2. 7 *call down curses upon, curse, execrate*
- נבא *πρόφημι* Jer 20. 1 *say before*
- הנבא „ Jer 11. 21, 26. 20, 28. 9 Ez 11. 4 Am 3. 8 Zach 13. 3
- הנבא „ ICh 18. 7
- הנבא *ἐπιφημίζω* Nu 11. 25 IS 10. 10 *utter words ominous of the event; call, name*; cf. Ex 23. 13 Jos 23. 7 Jes 12. 4, 26. 13, 48. 1, 62. 5, 63. 7 Ps 20. 8; cf. *זֶכֶּר* (praise, glorification of God, when swaying men intone in chorus: *זֶכֶּר זֶכֶּר*; cf. *הזכיר* Jes 62. 6 ICh 16. 4
- נבאה *προφήτεία* ICh 9. 29, 15. 8 *concrete, prophecy or oracular response*
- נביא *προφήτης* Gn 20. 7 Ex 7. 1 Dt 13. 2 Jud 6. 8 IIR 18. 22 *prop. one who speaks for a god and interprets his will to man; Διὸς π. interpreter, expounder of the will of Zeus; interpreter, expounder of the utterances of the μάντις; possessor of oracular powers; generally, interpreter, declarer*; cf. *נָבִי, נָאִי*
- נביא *προφήτης* Ex 15. 20 Jud 4. 4 IIR 22. 14 Neh 6. 14 *sem. of προφήτης, esp. of the Pythia*
- נבל *νάβλα*, later *ναβλον* IS 10. 5 Ps 71. 22 *a musical instrument of ten or twelve strings* (Semitic word, cf. Hebr. *nebel*; Phoenician)
- נחיה *καυστός* or *καυτός* Gn 8. 21 Ex 29. 18 Lev 25. 31 Ez 6. 13 *burnt-offering for the dead, whole-burnt-offering*
- נחלה *αὐλός* Ps 5. 1 *pipe, flute, clarinet*, pl.
- נחש *ἐκγοητεύω*, strengthd. for *γοητεύω* Gn 30. 27, 44. 5 Dt 18. 10 *play the wizard*
- נחש *γοήτευμα, -εία, -ευσis* Nu 23. 23 *spell, charm; witchcraft, jugglery, magic; sorcery*

- חֲשִׁינָה, שֶׁחַח ἑχιδνα Gn 3. 1 Nu 21. 6, 7, 9 IIR 18. 4 *riper*, prob. of a
constrictor snake; ἑχιδνα pr. n. of a monster
 נָצַח αἰδῖος, αἰζῶος, -ως IS 15. 29 *everlasting*; *ever-living*, *everlasting*
 סֶבֶךְ σηκός, σாகός Ps 10. 9, 27. 5, 76. 3 *pen*, *fold*, esp. for rearing
 lambs, kids, calves; *den*; *sacred enclosure*, *precinct*, *chapel*, *shrine*;
 the σηκός was sacred to a hero, the ναός to a god, a distinction
 not observed; *sepulchre*, *burial place*, enclosed and consecrated
 סֶבֶךְ „ „ Thr 2. 6
 סֶבֶךְ „ „ Gn 33. 17 Job 27. 18, 38. 40
 סֶבֶךְ σκιάς Lev 23. 42, 43 IIS 11. 11 Jes 1. 8, 4. 6 Am 9. 11 Jon 4. 5
 Neh 8. 16 *canopy* or *arbour* (in form like a *sunshade*)
 סֶבֶכָה s.s. סֶבֶכָה Am 5. 26
 סֶבֶל σμίλευμα Dt 4. 16 Ez 8. 3, 5 *piece of carved work*
 סֶבֶל σκηνή Dt 33. 16; s.s. סֶבֶלָה
 סֶפֶר γράφη Gn 5. 1 Ex 24. 7 Dt 17. 18, 24. 1, 31. 26 Jos 10. 13,
 18. 9 IIS 11. 14 IIR 19. 14 Jer 32. 11, 36. 2 Job 31. 35 Dan
 1. 4 Neh 7. 5 *writing*, *letter*, also in pl., *document*, *book*, *unwritten law*,
contract, *copies*, *catalogue*, *list*, *return*; *reading*; *bill of indictment* in
 a public prosecution
 סֶפֶר Am 6. 10; s.s. סֶפֶרָה
 סֶפֶר παραβαίνω Nu 14. 41 Dt 26. 13 IS 15. 24 Esth 3. 3 *overstep*,
transgress, *sin against a god*; *commit an offence against*
 „ ὑπεροράω Am 7. 8 Mich 7. 18 Esth 1. 19, 9. 27 *overlook*, *take*
no notice of
 סֶפֶל μόσχος (B) Ex 32. 4 Lev 9. 2 IS 28. 24 Jes 11. 5 Jer 34. 18, 19
 Ez 1. 7 *calf*, *young bull*, which form the god Apis was believed to
 assume; as fem., *heifer*, *young cow*, *girl*, *maid*
 סֶפֶל „ Gn 15. 9 Jud 14. 18 Jer 46. 20
 סֶפֶן חָדַל s.s. חָדַל Gn 2. 8, 15 Jes 51. 3 Ez 28. 13, 31. 9, 36. 35 Joel 2. 3
 סֶפֶן μουσα, μῶσα Ex 15. 2 IIR 30. 21 (cf. Ib 34. 12) *music*,
song; *strain*
 סֶפֶל αἰδῶος Lev 16. 10 *stidity*; s.s. סֶפֶלָה
 סֶפֶל s.s. סֶפֶל Ps 102. 1
 סֶפֶל πυρόω Gn 8. 20 Dt 12. 13, 14 IIR 3. 4, 10. 5 Am 5. 22 Ps 66.
 15, 78. 21, 31 *burn with fire*, *burn up*, *burn as a burnt sacrifice*
 סֶפֶל ἑκα- Jud 6. 26 IS 6. 14 *burn to ashes*, *consume utterly*
 סֶפֶל πύρωσις Gn 22. 3 Ex 18. 12 IS 7. 9 Jes 40. 16 *destruction by fire*
 סֶפֶלמות Ps 46. 1; s.s. סֶפֶלמות
 סֶפֶל ἀμῶνα Dt 24. 19 Ruth 2. 15 *bundle of ears of corn*, *sheaf*
 סֶפֶל πένθημα Am 2. 8 *lamentation*, *mourning* (pl.); s.s. סֶפֶל

- עון οἰωνίζομαι Jes 2. 6 *take omens from the flight and cries of birds; generally, divine from omens*
- עתן „ Lev 19. 26
- עון οἰωνιστής Jes 57. 3 [cf. εὐνάζω] Jer 27. 9 *one who foretells from the flight and cries of birds*
- מעתן „ Jud 9. 37 Mich 5. 11
- עון εὐνάζω Jes 57. 3 *go to bed, sleep; of sexual intercourse*
- ענה ἐπαινέω Jes 27. 2 Ps 88. 1 *applaud, praise, commend, esp. compliment publicly*
- ענה „ Nu 21. 17 Ps 147. 7
- ענה αἶνεσις, ἐπ- Ex 32. 18 *praise (pl.)*
- ענה πεινάω, δια- Lev 16. 31 Jes 58. 3 Ps 35. 13 *to be hungry, to be starved; hunger one against the other, have a starvation match*
- עצרת ἀγερσις, πανήγυρ-, πανάγ- IIR 10. 20 Joel 1. 14 *gathering, mustering; esp. a festival assembly, in honour of a national god; holy-day; general or national assembly, any assembly*
- עצרת „ „ Lev 23. 36 Dt 16. 8 Jer 9. 1 Am 5. 21
- ערך ραχίζω, ραχχ- Ex 13. 13 Dt 21. 4 Jes 66. 3 *cut through the spine, esp. in sacrifices; cf. ערך, p. 259*
- עֶרְשֶׁת (ὁ τὰς Ἥροδοίτας) ἀστήρ Jud 10. 5 IR 11. 33 *the Planet Venus*
- עַרְשֵׁת אֵשׁ ἔτης ἀνὴρ ἑταῖος ἑθῆς Lev 16. 21 *a private citizen, opp. those who hold office; yearly, annual; accustomed to a thing, acquainted with it*
- עתר αἰτέω Gn 25. 21 Jud 13. 8; cf. עֲתָר
- עֲתָרָה παραιτέομαι Ex 8. 4 Job 22. 27 *beg of or from another, ask as a favour of him*
- פִּיר φόρος Esth 3. 7, 9. 26 *bringing on one's way, forwarding; of a wind, favourable; metaph., κύβος (cube, esp. cubical die marked on all six sides)*
- פֶּה Φοῖβος Gn 31. 42. 53 *Phoebus, i.e. the Bright or Pure, an old epith. of Apollo*
- פֶּה Ἥπολλώνιος Jud 13. 18 *of or belonging to Apollo*
- לִפְתָּה ἀντιβולέω Gn 20. 7 IR 8. 33 Jes 44. 17 IICh 7. 14, 33. 13 *meet; meet as a suppliant, entreat, supplicate; cf. פֶּה Ps 106. 30*
- לִפְתָּה ἀπαλλάσσω, ἀπολύω IS 2. 25 *set free, deliver from, loose from, set free, release, relieve from*
- פַּיִם μῆνις, μᾶν- Gn 32. 21 Lev 17. 10 IS 1. 18 *wrath, of the Gods*
- פסג πηδάω Ex 12. 13, 23, 27 *leap, spring, bound over*
- פסג πήδημα Ex 12. 11, 27 *leap, bound*
- לִפְתָּה ψιλός Ex 20. 4 Hos 11. 2 *smooth; without feathers, bald on the*

head; of animals, *stripped of hair or feathers; generally bare, uncovered*

פֶּשֶׁר פֹּיִזוֹס Nu 23. 28, 25. 5; v.s. פֶּחַר

פֶּר בֹּוֹיִם, ὁ and ἡ Gn 32. 16 Ex 29. 1 Nu 23. 2 Jud 6. 25 Jes 34. 7 Ps 69. 32 *bullock, bull, ox or cow, in pl. cattle*

פֶּרֶה „ Gn 41. 2 Nu 19. 2 Jes 11. 7 Job 21. 10

פֶּרֶשֶׁת πυργώτης, τὸς Ex 26. 31, 40. 21 Nu 4. 5 *made like a tower, ἐμπετάσματα π. curtain hangings edged with a pattern like battlements*

פֶּרֶשֶׁת σέβας IS 1. 3 Hos 12. 5 Am 9. 5 (σέβομαι) *reverential awe which prevents one from doing something disgraceful, also awe with a notion of wonder; generally, reverence, worship, honour; Διὸς σέβας reverence for him; after Hom., the object of reverential awe, holiness, majesty; object of awestruck wonder*

פֶּרֶשֶׁת „ Jes 4. 2, 13. 19, 28. 5 Jer 3. 19 Ez 20. 5 Dan 11. 16

פֶּרֶשֶׁת סֶבֶאִיס Jer 3. 19 *reverence, pl.*

פֶּרֶשֶׁת אֲכַמְרוֹס, -ον Jud 20. 26 IR 21. 27 Jer 14. 12 Zach 7. 5 Est 8. 23 Neh 1. 4 *fasting; c. gen., fasting from food*

פֶּרֶשֶׁת אֲכַמְרוֹ, -α IIS 12. 16 *fast (Derivation uncertain)*

פֶּרֶשֶׁת Ζεὺς Nu 1. 5 Dt 32. 4, 18; v.s. פֶּדֶר

„ θεός Dt 32. 15 IIS 22. 47 Ps 62. 7 *God, the Deity*

פֶּרֶשֶׁת ἀγωνίζομαι Gn 21. 9, 26. 8 Ex 32. 6 Jud 16. 25 *fight; generally, contend for victory; struggle, exert oneself; contend with (W) פֶּחַח*

פֶּרֶשֶׁת εἰκὼν ἑσέου IIS 5. 7 IR 8. : IIR 19. 21 *likeness, image, whether picture or statue, bust; image carved of wood; then, generally, image, statue, esp. of a god; v.s. פֶּדֶר*

פֶּרֶשֶׁת עֹלָם IIR 23. 17 Jer 31. 21 (20) Ez 39. 15 *pillar; columnar grave-stone*

פֶּרֶשֶׁת ἀγάλμα Gn 1. 26 IS 6. 5 Ez 16. 17, 23. 14 Am 5. 26 *statue in honour of a god, sculpture, statue, portrait, picture, generally, image*

פֶּרֶשֶׁת „ Dan 2. 31

פֶּרֶשֶׁת „ Jud 9. 48 IIS 23. 28

פֶּרֶשֶׁת „ Nu 33. 41 פֶּרֶשֶׁת Jud 8. 5

פֶּרֶשֶׁת κέλαδος Ps 150. 6 *generally, loud voice, din, clamour; of musical sound*

פֶּרֶשֶׁת κύμβαλον IIS 6. 5 *cymbal, mostly pl. פֶּרֶשֶׁת Neh 12. 27*

פֶּרֶשֶׁת δίσευος Nu 15. 38 *tassel, mostly in pl., fringe; of the tufts of the golden fleece Ez 8. 3; = σίσυβος*

פֶּרֶשֶׁת, Pass. ἀγίζω Ex 29. 43 Lev 22. 32 Jes 5. 16 Ez 36. 23 *hallow, make sacred, esp. by burning a sacrifice*

- קדש *ἀγίζω* Ex 29. 27, 37, 30. 29 IR 8. 64 Ez 20. 12, 36. 23
הקדש „ Jes 29. 23
ההקדש, Pass. „ Ez 38. 23
קדש *καθ-* Gn 2. 3 Ex 13. 2 Lev 8. 10, 11, 12, 25. 10 *devote, dedicate,*
esp. of a burnt offering; make offering
קדש „ Ez 48. 11 Esr 3. 5 IICh 26. 18
הקדש „ Ex 28. 38 Lev 27. 14 Nu 3. 13 Jos 20. 7 Jud 17. 3 IIS 8. 11
IR 9. 3 ICh 23. 13, 26. 27 IICh 7. 16, 30. 8
ההקדש *ἀγνίζω* Jos 7. 13 IIS 11. 4 Jes 66. 17 ICh 15. 12, 14 IICh
5. 11, 29. 5, 30. 3, 17, 24 *purify oneself; cf. καθάζω*
קדש „ Ex 19. 14 Lev 16. 19 IICh 29. 5 *wash off, cleanse away,*
esp. by water; cleanse, purify; v.i. שָׁקַד/καθαρίζω
קדש *ἅγιος* Ex 3. 5, 35. 2, 19 Lev 27. 9 Jos 5. 15 IS 21. 5 Jer 2. 3
Ez 42. 20 ICh 24. 5 *sacred, holy*
קדש „ Ex 19. 6 Lev 11. 44 Nu 6. 5, 16. 3 IS 2. 2 Jes 6. 3 Ps 34.
10 of persons, *holy, pure; ἁγιστός hallowed* Ex 29. 31
קדש *ἁγίασμα* Ex 3. 5, 26. 33, 28. 29, 35. 19, 36. 3 Jes 48. 2, 52. 1,
62. 9, 65. 11, 66. 20 Joel 4. 17 Dan 9. 20, 26 *holy place, sanctuary;*
نَدَس
קדש „ Ex 15. 17, 25. 8 Lev 16. 33, 21. 23 Jes 63. 18 Ez 44. 9, 45. 4,
48. 21 Dan 11. 31 ICh 28. 10 IICh 20. 8, 26. 18
קדש *καταχέζω* Jes 65. 5 *defoul*
„ *καθαρίζω* Ex 29. 21 *purify oneself, get purified; καθαρίζω*
קדש „ Ex 19. 14 Lev 16. 19 IICh 29. 5, 17 *cleanse, purify*
„ *κτίζω* Neh 3. 1 *found, build*
„ *κατασκευάζω* Ex 19. 14 Jos 7. 13 IIR 10. 20 Joel 1. 14, 4. 9
Mich 3. 5 *prepare, make ready for, prepare for the purpose*
הקדש „ IIS 8. 11 Jer 12. 3
„ *ἀθροίζω, συν-* IIS 8. 11 *gather together, collect, muster; gather*
together, assemble
קדש „ IIR 10. 20 Jer 22. 7, 51. 27 Joel 2. 16 Job 1. 5
ההקדש „ Jos 7. 13
קדש *κίμαιδος* Dt 23. 18 IIR 23. 7 (*κιναιδίζω*) *catamite*
קדשה *Γαδειτάνα* Gn 38. 21, 22 Dt 23. 18 *woman from Cadiz*
(*קדש/נَدَس/ἁγίασμα*), *courtesan* [The Greeks, I submit, confused
קדשה (*woman from Cadiz*) with *קדשה* (*lecherous, lewd*
woman).]
קטר *θυμιάζω, -ατίζω, -άω* IS 2. 16 IR 22. 44 IIR 23. 5 Jes 65. 3
Jer 44. 15, 17, 21 Am 4. 5 Hab 1. 16 *burn so as to produce smoke;*
burn incense; smoke, fumigate; הקטיר Ex 30. 7 Lev 9. 10 IS 2. 16

- קסר θυμίαμα Jer 44. 21 *incense*
 קסורה „ Dt 33. 10
 קסרת „ Ex 30. 1, 7 Nu 7. 14 *incense; usu. in pl., fragrant stuffs*
 for burning
 קסר ἐπιθυμιάω Cant 3. 6 *offer incense; Pass., λίβανος ἐπιθυμιαθεῖς*
 (Dioscorides Medicus 1. 68) perfumed with frankincense?
 מקסר θυμιατήριον, -τρον Ex 30. 1 *censer, vessel for fumigation*
 מקסרת „ Ez 8. 11 ICh 26. 19
 קלל אר. ג.ס קלל Gn 8. 21, 12. 3 Ex 22. 27
 קללה אלה. ג.ס קללה Gn 27. 12 Dt 11. 26, 23. 6, 27. 13 IR 2. 8
 קסב χρηζω Dt 18. 10 IS 28. 8 IIR 17. 17 Ez 21. 28, 34 Mich 3. 11
 warn or direct by oracle; = χράω (B): deliver an oracle, foretell
 קסב χρησμός Nu 23. 23 Dt 18. 10 Ez 13. 6, 21. 26 Prv 16. 10
 oracular response, oracle
 „ χρησθήριον Nu 22. 7 *oracular response; an offering for the oracle,*
 made by those consulting it; cf. מנחה/μαντεῖον, sup.
 קסב χρηστής IS 6. 2 Jer 27. 9 Mich 3. 7 Zach 10. 2 *one who gives*
 or expounds oracles, prophet, soothsayer
 קערה σκευάριον Ex 25. 29 Nu 7. 13 (σκεῦος) *small vessel or utensil,*
 mostly in pl.
 קרא χράω (B) Ex 5. 3 Nu 24. 1 IR 13. 2, 4 IIR 3. 10, 13, 8. 8, 9,
 23. 16 Jon 3. 2 Zach 7. 7 *warn or direct by oracle; Pass., to be declared,*
 proclaimed by an oracle; consult a god or oracle; = χρηζω
 קריאה χρημα Jon 3. 2 *oracle* قرآن
 הקריב καθιερεύω Ex 29. 3, 10 Nu 8. 9, 10 *sacrifice, offer*
 קרבן ἱερεῖον Lev 1. 2, 2. 1 Ez 40. 43 *victim, animal for sacrifice*
 ראה ὁράω Gn 16. 13, 41. 22, 48. 3 Ex 4. 1 Jes 30. 10 Ez 1. 1, 8. 4
 see visions; Pass., appear in a vision [future and aorist formed from
 roots ר-א-ה (ראה) and י-ד-ע (ידע) respectively]
 ראה οὐρος IS 9. 9 Jes 30. 10 ICh 9. 22 ICh 16. 7 *watcher, guardian*
 רעה „ Gn 4. 2, 48. 15 Ex 2. 17 Nu 27. 17 Jes 40. 11 Jer 2. 8,
 23. 2, 49. 19 Ez 34. 1-23 Ps 23. 1, 80. 2
 רביד ῥάβδος Ez 16. 11 *rod, wand, magic wand, staff of office, rod for*
 chastisement
 רכס ἐρπετόν Gn 1. 25, 26 Hos 2. 20 Hab 1. 14 *beast or animal which*
 goes on all fours; creeping thing, reptile, esp. snake
 רפא θεραπεύω, θαρ- Job 13. 4 *be an attendant, do service, do service to*
 the gods, worship; cf. רפאל
 רצון χαριστήριον Ex 28. 38 Lev 1. 3 Jes 56. 7 Mal 2. 13 *thank-offering*
 לחק ח.י. חק Jud 16. 25

- שָׁטַן ψιθυρίζω Zach 3. 1 Ps 38. 21, 109. 4, 20, 29 *whisper, whisper what one dares not speak out, whisper slanders*
- שָׁטָן ψίδυρος, ψιδόνες, ψυθῶνες Nu 22. 22 IS 29. 4 IIS 19. 23 IR 3. 13 Job 1. 8, 9 *whispering, slanderous, as epith. of Aphrodite (عَفْرِيَّت); as Subst., = ψιθυριστής: whisperer, slanderer; slanderous, back-biting; Subst., slanderer* شيطان
- שָׁטָן ψιθύρισμα, -μός Est 4. 6 *whispering; whispering, slandering*
- שָׁטָן v.i. הָב Ps 50. 23; cf. Ib 101. 6, 119. 1 Prv 11. 20
- שָׁטָן ἀποχράω Jes 2. 6 *deliver an oracle; cf. πουνιάζειν παιδικαῖς χρησθαι, πούνιον γὰρ ὁ δακτύλιος* Hesychius
- שָׁטָן ἐρπετόν Nu 21. 6, 8 Dt 8. 15 Jes 14. 29, 30. 6; v.s. שָׁטָן
,, θεράπων, poet. -άψ, rare in sg. Jes 6. 2. 6 *henchman, attendant, worshipper, servant; cf. שָׁטָן θ. (τοῦ) θεοῦ*
- שָׁטָן αἰτέω Ex 3. 22 Dt 10. 12 Jud 5. 25 IS 1. 17, 2. 20, 8. 10, 20. 6, 28 IR 2. 16, 20, 22, 3. 5, 10-12 IIR 4. 3. 23 Thr 4. 4 Neh 13. 6 *ask, beg, ask for, demand; ask leave to depart; ask a person for a thing; cf. δέω (B); שָׁטָן αἰτητός Gn 46. 10 IS 9. 2 IIR 6. 5 ICh 4. 24, 6. 9 asked for [of God by his parents]; ἑταίμερος IS 1. 28 IIR 6. 5 (αἰτέω, αἰτμή) borrowed; שָׁטָן שָׁטָן αἰתῶν IS 1. 17. 2. 20 IR 2. 20 Esth 5. 6, 7 request, demand; cf. δέχσθαι: שָׁטָן πυνθάνομαι, πυνθάνο- Gn 24. 57 Dt 4. 32. 18. 11 IS 22. 13 *hear or inquire concerning, inquire about one person of or from another; inquire whether**
- שָׁטָן שָׁטָן שָׁטָן ἄδης Dt 32. 22 IIS 22. 6 Jes 5. 14, 7. 11, 14. 9 Hos 13. 14 Hab 2. 5 Ps 9. 18 Prv 15. 24, 27. 20; v.s. שָׁטָן
- שָׁטָן παύω Gn 2. 2, 8. 22 Jes 24. 8 Prv 22. 10 Thr 5. 14 *take one's rest, cease; rest or cease from a thing, stop; שָׁטָן κατα-, καταπαύω Ex 5. 5 Dt 32. 26 IIR 23. 11 Ps 46. 10 Prv 18. 18 put an end to, stop; שָׁטָן κατάπαυσις Ex 20. 8, 10 Jes 58. 13 stopping; rest, calm*
- שָׁטָן σκήπτρον Gn 49. 10 Lev 27. 32 Nu 18. 2 Jes 9. 3, 10. 5, 15. 14. 5, 29, 28. 27 Ez 19. 14, 20. 37, 21. 15 Am 1. 5 Ps 45. 7 Prv 20. 3 the Prose word is βακτηρία; *staff or baton, esp. as the badge of command, scepter; in Hom. borne by kings and chiefs, and transmitted from father to son; by speakers, who on rising to speak received it from the herald [a custom in pre-Islamic Arabia]; as a symbol of royalty, kingly power, etc.; used as a stick or cudgel to punish the refractory*
- שָׁטָן σύνδεσμος, -εσις Dt 32. 17 Ps 106. 37 *that which binds together [mortar, stucco, lime]*

- כִּד „ Dt 27. 2 شيد
 כִּדִּים „ Gn 14. 8, 10
 כִּדִּי Ζεύς Gn 17. 1, 49. 25 Ex 6. 3 Nu 24. 4 Ez 1. 24 [cf. IS 2. 10, 7. 10 IIS 22. 14 Ps 29. 3, 96. 11 Job 37. 4-5, 40. 9 ICh 16. 32], 10. 5 Job 8. 3, 5, 21. 15, 34. 10, 12 Ruth 1. 20, 21 Zeus
 כִּדִּי Ζήν Job 19. 29 Zeus
 כִּדִּי σκῦτος IR 12. 11 Nah 3. 2 Prv 26. 3 *leather thong, whip*
 כִּדִּי σφάζω, -άπτω, -αγιαζομαι Lev 1. 5 IIR 23. 7 *slay, slaughter, prop. by cutting the throat; esp. slaughter victims for sacrifice, cut their throats; generally, slay, kill, of human victims; v.s. כִּדִּי*
 כִּדִּי σφάγεις Jes 57. 5, 66. 3 *slayer, butcher; at a sacrifice*
 כִּדִּי σφάκτος Lev 14. 6 *slain, slaughtered*
 כִּדִּי ספאגה, -אף ICh 30. 17 *slaughter*
 כִּדִּי ספיף Ps 55. 24 Job 9. 31, 33. 28 *The Sphinx, i.e. the Hateful; a well of fatal coldness in Arcadia*
 כִּדִּי כִּדִּי דִּלִּי Δῆλος Jos 21. 2 Jud 21. 21 IS 3. 21 Jer 7. 12 Ps 78. 60 *Delos; כִּדִּי Jos 15. 51*
 כִּדִּי ξύλον Ex 25. 23 Jud 1. 7 IS 20. 34 IR 13. 20 Ps 128. 3 *table*
 כִּדִּי τέλος Lev 9. 22 Nu 15. 8 Ez 46. 12 *fulfillment; payment (כִּדִּי Hos 9. 7 כִּדִּי Ps 91. 8); pl., services or offerings due to the gods*
 כִּדִּי τρίγωνον IS 18. 6 *a musical instrument of triangular form with strings of equal thickness but unequal lengths*
 כִּדִּי Ζεύς, Δῆν, Ζήν ICh 13. 6; v.s. כִּדִּי
 כִּדִּי ἄνω, ὄνω, σῆμα, σῶμα Gn 1. 1, 8 *aloft, on high; in heaven, opp. earth; generally, on the upper side, i.e. on the north כִּדִּי Gn 13. 9, 14. 15 Jos 19. 27 IR 7. 39 كسالى; constellation, mostly in pl., heavenly bodies كسالى*
 כִּדִּי χλωρός Gn 37. 9 IIR 23. 5, 11 *yellow, of various shades, freq. with a tinge of red; after Hom. of all kinds of objects; of gold כִּדִּי*
 כִּדִּי כִּדִּי κέρας Ex 19. 15 Jos 6. 4 IS 13. 3 IR 1. 34 Jes 58. 1 Hos 8. 1 Ps 47. 6 Job 39. 25 *the horn of an animal; horn for blowing; Ep. gen. κέρας 'prob. fr. κεραρός*
 כִּדִּי σποδίζω Ps 22. 16 *roast or bake in ashes*
 כִּדִּי σποδός Neh 3. 13; v.s. כִּדִּי
 כִּדִּי σποδότης IIS 17. 29 *baked in ashes*
 כִּדִּי εἰκαστός, ἀπείκασμα, -μός, -σία IR 11. 5, 7 IIR 23. 24 Ez 7. 20 *apprehended through an image, opp. αἰσθητός (perceptible); representation*
 „ ἀπέχθημα, inf., Zach 9. 7

- קָרָה ἀπέχθημα, -ήμων, -ής Lev 7. 21, 11. 10 Jes 66. 17 *object of hate; worse form for ἀπεχθής: hateful, hated*
 „ εἰκαστός, *sup.*, Ez 8. 10
- קָרָה ἀπεχθαίρω, κατεχῶραινω Lev 11. 11, 13 Dt 7. 26 *hate utterly, detest; hate incessantly*
 „ ἀπεχθάνομαι Lev 11. 43, 20. 25 Pass., *to be hated, incur hatred, to be or become hateful to one, incur his hate; causal, that causes hatred*
- רַבִּיבִיט *v.s.* רַבִּיד Esth 4. 11, 8. 4
- קָרָה ἐκθεραπεύω Gn 39. 4 Dt 10. 8 IS 2. 11, 3. 1 IR 1. 4, 15, 19. 21 Jes 56. 6 Ez 44. 11, 12 Ps 101. 6 ICh 23. 13 *strengthened for θεραπεύω: to be an attendant, do service to the gods, serve them; worship; take care of (secondary); ὑπηρετέω: to be a servant, do service; minister to, serve*
- קָרָה θεραπεία Nu 4. 12 ICh 24. 14 *service, attendance (secondary); ὑπηρετεία: = ὑπηρεσία; generally, service*
- קָרָה ὑπηρέτης Nu 11. 28 IR 10. 5 Jes 51. 6 Joel 1. 9, 13 Esr 8. 17 ICh 22. 8 *servant, attendant*
- קָרָה „ Am 6. 10
- רַבִּי *v.s.* רַבִּי Job 2. 3
- קָרָה σημεῖον Ex 20. 4 Dt 4. 16 Job 4. 16 *figure, image*
- רַבִּי τέλειος Gn 6. 9 Ex 12. 5 *perfect, of victim, without spot or blemish; of persons, accomplished, perfect in his kind*
- קָרָה ὁ θάνατος Ez 8. 14 *the death [i.e. that of Adonis]*
- רַבִּי Σεμναί Ex 26. 30 Dt 33. 8 Esr 2. 63 *at Athens the Erinyes were specially the σεμναί θεαί, or simply Σεμναί; σεμνός (σέβομαι) revered, august, holy (W); devoted to the gods; worthy of respect, honourable; prop. of gods, Demeter, Hecate, Thetis, Poseidon, Pallas Athena*
- קָרָה ἀντιβολήσις IR 8. 28 IIR 19. 4 Jes 56. 7 Thr 3. 44 *an entreaty, prayer; קָרָה ἀντιβολέω IIS 7. 27 entreat*
- קָרָה πλάσις Jer 49. 16 *fiction, invention*
- קָרָה ὀπτήσις IIR 23. 10 Jer 19. 11, 12 *roasting, frying*
- קָרָה τρίπους Gn 31. 19 Jud 17. 5 IS 15. 23, 19. 13 IIR 23. 24 Ez 21. 26 Hos 3. 4 Zach 10. 2 *tripod, i.e. three-legged cauldron; placed as votive gifts in the temples, esp. in that of Apollo at Delphi, or they were preserved in private houses; from a tripod the Delphic Priestess delivered her oracles*
- רַבִּי θεσπιστής IR 17. 1 *prophet; v.s. קָרָה*

This is how these phrases are dealt with by the Septuagint and the N.E.B.:

הַעַם הָאֶחָד—LXX: *ἓξ ἐκ τοῦ γένους*; N.E.B.: *one of the people*.

אֲנִי וְהַחֲכָמִים—LXX: *ἡγουμένους*; N.E.B.: *counsellors*.

אִישׁ אֶחָד—LXX: *ἄνθρωπος*; N.E.B.: *No man* Lev 22. 4, *any man whatever* Ib 24. 13.

אִישׁ אֲחֵר—LXX: *πᾶς ἄνθρωπος*; N.E.B.: *No other man*;

אִישׁ אֶחָד—LXX: *πᾶς ἄνθρωπος* Lev 22. 3, *πάντα ἄνδρα* IIS 13. 9; N.E.B.: *Any man* Lev 22. 3, *everyone* IIS 13. 9.

אִישׁ אֶחָד—LXX: *πᾶντα ἄνθρωπων*; N.E.B.: *every man*.

כָּל אִישׁ—LXX: *πάντα σάρξ*; N.E.B.: *all mankind, every human being*.

הַצֹּדֵי הָאֵלֶּה—LXX: *οἱ κριτοὶ [צדק] τῶν προβάτων*; N.E.B. *masters of the flock, flockmasters*; הַצֹּדֵי הָאֵלֶּה—LXX: *οἱ Χαραναῖοι*, *οἱ Χαραναῖοι τὰ πρόβατα* [צדק] being mistaken for [צדק]; N.E.B.: *the dealers*.

I have been able to equate הַצֹּדֵי הָאֵלֶּה with הַצֹּדֵי הָאֵלֶּה, only because I realized that in the former the homology was ordinary, with *אִישׁ* in the nominative; while in the latter it was exceptional, with *אִישׁ* in the genitive. Whether the appreciation of this equation preceded the discovery of the homology *אִישׁ אֶחָד* (Esth 2. 1), or followed it, I do not remember. But this I know, that long after I had been apprised of both facts, while I was browsing through the book of Daniel, it suddenly occurred to me that אִישׁ אֶחָד might be a composite word; and the problem presented by it was soon solved. Thus fortuitous finds have alternated with fruits of persevering study, sustained consideration, and close concentration in the course of my prolonged research.

ASSOCIATED HOMOLOGIES

ἀδραποδίζω: *enslave*; especially of conquerors, *sell the free men of a conquered place into slavery* اِسْتَرْقَ اَرْقَ

ἀδραποδισμός: *selling into slavery, slave-dealing* (W) تِجَارَةُ الرِّقِيِّ

ἀδραποδών: *one taken in war and sold as a slave*, whether originally a slave or free, *captivity*; originally distinguished from δοῦλος; generally, *a slave* رِقْ

Mark that the derivatives preserve the original ζ as substituted by ق: they behave like Hebrew derivatives.

ἀνδράχνη: *purslane* نبات الرّجند; ἀνδραχλος

The Arabic homologue being in the feminine, must be adjudged as the counterpart of ἀνδράχνη—נ'ל—and not of its masculine synonym and cognate, ἀνδραχλος, λ'ל; cf. νίτρον, λίτρον, 771 Jer 2. 22.

ἀνδρεία, -ηγή: generally written ἀνδρία: *manliness* جسارة; *hardihood* جرأة; = ἀνδρειότης

س exchanges with δ, as does ט in πδωδ 772; and ج exchanges with the spiritus lenis, as does ז in ἀμείβω, 722.

ἀνδρείος, -έος: *manly, masculine, courageous* جسور جرى; *stubborn* حرون

ح exchanges with the spiritus lenis, as in ὄνος حمار; and as does פ in ὄνος 773; while جري and حرون corroborate each other's homology, though Arabic scholars do not suspect their twin etymological relationship.

ἀνδρείω: *fill with courage* اجترأ

Note the corroborative force derived from the family connection between جسارة and جسور; as indeed between جرأة and اجترأ.

ἀνδριάς: *image of a man, statue* (of stone or wood); of female figures; of men, opp. ἀγάλματα of the gods; rarely of the gods אֱשֶׁרֶת IR 16. 33 cf. ἀσθήρ; *statues* 774 Jer 45. 16; mother's term of endearment אֵשֶׁת Gn 30. 13; cf. μάκαρ

ἀνδριάς (IR 16. 33; ἀσθήρ (ὁ τὰς Ἡρόδιδας), Ηστάρη IR 15. 13 IIR 21. 3, 7); ἀσκηρά, ἄσκρα, ξύλον Jud 6. 26 IIR 23. 15—all six words coalesced in pronunciation to become a single word, אֲשֶׁרֶת or אֲשֶׁרֶת (IIR 17. 16); although ἀσθήρ preserved its special name אֲשֶׁרֶת (IR 11. 5). But I am by no means sure that אֲשֶׁרֶת or אֲשֶׁרֶת (Jud 2. 13, 16. 6) is in the plural. If the latter be in the singular, then it would homologize with Ἡπόλλων. ἀσκηρά and ἄσκρα are obvious atavisms of ξύλον.

ἀνδριον: Dim. of ἀντήρ (ἀνδρός), *manikin* قزم

The spiritus lenis exchanges with ق, as in ὀδόνη قطن 775 Prv 7. 16; as it does with ק in ὠνόμα: 776 Gen 33. 19.

ἀνδρίς: fem. of ἀντήρ אֵשֶׁת Gn 2. 22, 23 (cf. נשיה) إمرأة

ἀνδρογύγας: giant-man עֲמָלָק Ex 17. 8 عَمَلَق

Arabic led me to this homology.

ἀνδρόγυνος: man-woman, hermaphrodite خَنْثَى [cf. أَنْثَى/γυνή]

This homology is most remarkable, for two important reasons. First, خَنْثَى seems to be a mere variant of أَنْثَى, the homologue of γυνή in the genitive (γυναικός): in the former the γ exchanges with خ, as in γένεω/خَلَقَ; whereas it drops in the latter. Secondly, because it homologizes with ἀνδρόγυνος as if it were ἀνδρογυνή (like ἀνδρογύγας), and dispenses with one of the two operative elements in the compound by a change in the pronunciation of the other. A somewhat similar homology is אֲנִיָּהּ/τριακάς, ádos.

ἀνδροθέα: man-goddess, i.e. Athena

I diffidently submit that, according to my Propositions, this compound is a variant—or the etymological origin—of Θαρσώ and Θρασώ, the names of Athena, thus: ἀνδροθέα → ἀνδροθέας → δροθέας → δραθέας → δρασεας → δρασως → θρασως → Θρασω → Θαρσώ.

ἀνδρόδομος: = ἀνδρῶν (men's apartment in a house, banquet hall)

אֲנִיָּהּ Jud 3. 23 suñ.-pref. metathesis, spiritus א

ἄνθρωπος, ὁ, (prob. from ἀνῆρ, ἄψ, man-faced) Attic crasis

ἄνθρωπος, Ionic ἄνθρωπος, for ὁ ἄνθρωπος: man, both as a generic

term and of individuals אֲנִיָּהּ Ex 13. 13 Jes 2. 9 אֲנִיָּהּ Gn 2. 24,

19. 8, 32. 7 Jes 2. 9 אֲנִיָּהּ Ps 8. 5, 9. 20 אֲנִיָּהּ Dan 7. 4 אֲנִיָּהּ

Ib 2. 43 אֲנִיָּהּ Ib 7. 13; opp. gods, אֲנִיָּהּ Job 13. 9, 33. 26

אֲנִיָּהּ Nu 23. 19 Ps 8. 5 אֲנִיָּהּ Ps 144. 3; Plato uses it

both with and without the Art. to denote men generally, אֲנִיָּהּ

Gn 6. 1-7 (v. ἀνῆρ); in pl., mankind אֲנִיָּהּ IIS 7. 14 Jer 32.

19 Ps 49. 3 אֲנִיָּהּ Ps 4. 3, 49. 3 אֲנִיָּהּ Dan 2. 38, 5. 21

ἀνδρὸς: = ἀνὴρ ἄνδρός (husbandless, of virgins) عَذْرَاءُ = ἀνὴρ

ἀνδρῶν without men אֲנִיָּהּ Job 38. 26 אֲנִיָּהּ Ib.; wanting

in manhood, cowardly אֲנִיָּהּ Jes 31. 8 אֲנִיָּהּ Ib.

ἄνθρωπος is a compound of ἀνδρὸς ὄψ, אֲנִיָּהּ or אֲנִיָּהּ—

by the all-pervading suñx-prefix phenomenon—ן being the

singular of אֲנִיָּהּ as בן is of אֲנִיָּהּ. A rival to homology with אֲנִיָּהּ

אֲנִיָּהּ is another phrase, φῶς ἀνῆρ; but the contest is distinctly

unequal, as will be apparent from a comparison between the

intrinsic meaning of ἄνθρωπος and that of φῶς ἀνῆρ:

φώς, φωτός: poet. Noun, also in late prose; *man* אִם Ps 17. 14
 אִם Jes 3. 25, 5. 13, 41. 14 Job 31. 31 עֵיר מֵתָם Jud 20. 48;
man, opp. *woman* אִם Cant 2. 3 עֵיר מֵתָם Dt 2. 34, 3. 6; *mortal*,
 opp. *a god* אִם Ps 17. 14

φ changes into ב, as in φέρω/בָּרָא; and into מ, as in φάος/
 מֵאֹר, φανός/מְנוֹרָה, φέρυγξ/מַלְקוֹחַ, φάτος 'B' מֵתָם.

HOMONYMS

אֶרֶץ/γῆ/δῆ: *earth* (including land and sea), opp. *heaven*, or *land*
 opp. *sea*; *earth*, as an element; *land*, *country*; *native land*; *the*
earth or *ground* as tilled Prov 30. 14; cf. אֶרֶץ Gn 4. 2, 47.
 20 Ex 20. 24 IS 4. 12 Ez 11. 17 Jon 4. 2 Neh 9. 25

אֶחָד/εἷς/εἷς: *one* Gn 1. 5, 21. 15, 22. 2, 32. 23

אֶחָד/εἷς: *one* IS 30. 2 Ez 46. 16; אֶחָד אֶחָד εἷς ἑκάστος *each one*
 Lev 20. 2 (cf. אֶחָד, שֶׁנֶּה.)

אֶחָד/ἑκάστος: *each* Gn 15. 10 Jud 16. 5 Ez 1. 9, 11, 12, 10. 22
 Job 41. 9, 42. 11; cf. אֶחָד/ἑκάστη Ez 1. 9

אֶרֶץ/δόναξ: *pole-reed*, *Arundo donax*, smaller than the κάλαμος Jes 8. 1

אֶרֶץ/πένθημα: *lamentation*, *mourning* pl. Ez 24. 17, 22 אֶרֶץ אֶרֶץ
 Ps 106. 28 אֶרֶץ אֶרֶץ Am 2. 8; cf. אֶרֶץ אֶרֶץ אֶרֶץ אֶרֶץ אֶרֶץ אֶרֶץ אֶרֶץ
 אֶרֶץ אֶרֶץ 'Hρακλῆος grief' for him II. 15. 25; more freq. in Od.,
 always in pl., Dt 26. 14 Hos 9. 4

אֶרֶץ ἔχω: *there is* IS 14. 19 (cf. אֶרֶץ [Iraqi vernacular])

אֶרֶץ/ξύλον: *tree* (ξύλον) Zach 11. 2

אֶרֶץ/ὅπου: *where* Gn 21. 17

אֶרֶץ/ὅπουπερ: *whenever* Ruth 1. 16

אֶרֶץ/ὅσπερ, ἥπερ, ὅπερ: *the very man who* Gn 3. 12, 44. 17; *the*
very thing which Ex 16. 15, 23

אֶרֶץ/ὅστε: *who*, *which* Gn 1. 7, 11, 12, 21, 29, 30, 31, 2. 8, 3. 12, 6. 4

אֶרֶץ/ὅτι: *for that*, *because* IR 8. 33; cf. אֶרֶץ. p. 108

אֶרֶץ אֶרֶץ/ἐπειδήπερ: *since*, *seeing that* Mai 2. 9

אֶרֶץ/πόσθη: *membrum virile* Ex 28. 42 Lev 15. 2, 3, 7 Ez 16. 26,
 23. 20, 44. 7, 9

אֶרֶץ/γῆ: freq. in Trag., *city* Gn 4. 17, 11. 4, 24. 10, 33. 18

אֶרֶץ/πένης: (πένομαι) *one who works for his living*, *day-labourer*, *poor*
 man Dt 24. 12, 14, 15

אֶרֶץ/πειναλέος: *hungry* Ps 88. 16

INCIDENTAL HOMONYMS

In the course of our investigation into the above homologies, we have incidentally come across new words, some of which have homonyms, as follows:

בֶּן/γένος: *offspring*, even of a single descendant Gn 4. 25 בֶּן—
in such phrases as: בֶּן-הָהָה Gn 23. 3, בֶּן-יִשְׂרָאֵל Ib 32. 33,
בֶּן-עֲמֹן, בֶּן-גִּלְגָּד Ib 10. 32, בֶּן-עֲבֵר Ib 10. 21, בֶּן-נֶחֱמִי Ib 19. 38,
בֶּן-שַׁעַר Ib 23. 11, בֶּן-קָדֵם Ib 29. 1, בֶּן-בֵּית Ib 36. 21—is also the homologue of γένος: *race, stock, kin; clan, house, family*

בֶּן/φυτόν: *plant*, esp. *garden plant or tree* Gn 49. 22 אֲבִיבִים

בֶּן/πόνος: (ὁ ἐμὸς ὠδίνων) *πόνος*: of a child, *produced by (my) pangs or throes of childbirth* Gn 35. 18

בֶּן/ὀψιγονος: of a son, *late-born, born in one's old age* Gn 37. 3

בֶּן/ἱερός: *son of* IS 25. 10

בֵּין/μέσος: μέσον, *midst*: Gn 42. 23; διὰ μέσον, *between* Gn 15. 17 Ex 12. 6, 13. 9 בֵּין; ἐς μέσον, ἐς μ. ἀμφοτέρων *between both of (two)*, freq. in Hom. for ἐς μέσον μεταίχμιον *between two armies*, IS 17. 4, 23

בַּעַל/ἥλιος: as pr. n., *Helios, the sun-god* Jud 6. 25

בַּעַל/πάστας: (πάσμαι, οὐκ ἐστὶν; πάτωρ: (πάσμαι, *possessor* Ex 21. 34, 22. 7 IR 17. 17

בַּעַל/πολίτης: *citizen, freeman* Jos 24. 11 Jud 9. 25, 51

בַּעַל/πολύς: *many; much; πολύμητις, of many counsels* בַּעַל-חַיִּים Prv 24. 8 אֲבִיבִים IS 26. 7 בַּעַל-חַיִּים Nah 3. 4

בַּעַל/ἄνδρας: *husband, spouse; lawful husband* Gn 20. 3 Hos 2. 18

בֶּן/παῖς: *child, whether son or daughter* Prv 31. 2

בֶּן/πυρός, σπυρός: *wheat*: Gn 41. 35

בֶּן/Ὅμηρος: *Homer* Gn 34. 4; Ὅμηρίδης, בֶּן-הָהָה Ib 34. 2

בַּעַל/γαμέτης: *husband, spouse* IIS 11. 3 ICh 3. 5

בַּעַל/γάμος: *unlawful wedlock* Gn 19. 38

בַּעַל/γένος: *race* Lev 19. 18; *clan, family* IIR 4. 13 Ruth 1. 16

עֵצ/γονεύς: *begetter, father* Gn 19. 38

עֵצ/λαός: *a people*, i.e. all who are called by one name Dt 26. 15; *men*, i.e. soldiers Dt 20. 1, 2, 5, 8, 9 IR 22. 23 IIR 13. 7; δῆμος: *people* Gn 34. 16; *commoner* IIS 22. 28; the *popular assembly* Gn 23. 7

עֵצ/ποινίζομαι: *exact a penalty* Ex 21. 22 Dt 22. 19; cf. ἀποτίνω

עֵצ/μῆνις, μᾶν-: *wrath*; from Hom. downwards freq. of the *wrath* of the gods, pl. Gn 32. 21 Lev 17. 10, 20. 3, 5, 6, 20. 17 IS 1. 18 Ps 34. 17 Ths 4. 16

עֵצ/ἐνώπιον: *face to face, in person* Ex 33. 11 Dt 34. 10 IIR 14. 8 Job 2. 5

עֵצ/ἐπάνω: *above, above, on the upper side or part* עֵצ-לָא Lev 14. 53 עֵצ-לָע Gn 1. 2; *before, in front of* עֵצ-לָא Ib 19. 13, 27 עֵצ-לָא Nu 17. 8 עֵצ-לָא Gn 6. 11 עֵצ-לָא Ib 11. 28 עֵצ-לָא IIS 10. 9; *in the presence of* עֵצ-לָא Gn 27. 30; of Time, in former times עֵצ-לָא Dt 2. 10; of Number, above, more עֵצ-לָא Ez 48. 21 עֵצ-לָא Ib 48. 15, 21

עֵצ/διαφανής: *transparent, transparent, limpid* W Prov 27. 12

עֵצ/πνοή: *πνοή* = *breath* Ex 33. 14-16 cf. Jos 42. 1, 44. 3, 53. 21 Ez 36. 27, 37. 14, 39. 28 Joel 3. 1, 2 Hag 2. 5 Zach 4. 6 Ps 104. 30, 143. 10 Neh 9. 20; cf. Jos 3. 13 יִשְׂרָאֵל [Therefore, יִשְׂרָאֵל, עֵצ and עֵצ are synonyms: 1. p. 247.]

עֵצ/θαιρός: *front of a door or gate* Prov 26. 14

עֵצ/θεωρός: *engage etc. to consult an oracle, to present an offering* Jes 57. 9 Prov 13. 17, 25. 13

עֵצ/κοίλον: *hollow, cavity*; esp. of *ankles* in the body, 12 & IS 4. 19 Dan 10. 17

עֵצ/στόλος: *string, line, fleet* Jes 18. 2

עֵצ/ὄδός: *mostly in pl. gangs or throngs of childbrink* Jes 13. 6, 21. 3

The above analysis shows that although the Propositions which I have enunciated as governing the interchange of letters and the role of vocalization in Graeco-Hebraic homology may, at first glance, seem to be very widely cast—indeed, so widely

cast that almost any Greek word could ultimately be transformed into almost any Hebrew one—on closer examination, this superficial impression disappears. It is certainly otherwise in practice, especially if the Propositions as a whole, and particularly the safeguards of Proposition 59, are duly heeded. On the other hand, if the Propositions are applied singly and in isolation, and the provisions of Proposition 59 are ignored, one is liable to be misled and to court disaster, as the following example will show.

לָרֶגֶל is an exclusively Hebrew word, with no phonetic counterpart either in Arabic or Aramaic; so that neither could afford any assistance in the search for or confirmation of a genuine Greek homologue. Therefore, when *πέρθω* presented its credentials, its candidature was approved, especially as some corroboration came from its fellow homologue לָרֶגֶל (cf. Ps 78. 47). It looked as though *π* dropped out of both, while *θ* exchanged dialectally with *σ* in one, and with *χ* in the other. Nevertheless, there were real misgivings: for one thing, there was no Verbal Adjective to homologize with לָרֶגֶל or לָרֶגֶל, and no Substantive to homologize with לָרֶגֶל; whereas other derivatives of לָרֶגֶל were provided for—*πέρθημα* לָרֶגֶל, *πέρθησις* לָרֶגֶל. But, in any case, לָרֶגֶל seemed to be a strange word which rendered two phrases apparently meaningless, לָרֶגֶל לָרֶגֶל (Jes 10. 4) and לָרֶגֶל לָרֶגֶל (Is 14. 19). In the circumstances, the matter was set aside for review.

One day, as I was looking for an homologue for לָרֶגֶל, I had the good fortune of spotting *ἐνέριζω* as the perfect homologue of לָרֶגֶל also, and *ἐναι* as the ideal one of לָרֶגֶל:

ἐνέριζω: *strip a slain foe of his arms* (*ἐναι*); hence *slay in fight*; generally, *slay* לָרֶגֶל Gn 4. 8 Ex 2. 14 Lev 20. 15, 16 Nu 11. 15 Hs 23. 21 Jes 27. 1 Hos 6. 5 Job 20. 16 Esth 9. 6

ἐναι, *τά*: (*ἐνέριζω*) only pl., *arms and trappings of a slain foe* לָרֶגֶל Jes 10. 4, 14. 19

Mark how the Hebrew derivative preserves the original *ζ* which was converted into *ל*.

So now both texts are plain: (1) '... and they shall fall under slain foes' arms and trappings ...' (2) 'But thou wast cast out of thy grave like an abominated corpse, sword-girt and dressed (לָרֶגֶל) in the arms and trappings of slain foes who

went down to the last bed (אֲבִימִי/εὐνή: *one's last bed, the grave; stones thrown out from the prow and used as anchors* Job 38. 30, pl.) of the grave (בֹּרַי/τάφος: *grave*) like a putrefied carcass.' ▲

Therefore, if my early experience is anything to go by, anyone who—misusing my Propositions—indulged in the fanciful exercise of transforming any Greek word into any Hebrew one, would before long stumble, fall and break his stiff neck. Let who will try!

XV. MONOGRAPHS

MAHATMA

LIII. The word 'mahatma' occurs in the Bible.

IF in the far-off days of my adolescence, when Gandhi was first surnamed 'Mahatma', one of the world's most reputable scholars had claimed that that word—derived as it is from Sanskrit (*mahatman*: *maha*, great; *atman*, soul)—was writ in our sacred Scriptures cryptically, yet plainly enough for the knowledgeable to see through the disguise, his learned colleagues would have thought him barmy on the crumpet. Why, the suggestion that 'mahatman' and מַהַטְמָן (Prv 19. 19) are interchangeable terms is enough to make Tchernechovski, the imaginative translator of Homer, turn in his grave. Even Professor Cyrus Gordon—the famous expert in Mediterranean studies, who has detected a close affinity between the Greek and the so-called Semitic cultures, and has viewed my theory with sympathetic understanding—might at first blush raise his eyebrows in wonder.

I should, therefore, be neither surprised nor offended if I were not taken seriously now that I, an imperfectly equipped newcomer in the vast and snareful field of philological research, confidently make that very claim and that very suggestion, in support of my revolutionary theory that Hebrew and Greek are identical tongues. On the contrary, I should deem it a compliment or a special favour, and feel deeply grateful, if the interested student would bear with me through my decoding of the cryptogram. So let me proceed from bold assertion to conclusive proof, incidentally solving other obscure mysteries and bringing to light other hidden treasures of inestimable value, so as to convince even the sceptics.

The Greek for 'mahatman' is the identical Homeric word *μεγάθυμος*; alternatively, *μεγαλόθυμος* which approximates מַהַטְמָן more closely. It is a compound made up of *μέγας* and *θυμός*, the respective homologues of which are as follows:

I. *μέγας*, *μεγάλη*, *μέγα*, gen. *μεγάλου*, *ης*, *ου*, dat. *μεγάλῳ*, *ῃ*, *ῳ*, acc. *μέγαν*, *μεγάλην*, *μέγα*; dual *μεγάλῳ*, *α*, *ῳ*; pl. *μεγάλοι*, *μεγάλαι*, *μεγάλα*,

etc.: the stem *μεγάλο-* is never used in sg. nom. and acc. masc. and neut., and only once in voc. masc., ὦ *μεγάλε Ζεῦ* (Aeschylus, *Septem contra Thebas* 822 (anapaests)).

big, of bodily size גדול גָּדוֹל Gn 1. 16 Dt 9. 2 Jes 8. 1,

27. 13 Ez 17. 3 Jon 2. 1 ICh 2. 4. 35. 18 גדול גדול Esr 5. 8;

freq. of stature גדול גדול Jos 14. 15 נֶגֶד Ez 38. 2 גדול גדול Ib 39. 6;

full grown, of age as shown by stature גדול גדול Gn 19. 11;

tall גדול גדול Gn 15. 14 Dt 1. 19 Jer 44. 15 Ps 104. 25 Thr 2. 13,

high גדול גדול Jos 7. 25 IIS 18. 9 Zach 4. 7 Neh 3. 27 גדול גדול Nu

32. 37 גדול גדול Ib 32. 3 גדול גדול;

of quality or degree, *great, mighty* גדול גדול Gn 18. 18. 21. 8 Ex 11. 3 Lev

19. 15 IIS 3. 38 IIR 4. 8. 10. 6 Jes 36. 4. 13 Eccl 9. 14 ICh 2. 4

גדול גדול Prov 19. 19 15 IIS 23. 20 גדול גדול IIR 5. 1 גדול גדול IIS 22. 51

גדול גדול Job 36. 22 גדול גדול Ez 32. 27 גדול גדול Ib 32. 30 גדול גדול

freq. epith. of gods, ὁ μ. Ζεύς, etc.; *μεγάλα θεά*, of Demeter and

Persephone; *θεοὶ μεγάλοι*, of the Cabiri גדול גדול Ex 18. 11 ICh 16. 23

גדול גדול Gn 49. 25 גדול גדול IIS 22. 51 גדול גדול Ps 76. 12 גדול גדול Gn 12. 6

Job 36. 22 גדול גדול;

greatness גדול גדול Esth 1. 4 גדול גדול Ez 31. 15 גדול גדול Nu 24. 18 Prov 31. 11

strong, of the elements, etc. גדול גדול IR 18. 43 גדול גדול Jer 25. 32 Jon 1. 41

of passions, feelings, etc., of men, גדול גדול Gn 27. 33 Dt 29. 27 IIS

13. 15 IIR 22. 13. 23. 25 Jer 36. 7 Zach 3. 21

of sounds, *great, loud* גדול גדול Gn 39. 14 Jos 6. 20 Jes 29. 6. 36. 13 גדול גדול

Dan 3. 4;

generally, *great, mighty*, ὁσος, *path* גדול גדול Ex 15. 15 Jud 21. 5 גדול גדול

19. 113), ὁσος (*happiness*) גדול גדול IR 1. 401

big, i.e. *difficult* question גדול גדול Ex 18. 22 *weighty, important* גדול גדול Ex

3. 3 IIR 5. 13;

with a bad sense, *over-great*, μέγα εἰπεῖν to speak big and so provoke

divine wrath גדול גדול Ps 12. 4; cf. IS 2. 31

of days, *long* גדול גדול Gn 29. 7;

Adv. *μεγάλως*, *very much, exceedingly* מאד מאד Gn 1. 31. 4. 5 גדול גדול Job 20. 15

מאד מאד Gn 28. 17 גדול גדול Ib 27. 34 גדול גדול

loudly בחיל גדול גדול Dan 3. 4 גדול גדול Jer 12. 6;

strengthened, *מאד* *μεγάλως* מאד מאד Ex 11. 3 Jud 11. 33 מאד מאד

Gn 7. 19 מאד מאד Ib 17. 2. 6 מאד מאד Ez 9. 9 גדול גדול

גדול גדול Gn 27. 33. 34; גדול גדול ICh 16. 14 גדול גדול

degrees of comparison (regul. *μεγαλύτερος* יקר גדול גדול Jer 56. 12):

comp. *μείζων*, *ov greater* גדול Ex 18. 11 Lev 21. 10
Jos 10. 2;

μείζων the elder הגדול Gn 10. 21, 27. 1 Lev 21. 10 IS 17. 28, 18. 17

Ez 16. 46, 23. 4 הגדול IR 2. 22;

μείζων κώμης headman of a village عُندة;

generally, *the higher authority* גדול IIR 10. 6, 11;

a strong form of denial, *nothing whatever* כל Prv 13. 7, 30. 30.

II. *θυμός*, *ó*, *soul, spirit, as the principle of life, feeling and thought, esp. of strong feeling and passion* [rightly derived from *θεός* B. *rage, seethe*];

נשמה Jes 42. 5, 57. 16 Prv 20. 27 Job 27. 3, 34. 14;

in a physical sense, *breath, life* נשמה IR 17. 17 Jes 2. 22 Dan 10. 17

نفس حية;

spirit, strength הבה Jes 63. 5 Dan 8. 6 חמץ;

mind, temper, will טעם IS 21. 14, 25. 33 Ps 34. 1, 119. 65 Prv 11. 22

ضيق;

spirit, courage הבה Jes 27. 4 חמה;

anger, wrath זעם Jes 10. 25 Ez 21. 36 Nah 1. 6 Ps 78. 49, 102. 11 זעף;

Jes 30. 30 הבה Dt 29. 27 Jes 42. 25 Ez 5. 13 Ps 37. 8 Prv 27. 4 Esth

3. 5 (Luke 4. 28), 7. 10 טעם Prv 26. 16 נשמה Jes 30. 33; p. 292:

in pl. 'not earlier than Plato', *fits of anger, passions* הבה Prv 22. 24;

the heart, as the seat of emotions הבה Prv 19. 19 טעם or זעם Ib 30. 31;

mind, soul, as the seat of thought הבה Ps 76. 11 נשמה Job 32. 8.

Compounds and associated words lend further and firm support to the homologies above set out:

εὐκαίματος θυμός, of *stout heart* עזב אלקים Prv 30. 31.

μεγάθυμος, *ov, great-hearted* גדל-הבה Prv 19. 19.

μεγαλῶ (from *μέγας*), *feel grudge towards* נסר Lev 19. 18.

μεγαλειότης = *μεγαλοδυνείας* [of *great strength*] גדל-בה Nah 1. 3.

μεγαλειος, *α*, *ov* (*μέγας*), *magnificent, splendid* of persons, *stately, haughty* גדול Ps 46. 5, 91. 9 عالى جليل.

μεγαλιόμαι, *to be exalted, bear oneself proudly* הגדיל Ez 38. 23 הגדיל Ps 35. 26 (الله) ثلثى.

μεγαλόμηνος, of *high design* גדל העצה Jer 32. 19.

μεγαλύνω (*μέγας*), *make great or powerful, exalt* גדל Jos 4. 14 Esth 3. 1 הגדיל Ps 55. 13.

καταμεγαλύνομαι, *exalt oneself against* הגדיל Ps 35. 26 הגדל Zeph 2. 10 הגדל Jer 10. 15.

μέγαρον, τό, *bedchamber* מִקְרָה Jud 3. 20; in pl., *house, palace*, freq. in Homer; later in sg. מִשְׁכָּן Ps 91. 9 ICh 36. 15 מִשְׁכָּה Ps 76. 3 מִשְׁכָּה Jos 13. 4 מִשְׁכָּה IS 17. 23 קֶרֶה Gn 19. 8; *the oracular chamber in the temple, sanctuary, shrine* מִשְׁכָּן Ps 26. 8 מִשְׁכָּה Jos 13. 4 Jer 7. 11; *tonib* מִשְׁכָּה Gn 23. 9; μέγαλα, τό, *pits* sacred to Demeter and Persephone, into which young pigs were let down in the Thesmophoria מִשְׁכָּה Am 3. 4 מִשְׁכָּה Cant 4. 8.

μέγεθος, τό, *greatness, magnitude*; generally, *size* גָּדֹל Ez 31. 7, 18; also in pl., גְּדֻלָּה Ps 131. 1, 145. 6; of a mountain גְּדֻלָּה Cant 7. 5 גְּדֻלָּה Jos 12. 21 Jud 5. 19 גְּדֻלָּה Zach 12. 11 גְּדֻלָּה Ex 14. 2 (the rocky ridge near Cairo); *importance* גָּדֹל Dt 32. 3 Ps 150. 3; *might, power* גָּדֹל Dt 3. 24, 9. 26 Ez 31. 7, 18 Ps 79. 11 ICh 17. 21 גָּדֹל Dt 6. 5 גָּדֹל IIS 22. 51 גָּדֹל Jos 23. 4, 14 גָּדֹל ICh 23. 11 [cf. φύξιμος] IS 2. 10; *greatness, magnanimity* גְּדֻלָּה IIS 7. 21 Ps 145. 3, 6 Esth 1. 4, 6. 3 ICh 29. 11 גָּדֹל Nu 14. 19 Ps 150. 3; *loftiness, sublimity* גָּדֹל Jos 9. 8, 10. 12 Ez 31. 2 גָּדֹל; in pl., *sublime objects* גְּדֻלָּה Gn 24. 53; as a title, *His Highness* גְּדֻלָּה.

μεγεθύνω, *increase in bulk, magnitude or number, enlarge* גָּדַל Gn 26. 13 IIS 5. 10 Ps 104. 1 Job 2. 13.

ὀξύθυμος, *to be quick to anger* חָסִיד.

ὀξύθυμος, ον, *quick to anger, choleric* חָסִיד חַדֵּשׁ הַטָּעִי.

ὀξύθυμος, ὁ, *one who is quick to anger* חָסִיד.

ράθυμος, *light-hearted, easy-tempered, frivolous, careless*; mostly in bad sense, *taking things easy, indifferent* חָסִיד חַדֵּשׁ הַטָּעִי Prov 11. 22 Hos 7. 5.

A general survey of the homologies relating to μέγας shows that they mostly assume μέγας to be μέγαλ, according to the rules that terminal σ dialectally changes into ρ, and ρ dialectally changes into λ. This is corroborated by the following facts: the vocative singular μεγάλε survives, the fem. is μεγάλη, the gen. μεγάλου, most compounds are formed with μεγαλ- or μεγαλο-, and μέγαρον derives from μέγας. Most of these homologies also conform to Prop. 5, whereunder μ is added at the beginning of a word, and therefore initial μ sometimes drops out of the Hebrew homologue. Yet the original form reasserts itself in גָּדֹל and מִקְרָה and מִשְׁכָּה, מִשְׁכָּה and מִשְׁכָּה, מִשְׁכָּה and מִשְׁכָּה.

A closer examination reveals that גָּדֹל, the construct of obsolete

גדול, is not a mistake for גדל (Ps 145. 8), the construct of גדול; for in גדול the λ in μέγας changes dialectally into δ, whereas in גדל it changes dialectally into ρ. On the other hand, in גוג and גוג, both the radical λ and the terminal ל change dialectally into γ. גדל and גדל are strongly corroborative of each other, as are סרת טעם and שרים חמה.

A general survey of the homologies relating to θυμός shows that many of them are based on Prop. 5, whereunder θ dialectally changes into γ. (This proves conclusively that the Ashkenazi pronunciation of ת is primeval, which is corroborated by Graeco-Hebraic and Arabic-Hebrew homologies, e.g. καχάζω/ צחק, خسه/חמשה, خبا/חבא, خيط/חוט, أخ/אה, צחק. On the other hand, the θ drops out of עמר, as it does out of רפאנה (θεραπεύω) and נרפא (θεραπεύω).

The whole series is strewn with gems of inestimable value, but one or two deserve special mention because they are particularly instructive.

אל, in אלעל and אלעל, is the homologue of the definite article δ, the ל being a terminal letter. Accordingly, אלעל means 'the high' (city). Similarly אל זד means δ Ζεύς. But whereas in the latter example the article is, as in Greek, detached from the noun it defines; in the former it is attached to the noun, as are its other homologies הל, הל, אל, and אל in Hebrew and Arabic respectively. Cf. הלזה, אלגבש.

גדול גדל is a unique phrase, because the construction of the comparative adjective conforms to the Greek pattern. It means: 'much greater', 'much longer'—literally μέγας-τερος. Yet גדל here may be the homologue of ἕτερος: more גדל Gn 49. 3 Jes 56. 12; of ἕ. the rest: גדל Dt 3. 13 IS 13. 2.

The accuracy of the homology גדל θυμός is confirmed by the fact that both גדל and its homologue, θύω B, from which θυμός is derived, apply to the seething of a wind-swept sea (Jon 1. 15). The homology גדל θυμός enjoys a similar confirmation; for in addition to גדל being one of the homologies of θυμός, גדל is one of the homologies of ὄξυς. Besides, the homologies גדל-כח, גדל-חמה, גדל-העצה, גדל-כח, and גדל-העצה, strongly corroborate each other.

other. The homologies *μεγαλειος*/מְלִי' and 'Υπερίων/מְלִי' (in the expression 'Ἡέλιος 'Υ. [מְלִי' לֵא]) differ one from the other in nuance, since the one is related to μέγας, the other to ὑπέρ/מְלִי'. The former indicates an imposing appearance and bearing, the latter a state of aboveness and superiority. A third homonym is to be found in IR 9. 8 and IICh 7. 21, where it is the homologue of *ὁλοῖος/ὁλοός*, *destroyed*. The N.E.B. translates it by 'ruin', citing *Peshitta* as its authority.

μαγδωλος, μαγδῶλ, ὁ, watch-tower, are transliterations of מַגְדָּל and מַגְדָּלִים. Once more my theory proves that the Hebrew words borrowed by the Greeks are themselves disguised! Greek words, atavisms, the Greek origin of which had—at the time of the borrowing—been long since forgotten.

Again, regarding the *recorded* מַגְדָּל, which is traditionally *read* מַגְדָּל, my theory proves once more that the written word and its substitute are identical. There is no sleight-of-hand here or elsewhere in this book: it is all steady slogging, resulting in clear proof which renders all previous cathedral commentaries out of date, and sends seasoned scholars back to the benches of their student days.

THE CHERUBIM

LII. The Cherubim are birds.

The second volume of the *Catalogue of Samaritan Manuscripts* in the John Rylands Library at Manchester, which lists and describes the Gaster MSS., is full of fascinating material. To my mind, however, the most important feature is the eleventh of twelve plates at the end of the book, which is reproduced from MS. 330A. It represents a chart of the Tabernacle and its furniture, prepared by Abisha son of Pinhas.

At the top of the plate, above the Ark of the Covenant, are two birds facing each other, beak to beak, and with their wings outspread. They resemble doves and are labelled in Samaritan script מְלִי' כְּרֻבִים, and in English 'The Two Carubims'.

This is at variance with Jewish tradition, according to which the two statues above the Ark were winged human forms. In fact, the word כְּרֻב—which occurs many times in twelve books of the Bible—is invariably interpreted and transliterated as 'cherub', in the form we know it.

So far the Samaritan representation has been ignored, dismissed as spurious; for the Samaritans were ever the target of rabbinical scorn. Although they alone have preserved the original Hebrew script, they are still spurned by the Jews (John 4. 9) because of their provenance and original hostility. Yet my theory that biblical Hebrew is identical with Greek vindicates their account which is supported by several passages, where the context helps to ascertain the shape of the cherubim, as well as by a consideration that has been entirely overlooked.

I submit that כִּרְיָן is homologous with κόραξ (*raven, crow*) and οὐ κορώνη (*crow*), thus: the genitive κόρακος indicates that the stem is *korak*; κ and γ are interchangeable dialectally and as co-palatals, so that *korak* becomes κοραγ; while γ interchanges dialectally with β, and κοραγ is pronounced κοραβ. As a matter of fact, the Sanskrit word is *karka*, the Latin *corvus*, the French *corbeau*, and the English *crow*! However, כִּרְיָן seems to have some affinity with ἀρπίςθος: *phoenix*.

By the way, another homologue of κορώνη/κόραξ is כִּרְיָן (*raven, crow*), changing in either of the following ways: the initial κ—which interchanges with غ in غراب, as if the root were γοραγ—interchanges with כ as fellow guttural, or drops out—as sometimes happens in Graeco-Hebrew homology, e.g. κρέας [*meat*] and כֶּסֶל. It is perhaps significant that one of the birds sent out by Noah to reconnoitre the flooded scene was the raven (Gn 8. 7).

Now on close examination of four verses in the tenth chapter of Ezekiel, one gathers that the shape of the cherubim was not human. Thus verse 14 reads: 'And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion and the fourth the face of an eagle.' From which it is clear that 'the face of a cherub' is not the same as 'the face of a man'. Again, verse 8 reads: 'And there appeared in the cherubims the form of a man's hand under their wings.' Similarly, verse 21 reads: 'Every one [of the cherubim] had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings.' From this it follows that the only human feature the four cherubim had in common was the hand. As to verses 15 and 20, the cherubim therein are referred to as חַיִּי, translated here as 'the living creature'; but חַיִּי actually means 'beast', and

is so translated elsewhere (e.g. Gn 9. 5 Lev 11. 2). In fact, this word is normally used to indicate animals as opposed to man. (See also Ez 41. 18-19.)

If the cherub was an animal, it was certainly a winged animal; for it is said: 'And he rode upon a cherub and did fly: yea, he flew rapidly upon the wings of the wind' (Ps 18. 11). But what kind of bird was it? There is reason to believe that it was the phoenix, whose threefold legend—long life, burning, and rebirth—is unmistakably referred to in the Bible.

The word *φοῖνιξ* has several homologues in Hebrew, three of which are relevant here, namely: 1. *פִּינֵץ* (phoenix), because *π* (of which *φ* is the aspirate) dialectally interchanges with *κ*. It occurs in Job as follows: 'Then I said I shall die with the phoenix, and I shall multiply my days as the sand' (29. 18). 2. *פִּינִי* (Phoenician) which occurs in the Book of Judges thus: 'Howbeit, Sisera fled away on his feet to the tent of Jael the wife of Heber the Phoenician, for there was peace between Jabin the King of Hazor and the house of Heber the Phoenician' (4. 17); *פִּינִי* and *פִּינִי* are homologues of *Καβαρ*. In fact, *καβαρ* another word for Phoenician is identical with *פִּינִי* (Canaanite). 3. *נֶסֶח* (phoenix), apparently referred to as an eagle, thus: 'Who satisfieth thee with good feed, so that thy youth is renewed like the eagle's' (Ps 103. 5). No myth or folk-lore ascribes to the eagle the virtue of reincarnation or rejuvenation. Indeed, *נֶסֶח* here is the homologue of *φοῖνιξ*, thus: *φοῖνιξ* → *φοῖνικος* → *-νικος* → *-νικος* → *נֶסֶח*. By the way, this is not the only text where *נֶסֶח* does not signify 'eagle' (Hos 8. 1).

Moreover, in the tenth chapter of the Book of Ezekiel reference is made thrice to fire burning between and underneath the cherubim (vv. 2, 6, 7); while the prophet, addressing the Phoenician King of Tyre, says: 'Thou anointed cherub that shelters, I shall set thee; thou wast upon the holy mountain of God, thou hast walked up and down in the midst of stones of fire . . . and thou hast sinned; therefore I will cast thee [like Adam] as profane out of the mountain of God, and I will destroy thee, O! sheltering cherub, from the midst of the stones of fire' (28. 14-16). No wonder Genesis records that God settled the cherubim in the Garden of Eden. But does *הַר ה' הַהוּא* (literally, *the mountain of God/gods*) refer to Olympus? (Cf. Ex 3. 1 IR 19. 8 Jes 14. 13.)

Incidentally, there is an independent reason which drives one to the conclusion that it is most unlikely that the cherubim were of human shape. As they stood above the Ark with their wings outstretched—both in the Tabernacle and in Solomon's Temple—the pudenda would be exposed had they been human. This would not at all be consonant with good taste among the Hebrews, especially in the Holy of Holies. Witness the fact that in Isaiah's vision the seraphim covered their 'legs' with two of their six wings (Jes 6. 2), and the specific injunction against baring one's pudenda while ascending the altar (Ex 20. 26). Yet the 'trolleys' in Solomon's Temple seem to have borne a phallic ornament (IR 7. 36). Cf. Hab 2. 15.

Finally, to prove that the myth of the phoenix lingered in the Jewish tradition till late in Hebrew history, it is fitting to conclude with a relevant quotation from the New Testament: 'And Jesus, when he was baptized, went up straightaway out of the water; and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him' (Matt 3. 16). The dove was the other bird released by Noah (Gn 8. 8-12).

I am informed by Rabbi Solomon D. Sassoon, of Jerusalem, that in the illuminated Bible by Solomon ben Raphael of Perpignan (1299), the cherubim look almost like birds, but they have human heads.

MOLOCH-WORSHIP

LV. Moloch is a kila.

מֹלֵךְ was a deity to whom human sacrifices were offered. Other names associated with this cult are: בַּעַל, בַּעַלִּים, בַּעַלִּית, and בַּעַלִּית. The following is how the LXX and the *Lexicon* interpret them.

The LXX transliterates בַּעַל by *Baal*, and בַּעַלִּים by *Baalim* or *Baalim*; except that it substitutes αἰσχύνη (*shame, dishonour*) for בַּעַל in IR 18. 19, 25, and εἰδωλα for בַּעַלִּים in Jer 9. 13 IICh 17. 3. On the other hand, it substitutes *Baal* for בַּעַל, an alias of בַּעַל, in both Jer 11. 13 and Hos 9. 10. Sometimes *Baal* appears in the feminine, e.g. IIR 21. 3. It transliterates כַּמֹּלֵךְ by *Χαμὼς* throughout, and מֹלֵךְ by *Μολόχ* in IIR 23. 10 and *Μολόχ βασιλεύς* in Jer 32. 35—inserting *Μολόχ βασιλεύς* in IICh 33. 6, and trans-

Apart from these six words, three others are highly relevant, namely: מלכך (read מלכך) in IIS 12. 31, and טי in Am 2. 1—respectively translated by πλινθιον (*small brick*) and κονία (*plaster, stucco, quick lime*)—מלכך in Nah 3. 14 being translated by πλινθος (*brick*). The third word is טעב which is variously translated as follows: in Lev 18. 21 by λατρεύω (*serve the gods with prayers and sacrifices*), in Dt 18. 10 by περικαθαίρω (*purify completely*), in IIR 16. 3, 17. 17, 21. 6, 23. 10 Ez 23. 37 and IICb 33. 6 by διάγω (*carry across*); in Jer 32. 35 by ἐναφέρω (*bring, carry up*), in Ez 16. 21 by ἀποπομπιάζομαι (*drive evil by sacrifices*), and in Ez 20. 26 by διαπορεύομαι (*carry over*); whereas a different text appears to have been translated in Ez 20. 31.

772 . . . n. m. owner, lord . . . Esp. . . lord specif. as divine name,
 Baal: 1. without article: בעל בעל Nu 22. 41 (poet. Balaam); בעל בעל
 Nu 25. 3, 5 (Elohistic) Dt 4. 3 (vid. below). This divine name is not
 used elsewhere in Hexateuch. It probably originated from the sense of
 divine ownership, rather than sovereignty . . . It seems to have been
 used in Northern Israel = בל in the South. It was the special name
 of the God of the Canaanites, Philistines, etc., = Babylonian בל . . .
 In later times scribes substituted בלע, in n. pr. ירבעם = ירבעל
 בעל (sic) = אבעל, vid. בלע . . .), & also in the text for בעל
 Ho 9. 10 Jer 11. 13 (hence ≠ Baal Jer 2. 23, 7. 9, 11. 13, 17. 19. 5
 Ho 2. 10, 13. 14, Rom 11. 4 . . . 2. c. art.: הבעל . . . 3. emphatic pl.
 cf. האלהים, האלהים the great lord, the sovereign owner . . .
 (or local special Ba'als . . . 4. c. attrib.: בעל ברית Lord of covenant
 Ju 8. 33, 9. 4 (cf. אל ברית 9. 46 . . .); ב' וזב Lord of flies 2K
 1. 2, 3, 6, 16, Philistine god, Greek version of the LXX Baal μυτιαν . . .

'*בַּעַל פְּעוֹר* n. pr. m. Nu 25. 3, 5 Dt 4. 3, 3 *ψ* 106. 28 Ho 9. 10, *Baal of Peor* (Variorum Bible), i.e. worshipped at *פְּעוֹר* q.v.; or *Baal-P.* (whence *Peor* as n. pr. loc.) . . .'

'*פְּעוֹר* n. pr. *Φοργω*: 1. mont. in Moab (appar. from some root *פער*);—Nu 23. 28 cf. ('*בֵּית פ', בַּעַל פ'* and refl. . .) . . . [Greek Version of the LXX Jos 15. 59a [60] gives a *Φαργω* with Bethlehem; v. also Greek Version of the LXX for *פְּעוֹר*, *פְּעִי*]. 2. dei (appar.) Nu 25. 18, 18 (cf. '*בַּעַל פ'* v. 3, 5), 31. 16 Jos 22. 17.'

'*בֵּית פְּעוֹר* n. pr. loc. (= '*בַּעַל פ'* v. 3, 5, cf. sub *בַּעַל*) E. of Jordan Dt 3. 29, in land of Amorites 4. 46 cf. Jos 13. 20 (where assigned to Reuben); in land of Moab Dt 34. 6 . . .'

'*בִּשְׁתָּה* n. f. shame Jb 8. 22 . . . 1. *shame*: 2S 20. 30, 30 . . . 2. *shameful thing*, substituted for *בַּעַל* (q.v.) by later editors, Ho 9. 10 Je 3. 24; *בִּשְׁתָּה* Je 11. 13, cf. *בִּשְׁתָּה* 2S 11. 21 = *בִּשְׁתָּה* Ju 6. 32; *בִּשְׁתָּה* 2S 2. 8 = *בִּשְׁתָּה* Ch 8. 33.'

'*כְּמוֹשׁ* n. pr. div. Chemosh (Mesha-Inscription 3, 5, . . . also 1. 17 and n. pr. m. *כְּמוֹשֶׁלֶךְ* 1. 1; Assyrian *Keminsusanadbi*, a king of Moab . . . Greek Version of the LXX *Χημω*);—god of the Moabites to whom Solomon erected a high place 1K 11. 7, 33 2K 23. 13 Je 48. 7 (K: *כְּמוֹשׁ*, v. 13. Moab is '*עַמְּוֹן*' Nu 21. 29 *people of Chemosh*, and Moabites his sons and daughters, cf. Je 48. 46. He is said to be also the God of the Ammonites Jud 11. 25 (probably an error . . .)).'

'*קִלְבָּן* n. [m.] 1. brick-mould; 2. quadrangle . . . An. *קִלְבָּן* . . . —1. *brick-mould*, 2S 12. 3: Qr (K: by error. *קִלְבָּן*), Na 3. 14. 2. *quadrangle*, Je 43. 9 at Tahpanhes).'

'*מֹלֶכֶת* n. pr. div. Molech (Greek version of the LXX *Μολοχ*, Vulgate *Moloch*) (= '*מֹלֶכֶת* i.e. (*divine*) *king*, with vowels of *בִּשְׁתָּה* to denote abhorrence . . .);—c. art. '*מֹלֶכֶת*—the god to whom Isr. sacrific children with fire (in valley of Hinnom; '*הַעֲבוֹדָה לֵאלֹהֵי מֹלֶכֶת*' 2K 23. 10; '*הַעֲבוֹדָה לֵאלֹהֵי מֹלֶכֶת*' Jer 32. 35 (synonymous '*הַעֲבוֹדָה לֵאלֹהֵי מֹלֶכֶת*', Lv 18. 21 'Code of Holiness'; '*הַעֲבוֹדָה לֵאלֹהֵי מֹלֶכֶת*' Lv 20. 2, 3, 4 'Code of Holiness'; more gen. '*הַעֲבוֹדָה לֵאלֹהֵי מֹלֶכֶת*' v. 5 'Code of Holiness'. In 1K 11. 7 rd. prob. *מֹלֶכֶת* q.v.)'

'*מִלְכָּם* n. pr. div. Milcom, god of Ammonites . . . —*מִלְכָּם* 1K 11. 5 (contrast '*מִלְכָּם* v. 33 (contrast '*מִלְכָּם*—ע'), so rd. also (for Massoretic Text: '*מִלְכָּם*' v. 7 (synonymous '*מִלְכָּם*')) 2K 23. 13 (synonymous as in 1K 11. 33); rd. *מִלְכָּם* also for '*מִלְכָּם* Je 49. 1, 3 (Greek Version of the LXX *Μελχολ*, *Μελχομ*), . . . prob. 2S 12. 30 = 1Ch 20. 2 (v.: '*מִלְכָּם* 5d), and perh. Am 1. 15 (whence Je 49. 3 . . .).'

'מֶלֶךְ . . . n. m. king . . . 5 . . . d. . . . עֲטֶרֶת מְלָכָם 2S 12. 30 *crown of their king* = 1Ch 20. 2 (but rd. מְלָכָם . . .) . . .'

'לָכֵן מֶלֶכְךָ v. לָכֵן מְלָכְךָ sub לָכֵן.'

'עָבַר vb. pass over, through, by, pass on . . . Qal . . . Pf. 3 ms. . . . suffix עָבְרוּ Je 23. 9 . . . Hiph. Pf. 3 ms. הָעֵבִיר 2S 12. 13 ÷ ; 2 ms. הָעֵבְרָה Jos 7. 7 . . . Imv. ms. . . . הָעֵבְרָה 2S 24. 10 . . . 1. *cause to pass over, bring over* . . . Esp. d. *devote* children to (?) heathen god Je 32. 35 Ez 23. 37 (לְאַבְדָּהּ), Lv 18. 21 (Code of Holiness), cf. Ez 16. 21; ÷ בָּאֵשׁ by fire 2K 23. 10; c. acc. alone *devote* Ez 20. 26; c. acc. ÷ בָּאֵשׁ alone. *devote by fire* Dt 18. 10 2K 16. 3, 17. 17, 21. 6 = 2Ch 33. 6, Ez 20. 31 . . .'

'שֵׂד (root of foll.: New [Late] Hebrew שֵׂד *lime*, שֵׂד *whitewash*; Aramaic שֵׂדָא, . . . *lime*, Ar. سِيد (not loan-word . . .) . . .'

'שֵׂד n. [m.] lime, whitewash;—always 'ש;—*lime*, produced by burning bones Am 2. 1, in sim. Is 33. 12; as *whitewash* Dt 27. 2, 4.'

'[שֵׂד] n. [m.] appar. demon (loan-word from Assyrian *šedu*, a protecting spirit, esp. of bull-colossus . . . cf. Aramaic שֵׂדָא . . . *demon*, and (perh.) Phoenician n. pr. שֵׂדָא . . . ; orig. root שֵׂד (= Ar. سَد rule) . . . to be preferred to Ar. سَد (III, IV *šid*) . . . ;—קָבַח;—לְשֵׂדִים לא אֵלֶּה Dt 32. 17 . . . 106. 37 (*human sacrifice*) . . .'

'II. שֵׂדָא n. pr. loc. in valley of בֵּין הַהָרִים S. of Jerusalem (etym. doubtful . . . al. think Aramaic, = *fire-place*, cf. שֵׂד ;—c. art. שֵׂדָא 2K 23. 10 . . . , art. om. Je 7. 32, 19. 11, 12;—*place of sacrificing* children Je 7. 31, cf. v. 32b, 19. 6 (cf. v. 5), 2K 23. 10; to become *burial-place* Je 7. 32b, 19. 11; in sim. of *desecrated city* v. 12, 13 (שֵׂדָא ; scene of a prophecy of Jerem., v. 14;—*Tadóés*, *Tadóed* . . . *Θαδόεδ* . . .)

I shall prove conclusively that בַּעַל—as the name of the Phoenician deity—has nothing to do with ownership or sovereignty, any more than מֶלֶךְ with מְלָכָם, or בִּשְׁתָּה with שָׁמָה; that מֶלֶךְ was not vocalized like בִּשְׁתָּה or בִּשְׁתָּה, for that matter, to denote abhorrence or for any other ulterior reason; that שֵׂדָא is not the name of a place; that מְלָכְךָ was not written for מְלָכְךָ; that בַּעַל was referred to as 'kiln' or 'lime'; and that David found in Baal's kiln a ready-made instrument of torture to use against his Ammonite enemies (cf. *παλινδεδούω*: *torture*). However, I am inclined to think that Scythian עֲבַד מֶלֶךְ (Jer 38. 7) and pre-Islamic عبد الملك reflect Moloch-worship.

Among the above-mentioned words are two clues—as un-

suspected as they are sure—which lead directly to the nature of Moloch-worship, and indirectly to the ascertainment of the true meanings of *כְּמוֹשׁ*, *מֶלֶךְ*, *מִלְכָּם*, and *מִלְכָּן*; namely: *שֵׁד* in Am 2. 1, and *שֵׁדִים* in Ps 106. 37. It is to be noted that both nouns are in the dative—*לְשֵׁד* . . . *שָׂרְפוּ*, *לְשֵׁדִים* . . . *וַיִּזְבְּחוּ*—like *לְבַעַל* . . . *לְשָׂרָף* (Jer 19. 5), *לְהַעֲבִיד לְמֶלֶךְ* (Lev 18. 21). Furthermore, it is particularly to be noted that it is *לְשֵׁד* and not *לְשֵׁיד*; that is to say, 'for his burning the remains of the king of Edom *unto the lime*', and not—as the A.V. and the N.E.B. have it—*into lime* and *for lime*, respectively.

As to *שֵׁדִים*, the word occurs in two different books, and each context indicates the meaning of the word. In Deuteronomy it is said: 'They sacrifice to the *שֵׁדִים* who are no god'; while in the Psalms it is said: 'they sacrificed their sons and their daughters unto the *שֵׁדִים*.' Seeing that the Arabic homologue of *שֵׁד* is *شيد*, all the surrounding circumstances point to *שֵׁדִים* meaning *שֵׁדִים*, *limes*. But 'limes' *simpliciter* constitute no deity; which justifies the description of *שֵׁדִים* as *no god*. On the other hand, the divinities whose worship involved human sacrifices—more specifically children—were: the Canaanite *בַּעַל*, the Ammonite *מֶלֶךְ*, and the Moabite *כְּמוֹשׁ*. As a matter of fact, Ps 106. 38 makes it clear that the *שֵׁדִים* were Canaanite idols.

Accordingly, the words *שֵׁד* and *שֵׁדִים* lead firmly to the conclusion that human sacrifices were, somehow or other, connected with *lime*.

Which brings me to the consideration of *מִלְכָּן*, a word closely resembling *مِلْكَن* (*brick-kiln*), the sure meaning of which led to the discovery that all the four words, *מִלְכָּן*, *מִלְכָּם*, *מֶלֶךְ*, and *מִלְכָּן*, are the homologues of *πλυντήριον* (*brickworks*). It homologizes with each of them directly, according to the Greek pattern of construction, in different ways, thus: in all π turns dialectally into *מ/ם*, consonant/vowel metathesis occurs between λ and ν , and the middle ν drops out; in *מִלְכָּן* and *מִלְכָּם*, the θ also drops out, whereas it dialectally turns into *כ* in *מִלְכָּם* and *מִלְכָּן*; the final ν turns into *ם* in *מִלְכָּם*, while the vocalization in *מִלְכָּן*, *מִלְכָּם* and *מֶלֶךְ* betrays the first α . Obviously, *מֶלֶךְ* is an abbreviated version of *מִלְכָּם*.

Both כמחש and כמחש are homologues to the quasi-synonym of *πλυνθεῖον, κάμινος* (oven, furnace or kiln for smelting, baking, burning earthenware and bricks)—or *καμινώδης* (like an oven or furnace)—which also homologizes with *قمين* and *قمند* (brick-kiln). In כמחש, the *v* drop out; and in כמחש, the *vo* drop out. Alternatively, כמחש turns to כמחש, as נחין does to נחין, Ashkenazi fashion.

Thus the accuracy of the biblical record is confirmed, and the scrupulosity of the scribes is vindicated. We ought to be grateful to them for having preserved various structures, instead of presumptuously accusing them of numerous errors.

העביר in IIS 12. 31 is a different verb from העביר in Jos 7. 7 and in IIS 12. 13 or 24. 10. They are three different homonyms, the respective homologues of *ἐκπυρόω* (burn to ashes, consume utterly), *διαπεραιόω* (take across, ferry over), and *ὑπερπεράω* (perlook, take no notice, remit). The worshippers of בעל did not 'devote' their children to him 'by fire'; they *burned* them in the fire for his consumption (Ez 23. 37)—just as the Israelites burnt sacrifices to God as אֵהָה (Ex 29. 18). This is a homologue of *ἐστιάω* (banquet); another homologue is *בָּשָׂה* (Gn 26. 30), by suffix-prefix construction. In Est 3. 7, however, occurs an entirely different *בָּשָׂה*, the homologue of *ποτόν* (that which one drinks, drink, esp. of wine).

Phonetic identity sometimes conceals etymological difference, e.g. *בָּשָׂה* in Gn 26. 30 and Est 3. 7, העביר in IIS 12. 13 and Jos 7. 7; at others it conceals a difference between verbs of the same root, e.g. העביר in Jos 7. 7 and IIS 24. 10. Similarly, עבר in Jud 3. 26 homologizes with *περάω* (pass the guards, secretly or by force); whereas עבר in Jer 23. 9 is the homologue of *πυρόω* (incense). Whence we pass on to בעל.

בעל has five homologues, as far different from one another as any five distinct words can possibly be; yet each one of them tallies with it, in accordance with well-tried rules of phonetics, and in perfect semantic harmony with the context—namely:

ἥλιος, ὁ, Epic *ἥλιος*, Doric *ἄλιος, ἄλιος*, Pamphylian *βαβέλιος*, Cretan *ἄβέλιος* (i.e. *ἄβ*), Aeolian *ἄλιος, ἄλιος*, Arcadian *ἄλιος* (or *ἄ*), *βέλα* also occurs, *sun*; as pr. n., *Helios, the sun-god*; identified with Apollo בל Jes 46. 1 : בעל IR 18. 26.

πάστας, ὁ, (*πάσμαι*) *ouner* בעל Ex 21. 34, 22. 7.

[*πάσμαι, possess* בעל Jes 26. 13]

πολίτης, *ó*, citizen, freeman לַעֲלֹס Jos 24. 11 Jud 9. 2 IS 23. 11
IIS 21. 12.

πολύς, in several compounds: πολύγλωσσος, *ον*, many-tongued לַעֲלֹס
רַעֲלֹס Eccl 10. 11; πολυειδής, *ον*, knowing much רַעֲלֹס ICh 14.
7; πολύθριξ, *ó*, *ή*, with much hair רַעֲלֹס IIR 1. 8; πολύκερως,
ó, *ή*, many-horned רַעֲלֹס Dan 8. 6; πολύμητις, *ó*, *ή*, of many
counsels רַעֲלֹס Prv 24. 8.

πόσις, *ó*, husband, spouse; esp. lawful husband: rare in prose. (Indo-
European *potis* 'lord, master', cf. πότις, δεσπότης, Skt. *pátis*
'lord, master, husband', *pátni* 'lady, wife', Lat. *potis* 'sum'), etc.
לַעֲלֹס Gn 20. 3 Hos 2. 18.

πόσις has another homologue, namely, בַּשָּׁם (Jer 11. 13).
This noun is masculine; but it is feminine in form, because
direct homologues of nouns ending in -is terminate in a letter
characteristic of a feminine noun, e.g. ἱερός רַעֲלֹס, μάντις רַעֲלֹס,
מִיכָה/מַעֲכָה, δούλως רַעֲלֹס. בַּשָּׁם has two homonyms, the
homologues of which are εἰδώς (as a moral feeling, reverence, awe,
respect for the feeling or opinion of others or for one's own con-
science, and so shame, self-respect) and or εἰσχύη IS 20. 30 (cf.
רַעֲלֹס Hos 10. 6), and εὐσεία Mich 1. 11. But בַּשָּׁם in Zeph 3. 19
means reverence, sense of honour, and not shame.

With the passage of time people forgot that ἥλιος and לַעֲלֹס, the
Phoenician deity, were interchangeable; and לַעֲלֹס came to be
assimilated to, and confused with, לַעֲלֹס, husband. That is why
the deity was also called בַּשָּׁם. Far from being a pejorative nick-
name of Baal, it was an appreciative alias, since it especially in-
dicated a lawful husband. However, the Bible provides conclusive
proof that לַעֲלֹס and ἥλιος are interchangeable, for בית לַעֲלֹס
in Jud 9. 4, is referred to by בית אל בַּשָּׁם in verse 46; and אל
is a homologue of ἥλιος, e.g. Ἡλίας ὑπερίων רַעֲלֹס (Gn
14. 18). This is further corroborated by עַבְדֵּי אֱלֹהִים (IIS 6. 10)
—the attendant of the Sun(-god)—אֱלֹהִים, like שֶׁמֶשׁ, being a
homologue of ξανθός. Which brings us to the consideration of
לַעֲלֹס.

The homologue of לַעֲלֹס is: φοῖβος, *η*, *ον*: pure, bright, radiant:
as pr. n. Φοῖβος, *ó*, Phoebus, i.e. the Bright or Pure, an old

epithet of Apollo, Φ . Ἀπόλλων ; rarely inverted, Ἀπόλλων Φοῖβος בעל פעור (Dt 4. 3); then alone as pr. n. פעור Nu 23. 28. I cannot help thinking that בעל, and especially בעלים, may well be a direct homologue also of Ἀπόλλων .

Lastly, תפת, the homologue of which is—by the suffix/prefix construction— $\sigma\pi\tau\eta\sigma\iota\varsigma$ (*roasting, frying; baking of bread, of pottery*). Hence תפינים Lev 6. 14.

To round off the terminology of Moloch-worship, it is necessary to advert to a list of compounds of בעל and בשת—which confirms the Hellenic character of that terminology, and incidentally corrects the Bible as well as the *Lexicon*—that is: אש-בשת, מריבעל, מריב בעל, מפלבשת, ירבשת, ירבעל, אהבעל, אשבעל.

To begin with, אש-בשת is אשבעל (IIS 2. 8 ICh 8. 33), מריבעל is מריב בעל (Jud 9. 1 IIS 11. 21). מריב בעל is מריב בעל (IIS 9. 12 ICh 8. 34, 9. 40). It seems that בעל and בשת were used according to fashion or taste, if not indiscriminately. But since these form compounds they must have a meaning, though the interchangeable names need not have the same meaning.

We are told that ירבעל, the surname of Gideon (Jud 8. 35), is a contraction of the phrase ירב בו הבעל (Ib 6. 32). If this is more than a *ben trovato* pun, why was the son of Jonathan called בעל? There is no evidence that *he* had any difference with Baal. The *Lexicon* tries to get over the obvious difficulty by unaccountably suggesting that מריב בעל might mean 'Baal is (our, my, his) advocate (?)', and cites an authority who thinks that it actually means 'hero of Baal', on the assumption that the original form was מריב בעל. But, then, how is one to explain that the same person is also referred to as מפלבשת, for which name no meaning is vouchsafed? Again, the *Lexicon* interprets אהבעל to mean 'with Baal, i.e. living under B.'s favour'. Moreover, in the entry אהבעל, it cites an authority who suggests that ירבעל stems from the root ירה (*throw, shoot*), and draws attention to ירואל (ICh 20. 16) and יריאל (ICh 7. 2), saying they mean 'founded of El'. My theory reconciles the differences between these compounds, and puts an end to legend and fancy alike.

It was clear to me, at the start of my investigation into Moloch-worship, that these names were—like יְרוּאֵל and יְרִיאֵל—composed of a deity plus a prefix: אֵשׁ, אֶשׁ, אַתְּ, יָר־, יְרוּ-, יְרִי-, מְרִי, מְרִיב, מְרִיב־. Obviously, אֵשׁ and אֶשׁ resembled each other, as did אֶשׁ and אַתְּ, מְרִי and מְרִיב; but מְרִיב־ stood on its own. It suddenly struck me that—like פִּי in פִּיפִיּוֹת (Ps 149. 6)—מְרִי might be the homologue of ἀμφί (*about, around*; of persons grouped *about* one, οἱ ἀ. Πρίαμον Priam and his train; οἱ ἀ. Πρωταγόραν the school of Protagoras; οἱ ἀ. Εὐθύφρονα Euthyphro's friends; of a single person). This led to my finding that מְרִי and מְרִיב were the homologues of περί (*about, near*; of persons who are *about* one, ἔχειν τινὰ π. αὐτόν; esp. οἱ π. τινὰ a person's attendants, connexions, associates or colleagues, οἱ π. τὸν Πείσανδρον πρέσβεις; οἱ π. Ἡράκλειτον his school; οἱ π. Ἀρχίαν πολέμαρχοι Archias and his colleagues; οἱ π. τινὰ so-and-so and his family). אֶשְׁבַּעַל, then, meant 'an adherent or follower of בַּעַל'. But I was at a loss about the other prefixes, and only by pure chance did I, in one leap, reach their happy solution. Thus, in the course of my research, I came across פִּי־בֶסֶת (Ez 30. 17) which, if it be *Babætic* in Egypt, of course, had no connection with מְרִיבֶשֶׁת. Yet בְּחִירָן, the phrase next to it, caught and riveted my attention. I argued with myself: If On had young men about him, why not Baal? And there and then I set out in search of 'young men'. Within minutes I found: εἶπην or ἰρήν (*Lacedæmonian youth who had completed his twentieth year*), and ἡθεός, בְּחֹר (*unmarried youth just come to manhood*). The former homologizes with יָר־, יְרוּ-, and יְרִי-; while the latter homologizes with אֵשׁ, אֶשׁ, and אַתְּ. In the result, the situation became crystal clear: the compounds were surnames of persons who, when young, had been initiated in Baal's worship, or dedicated to his service, or had served an apprenticeship as acolytes in his temple, helping his long-haired priests in the discharge of their sacred duties—like Samuel at Shiloh (IS 1. 22, 23)—or, again like Samuel, a gift of the deity prayed for by his parents. The נְתֻנִים or נְתֻנִיב, however, were originally laymen permanently attached to the Temple, who formed a class of Temple-attendants inferior to the Levites (Est 8. 17 ICh 9. 2).

It is not to be wondered at that יְרִבֶּשֶׁת or יְרִבֶּשֶׁת and מְרִיבֶשֶׁת were novices at the shrine of Baal, or Baal's gifts to their parents;

for the concept of monotheism had a hard struggle to monopolize religious belief among the Hebrews, and probably never completely prevailed in biblical times.

UNDERSTANDING GREEK THROUGH HEBREW

LVI. A better understanding of Greek can be obtained through Hebrew and Arabic.

There are two ways in which knowledge of Hebrew helps understanding Greek: one, by tracing to their Greek origin words which the Greeks borrowed from foreign sources; the other, by applying to Greek words the rules of decoding Hebrew words.

I. The Asiatic Greeks called Arabia עֲרַב (Jer 25. 24) or עֲרַבָּה (Dt 2. 8), and its inhabitants עֲרַבִּי (Jes 13. 20), עֲרַב (IR 10. 15), עֲרַבִּים (Ib 17. 4), עֲרַבָּאִים (IICh 17. 11), עֲרַבִּים (Ib 21. 16), עֲרַבִּיִּים (Ib 26. 7). There occurs also עֲרַבְתִּי (IIS 23. 31). These words form the following homologues:

עֲרַב, עֲרַבָּה ἐρημία. ἡ, a solitude, desert, wilderness.

עֲרַבִּי, etc. ἐρημικός. ὁ, living in the desert.

עֲרַבִּיִּים ἐρημίτης, of the desert.

Many generations later, when all this had long been forgotten, the European Greeks borrowed Ἀραβία, Ἀραβ, Ἀράβιος, Ἀραβικός—as they did Νεῖλος. For Νεῖλος is identical with נִיָּל, the homologue of ῥόος, a noun which derives from ῥέω, ῥέομαι, flow, run, stream, gush. The homologue of this verb is נִיָּל; and the noun derived from it, נִיָּלָה, resembles ῥόος more closely than נִיָּל. The main difference between the Greek words and their respective homologues is the MIV 1. The fact is that when, at the time of the Patriarchs, the Greeks ruled over Egypt, they referred to the stream that flows through it simply as the 'River'. Then the Egyptians rebelled against them and enslaved the Hebrews, but the name ὁ Νεῖλος persisted and has survived to this day—النيل, a name given to a tributary of the Euphrates. Another name that persisted for more than a millennium is Φαραώ which is, to this day, believed to be an Egyptian word; but I think it is a relic of ἑφορος or φρουρός, or of both.

II. ἀραβών, and III. μάγδαλος are dealt with elsewhere.

IV. *κάμηλος* is supposed to be of so-called Semitic origin, the Hebrew homologue being *לָמָל*; but *جَمَل* is nearer to *κάμηλος*, because it happens to be paroxytone. I submit, however, that *לָמָל* is a compound word made up of *μέγα* and *μῆλον*—*big sheep*—and that the Hebrew oxytone is therefore the correct accent. The following are the seven reasons for which I make this claim:

1. The ostriches were called *στρουθοί αἱ μεγάλοι* or *οἱ μεγάλοι στρουθοί*, *large sparrows*.
2. The homologue *לָמָל* (Job 39. 13) suggests that these words underwent crasis (to *γασουθος*) by dropping the first syllable *με* (as in *לָמָל*), and *τ* and *ρ*, which is not uncommon—under Props. 14 and 17.
3. *ζαμελής* = *μέγα μέλος ἔχων*, *possessing a large limb* (—*με*).
4. One of the many names for the camel in Arabic is *إِبِل*, the homologue of *οἷς*, *לֵיִל* and *לֵיִלָּה* (Zach 11. 15).
5. Like the sheep, the camel yields milk and wool.
6. The young of the camel is called *κάμηλος ἀρνός*, *a camel-lamb*.
7. Like *κάμηλος*, *לָמָל* is of epicene gender (Gn 32. 16 Lev 11. 4).

It is therefore safe to assume that when the very ancient Greeks first came upon the camel, they called it 'big sheep'—as they quaintly called the ostrich 'big sparrow', when they were first introduced to the giant bird. This appellation was preserved, in abbreviated form, *לָמָל*, by the descendants of the Ancient Asiatic Greeks; but its meaning—and much else besides—had been lost at the time it was borrowed by the European Greeks.

V. The joint operation of two phonetic Rules—Prop. 11 concerning the change of the spiritus asper into *ϝ*; and Prop. 17 about the dropping of *π* out of Hebrew homologues—have solved at least one puzzle, that is, the relation between *ὀπλή* and *χηλή*. They are simply identical and—together with *χήλιος*, *χηλός*—are akin to *ὀπλον*. This is proved conclusively by the following table of *homologues* and *synonyms*:

The homologues of *ὀπλή*, *ή*, (*ὀπλον*) *hoof* *רַפָּס* Dan 7. 19 *رَفَس*; in Homer always *the solid hoof* of the horse *خَفّ حافر*; after Homer, like *χηλή*, *the cloven hoof* of horned cattle *רַפָּס* Dan 7. 19 *رَفَس*; distinguished from *χηλή*, Galenus Medicus, *de Usu Partium* 3. 4.

The homologues and synonyms of *χηλή*, *ή*, *horse's hoof* *خَفّ حافر*; of

oxen and the like, *cloven hoof* ספר Dan 7. 19 ظلف ظلف; crab's *claw* ספר Dan 4. 30 צפרן Dt 21. 12 מַחְלָב מַחְלָב; poetic pl., *talons* ספר Dan 4. 30 מַחְלָב מַחְלָב; *breakwater*, formed of stones laid at the base of a sea-wall, mostly in pl., so called because it projected like a hoof סד; spur of a mountain or ridge of rocks answering a like purpose חַרְף חַרְף; of various *cloven* or *hooked* implements כְּלָב; rims of the eyelids חרף; crack in the heels or other parts קָנַר Ex 13. 12; net קָנַל Ps 140. 6 Job 36. 8 חֲבִירָה (which also means 'noose'); plait קָנַל Dt 22. 12 خفيرة خفيرة.

The homologues of χηλινός, η, ον = χηλευτός, ἄγγος: χηλευτός (*netted, plaited*) חֲבִירָה; ἄγγος (*vessel to hold liquids*) כַּפֵּל Jud 5. 25 כַּפֵּל Ps 56. 9 כֶּלִי Nu 19. 17 IR 17. 10 דֶּלִי Jes 40. 15 دلو.

The homologues of ὄπλον, τό, *tool, implement* כֶּלִי IR 6. 7 آله; a ship's *tackle, tackling*, esp. *ropes, halyards* חַבֵּל חַבֵּל; any *ropes* חַבֵּל Jos 2. 15 חַבֵּל Ps 149. 8; *implements of war, arms, weapon, armour* כֶּלִי Dt 1. 41; *heavy arms* חַבֵּל IS 2. 4; *men-at-arms* חַבֵּל IICh 13. 3 חַבֵּל IR 15. 20; *place of arms, camp* עֵפֶל Neh 3. 27 מחلة; *large shield* חַבֵּל Jos 15. 15 (cf. ἰδρυμα) חַבֵּל Ib 15. 49 (cf. σκηνή) סֶפֶר IS 17. 7; *membrum virile* עֵפֶל IS 6. 4 חַבֵּל Dt 7. 13 زبر ذب أبر.

The homologue of χηλός, ἡ, *large chest, coffer* כֶּלִי Lev 15. 4 Jon 1. 5.

Note that the homologues and synonyms of χηλή are, for the most part, phonetically similar to ὄπλή, a derivative of ὄπλον. Moreover, there is semantic evidence of the affiliation between χηλή and ὄπλον, in that 'net' and 'plait' are related to 'rope'. Again, in one of its meanings—'netted, plaited'—χηλινός is directly related to χηλή; while by the other—ἄγγος—it is directly linked with ὄπλον. Lastly, the homologues corroborate each other most strongly—whether Hebrew, Aramaic, or Arabic. Accordingly, there is cumulative evidence that ὄπλή was pronounced χηλή, and that these two words were interchangeable.

VI. My theory sheds new light on the word Σκάμανδρος, both on the phonetic and semantic aspects. We have seen that homologues of words with σκ show that these two consonants may be pronounced together as a digraph, or individually and separately, or by dropping one of the letters (Prop. 12). The late Sir Leon Simon thought this was the reason why Homer did not find it necessary to lengthen the short vowel before σκ in *Iliad* 20. 74:

ὃν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον.

Again, this verse seems to imply that ξανθός and σκάμανδρος are synonymous adjectives; yet there is no trace of such equation or, indeed, of any other meaning ascribed to σκάμανδρος by the Greeks. If one turns to Hebrew and Arabic, however, one finds that both languages have preserved several obvious homologues which confirm the implication; while my rules of phonetics establish that these two adjectives are identical: Σκάμανδρος: □□ Gn 10. 6 רַמְרָם Cant 2. 13 רַמְרָם Gn 10. 18 רַמְרָם Ib 10. 21 שִׁנְדוֹר (bee), أَصْفَر (yellow), أَسْر (brown), أَحْمَر (red), شَام (Syria).

VII. Only the so-called Semitic languages provide the key to the philological riddle presented by the two idiomatic words, ἐνέα and ὀκτώ. They are not, as has hitherto been supposed, simple words; but compounds respectively made up of ἐν and ἐκα, and ἐκα and τω—meaning 'ten minus one' and 'ten minus two'. This is proved by their several homologues רַמְרָם and רַמְרָם. The first syllable in the former (רַמְ) stands for εἰς, and the second (רָם) for -κα in δέκα, δ dropping out and κ interchanging with רַם as gutturals, or dropping out. Whereas the first syllable in the latter (רַם) stands for δύο, the second and the third letters (רָם) for ἀπό, and the last letter for -κα in δέκα (two from ten). Thus, ἐνέα consists of ἐν-νέ-α → ἐν ἀπὸ δέκα (one from ten), like undeviginti (twenty lacking one); whereas ὀκτώ consists of ὀκ-τώ → -δέκα δώ, an order of words on the prefix-suffix pattern, to avoid confusion with δώδεκα—like δυοῖν δέοντα εἴκοσι twenty save two:

ἐνέα → ἐν νε α → ἐν με α → ἐν με (ν) α → ἐν ἀπὸ α → ἐν ἀπὸ δέκα
 ὀκτώ → οκ τω → ακ τω → κα τω → δέκα τω → δέκα δώ →
 δέκα δύο

Besides, it is quite possible that the δ in δέκα is prosthetic—ἐκα רַם—because Aristotle held that the ν at the end of εἴκοσιν is not movable ν but part of the word, εἴκοσιν being thus homologous with רַמְרָם (or רַמְרָם, 'two tens').

VIII. The verb לִי, לָךְ, לָהּ (Cant 4. 6, Gn 12. 1, Cant 2. 11) not only shows that the Middle Voice, a characteristically Greek feature, exists in Hebrew, but also that the Middle Voice suffixes: -μαι, -σαι, -ται, were originally -μοι, -σοι, αὐτώ (to me, to you, to him), to indicate the reflexive nature of the action—just as לִי (in إِنْفَعَلَ) and לָ (in إِنْفَعَلَ) (ἐν) do.

IX. Arabic joins Hebrew in proving at one and the same time both the etymological origin and true meaning of *Ἥδης* and its Epic variant *Ἥδωνεύς*, the homologue of *הֶחָדָשׁ* (Prv 27. 20), *הֶחָדָשׁ* (Ib 15. 11), *أَيُّدِه*.

Strangely enough, the traditional derivation of *Ἥδωνεύς*, 'unseen place', differs fundamentally from the traditional derivation of *הֶחָדָשׁ*, 'destruction, perdition'. It will emerge from the following analysis that both alleged derivations are spurious, and that these two words are identical with *αἰδῖος*, *eternlasting, eternal*.

Hebrew provides the true derivation and meaning of *Ἥδωνεύς*, the homologue of *הֶחָדָשׁ*.

According to the Greeks, *Ἥδωνεύς* is a lengthened poetical variant of *Ἥδης* or *αἰδῖος*, which is said to be somehow made up of a *privativum* and *ιδεῖν*, and somehow to mean 'the unseen place'. On the other hand, the regular genitive of *Ἥδης* is *Ἥδου*, and the Homeric *Ἥδαο* and *Ἥδεω*; there is also a genitive *Ἥδος* and the dative *Ἥδι*, as if from *ἥς*. None of these words seems to have the remotest relation to the said derivation or meaning of *Ἥδωνεύς*, which seems to have been suggested by *Iliad* 20. 62-5, rather than based on firm philological foundations. Indeed, two biblical verses situated widely apart show that—like the Greeks—the Hebrews believed that *הֶחָדָשׁ* was hidden from mortals' view: Prv 15. 11 and Job 26. 6. Yet *this particular belief* need not necessarily import etymological implications. Therefore, let us turn from this unsatisfactory explanation to a consideration of the homologies involving the words with the root *חָדָשׁ*.

ἀποδύλω—lose *חָדָשׁ* Prv 29. 3 Eccl 3. 6.

ἀποδολή—loss *הֶחָדָשׁ* Lev 5. 22.

ἀφανίζω—make away with person *חָדָשׁ* IIR 11. 1 Ps 119. 95 *חָדָשׁ* Lev 23. 30 Nu 24. 19; destroy *חָדָשׁ* IIR 21. 3 *חָדָשׁ* Mich 3. 9 *חָדָשׁ*; obscure, mar one's good name *חָדָשׁ* Dt 12. 3 *חָדָשׁ* Dt 7. 24; wipe out *חָדָשׁ* Dt 12. 3 IIR 11. 1 Esth 3. 9 *חָדָשׁ* Nu 24. 19 Dt 7. 24 *חָדָשׁ*; make away with property *חָדָשׁ* Prv 29. 3.

ἀφανής—missing *חָדָשׁ* IS 9. 20; uncertain, doubtful, obscure *חָדָשׁ* Dt 32. 28.

ἀφανισμός—extermination *חָדָשׁ* Esth 9. 5 *חָדָשׁ*; destruction *חָדָשׁ* Ib 8. 6 *חָדָשׁ*.

φθίω, -ίνω, -ινύθω—decay *חָדָשׁ* Jon 4. 10; wane *חָדָשׁ* Prv 11. 10,

till; or to its continuance, *while: until, till* עד, עד; ε. ἄν or κε with Subjunctive (mostly of aorist), of an event at an uncertain future time עד אם Gn 24. 33 עד כי Ib 49. 10 עד כִּי Jud 5. 7 Cant 2. 7, 17; ε. ὅτε till the time when עד-עה IIS 24. 15 حَتَّى; ε. ὀψέ (ἐς ὀψέ) till late עד-ברֶּחַ Jud 3. 25; ε. ἄρτι till now עד עתה Dt 12. 9; ε. πρωί until morning עד-בקר Ex 12. 10 עד-הבקר Jud 19. 25; *while, so long as* עוד IIS 1. 9 Job 27. 3 Esth 6. 14 Dan 9. 20.

Since עד-אבדן means ἐς ἀίδιον, it obviously follows that אבדן means ἀίδιος, *everlasting, eternal*. Again, as אבדן is identical with ἠδωνεύς, so must also ἀίδιος be. The syllogism is impeccable.

The above analytical recital shows: (1) That the radical אבד involves four different Greek verbs, none of which is ἰδεῖν; (2) that one of them, ἀφανίζω, means primarily 'to make unseen'; (3) that one of the derivatives of this verb homologizes with אבדן and أَبَد, and not with אבדן or أَبَد; (4) that even if אבדן and أَبَد had been variants of אבדן and أَبَد respectively, they would have indicated 'extermination, destruction', not *occultation*; (5) that the phrase עד-אבדן—like עד-אבד, homologizes with ἐς ἀίδιον; (6) that אבדן and אבדה are genuine homologues of ἠδωνεύς and ἠδης; and (7) that these two Greek words denote eternity.

Complete confirmation of this well-founded conclusion comes from the weighty evidence supplied by four synonymous phrases—all euphemisms for 'cemetery': two biblical, בית עולם Eccl 12. 5, ארץ חיים Ez 32. 23, 32, and the other two—though not to be found in the Bible—are not necessarily post-biblical in origin, namely: בית הַחַיִּים and בית עֶלְמִין. בית הַחַיִּים is supposed to mean 'the abode of the living'; and it might plausibly be explained that a cemetery is so described to indicate the continuity of life hereafter.

Fortunately, however, עולם Gn 3. 22, and עֶלְמָא Dan 2. 20, and עֶלְמִין Ib 2. 4 are biblical terms of no uncertain meaning, and they give a clue to the true meaning of חיים in the third phrase. In fact, עֶלְמִין is a variant of עֶלְמָא Dan 2. 20, 44 and plural of עֶלְמַן Dan 3. 33 which—like its Hebrew equivalent, עולם Ps 90. 2 or, *more accurately*, עֵילוֹם IICH 33. 7 (which

happens to be the Ashkenazi pronunciation of עולם)—is the homologue of τέλος, *end*. This is in agreement with the Septuagint's rendering of אֶל-בֵּית עוֹלָמוֹ by εἰς οἶκον αἰῶνος αὐτοῦ—that is, *to his eternal abode*—and with αἰδίοι οἶκοι (*eternal homes*), i.e. 'tombs'. In fact, the context in Gn 3. 22 suggests that עץ חַיִּים means 'the tree of eternity'.

As to חַיִּים, it is the homologue of αἰών in its various meanings: period of existence חַיִּים Gn 3. 14 Eccl 9. 9 حَيِّن; *lifetime* חַיִּים Lev 18. 18 حَيَاة; *life* חַיִּים Dt 30. 19 חַיִּים Job 24. 22 Dan 7. 12 حَيَاة; *eternity* חַיִּים Gn 2. 9 Ps 30. 6; *space of time* clearly defined and marked out חַיִּים Gn 18. 10 חַיִּים IS 25. 6 عام (*year*), אָבָן (*season*); as title of various divine beings חַיִּים Gn 16. 14 IIR 19. 4 Dan 12. 7 חַיִּים Dt 5. 23 Jer 10. 10 חַיִּים Job 27. 2 חַיִּים Dan 6. 27.

Therefore, according to the Bible, as well as to ancient Jewish tradition, the dead explicitly pass on to an eternal abode, and the belief is Greek.

THE NEW TESTAMENT

LVII. The names of 'Scera' and 'Thomas' can be explained by my theory.

Whatever my qualifications to interpret the Old Testament may be, I have no pretension to be able to interpret the New Testament; although I am not altogether unacquainted with this part of Israel's gift to mankind. But I have reason to believe that my theory sheds some light on at least two names mentioned in it, viz. *Nathaniel* and *Scera*.

נְתַנְיָאל (Nu 1. 8) may be the equivalent, not the homologue, of θεόδοτος or θεόσδοτος (*given by God*)—just as נְתַנְיָהוּ (IIR 25. 23) may be the equivalent of Διόδοτος or Διόσδοτος (*given by Zeus*). It is vital to appreciate that the names are נְתַנְיָאל and נְתַנְיָהוּ, not נְתַנְאֵל and נְתַנְיָה; for נְתַנְיָ may be either the construct of נְתַנְיָה, the synonym of נְתַנְיָה and homologue of δῶρον (*gift, present, gift of honour; votive gift or offering to a god*), or the homologue of ἔδρον (*gift*) and variant of נְתַנְיָ. This interpretation would imply that the bearer of either name had been prayed for by, and was

granted as a gift to, his parents. Yet the names are susceptible of an alternative and more likely interpretation: either of them may mean 'a gift', 'a votive offering', *by* his parents *to* God, in recognition of the divine favour. In that case, נַחֲמָאֵל would be equivalent to $\alpha\nu\acute{\alpha}\theta\eta\mu\alpha$. Now John 21. 2 reads:

ἦσαν οὖν Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἐπὶ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

In my diffident submission, the punctuation is deceptive: there ought to be no comma after $\Delta\acute{\iota}\delta\upsilon\mu\omicron\varsigma$, as I think that Thomas had two other names, Didymus and Nathanael. I suggest that his original name was נַחֲמָאֵל , and that—in their attempt to translate it to the Greeks—the Jews used such words as $\delta\epsilon\delta\omicron\mu\epsilon\nu\omicron\varsigma$ (*given*) and $\alpha\nu\acute{\alpha}\theta\eta\mu\alpha$ (*a votive offering; a slave in a temple*), which were perverted to $\Delta\acute{\iota}\delta\upsilon\mu\omicron\varsigma$ and $\Theta\omega\mu\acute{\alpha}\varsigma$ respectively.

In support of my theory, I would refer to two texts in the Old Testament and two others in the New. Samuel was prayed for and dedicated to the service of God in the Tabernacle at Shiloh (IS 1. 11, 28). Moreover, in ICh 9. 2 זָבָדִים is translated in the Septuagint by $\text{o}\acute{\iota}\ \delta\epsilon\delta\omicron\mu\epsilon\nu\omicron\iota$, זָבָדִים being laymen dedicated to serve in the Temple (Esr 8. 20). Then mark the similarity of reaction in two different contexts by Nathanael and Thomas, remembering that 'Rabbi' is identical with 'Lord'.

'Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel' (John 1. 49).

'Thomas answered and said unto him, My Lord and my God' (Ib 20. 28). Cf. Mark 3. 13-19.

As to Sceva, Acts 19. 14 reads:

ἦσαν δὲ τινὸς Σκευᾶ Ἰουδαίου ἑρχομένου ἐπὶ τὰ υἱοὶ τοῦτο ποιοῦντες.

It is spelt *Sceva* in the Vulgate, while it is respectively rendered שִׁכְוָה and شِڪْوَا in the Hebrew and Arabic translations. Neither of these two renderings resembles any Hebrew word, any more than Sceva or $\Sigma\kappa\epsilon\upsilon\acute{\alpha}$ seems to do. However, those acquainted with my homological Propositions will not be slow in seeing through the disguise of $\Sigma\kappa\epsilon\upsilon\acute{\alpha}$ the true faces of שִׁכְוָה or שִׁכְוָה and its homologue, $\epsilon\pi\tau\acute{\alpha}$. For according to them, $\sigma\kappa$ —as a digraph—is equivalent to Ψ , and so is the spiritus asper; υ is equivalent

to \beth , and so is π ; α is equivalent to \aleph or $\pi\aleph$; while τ drops. So it seems that the priest concerned was nicknamed 'seven' because of the number of his sons. Indeed, this must have been the reason for mentioning the fact that he had 'seven' sons, which *number* is otherwise irrelevant.

On the other hand, the fact that he had seven sons may have been sheer coincidence, and his real name may well have been $\aleph\aleph$ (سبع), after the rebel who fought against the resumption of the kingdom by David when its brief usurpation by Absalom had collapsed (IIS 20. 1). Yet that would not affect my reading of $\Sigma\kappa\epsilon\nu\acute{\alpha}$, although the homologue would then be $\sigma\kappa\acute{\upsilon}\mu\nu\omicron\varsigma$ (*lion's whelp*) instead of $\acute{\epsilon}\pi\tau\acute{\alpha}$, thus: $\sigma\kappa/\aleph$, $\nu/_$, μ/\beth , $\nu\omicron/\omicron\nu$, $\omicron/_$, $\nu/_$. Curiously enough, the rebel's name is rendered $\Sigma\alpha\beta\epsilon\acute{\epsilon}$ in the Septuagint and *Seba* in the Vulgate.

THE KORAN

LVIII. A Greek word which occurs in the Koran can only be explained through the Bible.

Hebrew is my mother tongue, but Arabic was spoken in my paternal grandfather's house, and Ladino or Sephardi at my maternal grandfather's. Besides, I heard Arabic all round me in my native Jerusalem and in Cairo, where we lived for eight years.

Indeed, at one time I knew two شعائر (among many poems) and about half the Koran by heart; so that Arabic is not foreign to me.

My remote ancestors, too, were familiar with Arabic; but the Sephardi they knew was Spartan, and their Ladino was not Latin but Attic. For the Children of Israel maintained contact with their maritime as well as their land kindred (Jud 6. 1 IR 10. 15 Ob 20 Jon 1. 3 IICh 17. 11), and there was a mutual love-hatred between them. The Midianites ($\mu\epsilon\sigma\sigma\eta\mu\beta\rho\iota\omicron\varsigma$) raided the Land of Israel (Jud 6. 1), and the Aramites ruled over it for a time (Ib 3. 8); while the Philistines were a thorn in the side of Israel. However, King David changed all that: his armies established a base on the Euphrates (IIS 8. 3), and a governorate in Damascus (IIS 8. 3, 6); they carried out a systematic genocide in Edom (IR 11. 15, 16), and subdued the Moabites and the Philistines

(IIS 8. 1, 2). Arab princes brought Solomon (and Jehoshaphat) tribute (IR 10. 15 IICh 9. 14, 17. 11), and the Queen of Sheba paid him a State visit (IR 10. 1-2) while his and his ally Hiram's ships used Aden as their port of call on their voyages to East Africa (Ib 10. 22). But throughout the Assyro-Babylonian crises which resulted in the Captivities, the Syrians and the Phoenicians in the north, the Philistines and the desert-dwellers in the south, joined the enemies of Israel (Jer 35. 11 Joel 4. 4-6 Ps 137. 7). Nevertheless, the Midianites never molested the shrine of Shiloh, and Israelites settled in Arabia (as they did in Greece); so that the priests of Apollo at Mecca—even if they did not maintain regular intercourse with the priests in Jerusalem—must have been conversant with their laws, customs, and way of life generally. Of this there is ample and clear evidence in the Koran. Part of that evidence is philological; and it is not less convincing because it has lain there unsuspected for fourteen hundred years.

Now I am no more qualified to comment on the Koran than I am to comment on the New Testament; but here, too, my theory helps to explain at least four puzzling words that occur in it and nowhere else. They are: أَبَائِيل and بَيْجِيل (Sura CV, The Elephant), صَمَد (Sura CXII, The Unity), and طَائُوت (Sura II, The Cow), in alphabetical order. The first three are easily disposed of: أَبَائِيل is the homologue of *πάμπολυς*, *very great, large, or numerous*; بَيْجِيل, I submit, is the homologue of *θέαγον*, a variant of *θεῖον* (A): *brimstone*; and صَمَد—akin to *ἄσφαλτος* Lev 25. 23, 30—is that of *ἀθάνατος*: *undying, immortal*; *ἐμπεδως*: *permanently* (W). Here they are in their inimitable settings:

أَنْتُمْ تَرَوْا كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ النَّبِيِّ . أَنْتُمْ يَجْعَلُ كَيْدَهُمْ
فِي تَضَلُّيلٍ . وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَائِيلَ . تَرْمِيهِمْ بِحِجَارَةٍ
مِّنْ سِجِّيلٍ . فَجَعَلْنَاهُمْ كَعَصْفٍ مَّأْكُولٍ .
قُلْ هُوَ اللَّهُ أَحَدٌ . اللَّهُ الصَّمَدُ . لَمْ يَلِدْ وَلَمْ يُولَدْ . وَلَمْ يَكُنْ
لَهُ كُفُوًا أَحَدٌ .

طالبوت, however, is in a class apart. Its context is no guide to its far-fetched homophonous Greek homologue, τελευταῖος. What is more, one cannot get to it outside the context of the Bible as a whole. The way I came by this homology is so characteristic of my method, and so relevant to the evolution and effectiveness of my theory, that I feel I must report it, if only briefly.

Traditionally طالبوت is the Arabic for לָאֵל, and the context accords with the biblical account and confirms the tradition. But since the Arabic alternative to לָאֵל is phonetically unaccountable, I wondered whether it might have some semantic affinity to the Hebrew name which I—in common with everybody else—thought was the original, an affinity that would show up in a Greek homologue. This suspicion crept into my mind when my research had led me to two conclusions: one, that because of its vast vocabulary, the isolation of the Arabs by and within their desert fastness, and the further conservation of their language through their deep attachment to tradition, Arabic claimed a wider—though not closer—relationship to Greek than Hebrew did, so that it had many more Greek homologues than Hebrew had, while Greek had a very much larger number of Arabic than Hebrew homologues; the other, that although Mahomet—like other Arabs before him—was obviously influenced by biblical and rabbinical accounts and concepts, he undoubtedly spoke *Arabic*, even as Moses had spoken *Hebrew*, whatever the proximate or remote origin or origins of the words they uttered. Therefore, I shifted the investigation from طالبوت on to לָאֵל, and tried to find the equivalents in Greek of 'requested' and 'borrowed'—apart from the homologues connected with לָאֵל (לָאֵל/αἰτέω Jud 5. 25, לָאֵל/ἡτημένος IIR 6. 5; לָאֵל/αἶτημα IR 2. 16, לָאֵל/αἰτητός IS 9. 2)—in the hope of discovering a word which would homologize with طالبوت. I drew blank, except that incidentally I came across—*s.v.* ἀρητός: *prayed for, desirable*—Ἀρητός (حَارِث) and Ἀρήτη, proper nouns, *the Prayed for*. This proved that the Greeks had the equivalent of לָאֵל for women as well as for men, and confirmed the biblical reason for the name—that the parents of its bearer had longed and prayed for his birth (IS 1. 17, 20, 27 IIR 4. 28).

This prompted me to study individually the four different

Sauls in the Bible, and what I detected was decisive. For one of them—the first king of Israel—was an only child (IS 10. 21 ICh 8. 33, 9. 39); another was the Benjamin of the brood (Gn 46. 10 Ex 6. 15 ICh 4. 24); while the remaining two were indeterminate. Hence, the finding of *τελευταῖος* (*last*) and *πηλύγετος* (old Ep. epith., of children, of uncertain origin and sense; sometimes clearly of a *darling son*, *petted child* . . . so of an *only son*. The best of the ancient interpretations is *latest-born*, i.e. *after whom no more are born* . . . including *only children*, these being the best-beloved) was practically automatic.

Consistently with this concept, the Septuagint renders יָחִיד by *ἀγαπητός* in Gn 22. 2, 12, 16 Jer 6. 26 Am 8. 10 Zach 12. 10; and by *ἀγαπώμενος* in Prv 4. 3; elsewhere literally by *μονογενής*.

The significance of this discovery—the result of determined and sustained efforts to ascertain and proclaim the truth—cannot be overrated. It establishes beyond doubt that the word طالوت is a genuine, independent, Arabic word, that it was known to the Arabs to be an alias of יָחִיד ; and that by Mahomet's time its meaning had been forgotten—like that of יָחִיד , also an only child. The implication is inescapable that knowledge of the Bible is essential to the understanding of the language of the Koran. Because the marriage contracted by Moses not only resumed the contact first made by the Fathers with their Scythian neighbours, but also developed in the course of time into regular social intercourse between their descendants—raids, treacheries, wars, tortures, among other manifestations of mutual love-hatred, notwithstanding—over a period approaching two thousand years; indeed, down to the advent of Islam, when the Jewish communities in Arabia were wiped out, the remote Yemenite excepted.

The following is laid down in Deuteronomy 19. 15: $\text{על-שני עדים או על-שני שלשה-עדים יקום דבר}$. Let, then, two witnesses suffice—although they do not stand alone, if corroborative evidence counts—further to support my contention: the books of Ruth and Job. Ruth, the great-grandmother of King David, was a Moabite—as Uriah was a Hittite (*Σκύθης*)—and Job, one of the outstanding philosophers of antiquity, lived in ארץ עוץ (which, there are strong indications, was Northern Arabia) long before *المؤال*.

XVI. TESTS OF ACCURACY

THE disguise whereby a simple Greek word is passed off as a Hebrew one is mainly of four kinds: the addition of a letter or syllable to the Greek word, the elimination of one or more of its letters and/or syllables, metathesis, and/or a patchwork camouflage contrived by exchanged letters and/or varied vocalizations—so that at the end of the process the Greek word often becomes almost unrecognizable at first sight, both phonetically and morphologically: e.g. πατήρ/בא, δυνατός/μεδέων/ידא, δέρας/δέρος/δέρρις/תדא, ἐχθρός/אכור/אכור/סר/צ, ἄρα/הלל/הלל, ἀράομαι/ללל/ארר, μήτηρ/אא, οἶκος/בב, κωκύω/כככ, κύκλος/גלגל, χωλεύω/הלל, δάος/בא, κόμη/מורר, δῶρον/תת, ἔντερον/ררר, κενός/אא, ἀριθμέω/ררר, κόμη/כככ, κατακροάμαι/כככ, οὐ/א, οὐχ/א, μάντις/מכח/מכח/מכח, μαντεῖον/מכח/מכח, ὄραμα/מכח, κόμη/כככ, κόμη/כככ, κόμη/כככ, κωκύω/כככ, Θεράπνη/כככ/כככ, κράς/כככ, δόσις/כככ, תשורה/תשורה, ψιττακός/כככ, Θρασώ/כככ.

This complex philological masquerading is further complicated in two ways: on one hand, the same Hebrew letter may mask a variety of Greek letters, digraphs, diphthongs, both the spiritus asper and the spiritus lenis; on the other hand, any of these may be masked by more than one Hebrew letter or vocalization: e.g. γῆ/א, γηθυλλίς/ללל, ἀγείρω/ללל, διαδοχή/רר, ἀγαπάω/כככ, πώγων/σιαγών/קק, γλάγος/כככ, γεύω/כככ, γαμβρός/כככ, γε/כ, γυγαίη/ללל/ללל, ἄγχω/כככ, γέρρον/כככ, γεμίζω/כככ, γωνία/כככ, ἄγερσις/πανήγυρις/כככ, γεννάω/כככ, γαλήνη/כככ, βοή/כככ, γυῖον/כככ, δηλόω/כככ, κυφός/כככ, λύομαι/כככ, τοξαλλίς/כככ, ποκίζω/כככ, πύιον/כככ, φάρυγξ/כככ, ὄχθη/כככ, ὑψόω/כככ, δειρή/כככ, ἀγαπάω/כככ, σκοπός/כככ, σκυτος/כככ, στέφος/כככ, στήθος/כככ, στέλλω/כככ, λείχω/כככ/כככ, εὐνή/כככ/כככ, ἀγαπάω/כככ, ἀγαμαι/כככ, ὄνομα/כככ, αἰρέω/כככ, ἔδος/כככ, ὁδός/כככ, ἐπτά/כככ, ἄπτω/כככ/כככ/כככ/כככ.

מראה, ὄρασις/תִּפְאָרֶת, δόσις/תְּשׁוּרָה, ὀπτάνιον/מַחֲבֵת, χρῆμα/
מקרה/מקרא/מכר/מחיר/סָרַי/בְּצָרִים/בְּצֵעַ.

In the result, farcical situations would inevitably arise, unless strict precautions were taken, and great care was exercised, in scrutinizing each disguise, and studying the processes of form-construction and literal replacements of each homologue, in faithful conformity to my empirical rules or Propositions of tried efficacy.

Obviously, each homologue must stand on its merit or fall by its defect. It must speak for itself, and speak precisely and clearly: no stretching of points, no interpretations, no commentaries. Either the word in question bears a definite meaning which fits, or it does not. A doubtful homologue is discarded or put aside for further consideration; to a likely one, tests are applied and the homology is kept under review until finally approved or abandoned. But few false homologies can survive such scrutiny.

Now it hardly needs stating that a Hebrew word that conforms to all the rules of *phonetics* and *morphology*, in relation to a similar Greek word, cannot—by these two qualifications alone—claim to homologize with it. If it could, we would have such monstrosities as ἄτονος תָּנָא, ἄτομος/תָּנָא, or ἄτομος תָּנָא.

Nor could a Hebrew word that bore the same *meaning* as a Greek word, for that reason alone claim to be its homologue. Otherwise, any Hebrew word would homologize with all the Greek words of its own meaning. This would be impossible because synonyms in the same language are mostly of different sound, form, shade of meaning and origin one from the other.

To qualify as homologues, such two words must not only relate as to sound and form, but also share the same meaning, e.g. יָרַע/ὀρέγω.

Yet two such acoustically and formally similar words might frequently coincide in meaning as well, without attaining homological status, except in a certain context. This is obviously the case where *homonyms* are concerned; and there are many hitherto unsuspected homonyms in the Bible, e.g. לָבַל or לָבֵל, the homologues of which differ according to context. Thus:

βολή, ἡ, *pangs* or *throes of childbirth* Jes 13. 8, 66. 7; καταβολή, ἡ, *throwing down*: hence, esp. of *begetting* Job 39. 3; *periodical attack of illness*, fit Ps 18. 5;

ἀγκαλῖς, ἡ, pl., *arms* Jer 38. 12;
 ἄμπελος, ἡ, *measure of length* = 20 παλαισταί (*palm, four fingers' breadth*) IIS 8. 2; γύης, ὁ, *a measure of land* Am 7. 17;
 ἵππος, ὁ, *horse*; καβάλλης, ὁ, *nag*, Latin *caballus*; κέλης, ὁ, *courser, riding-horse, horse* Ez 27. 24 خيل;
 κεφαλῇ, ἡ, *band of men*; or νέφος, τό, *metaph., a cloud of men* IS 10. 5;
 κοῖλος, η, ον, *of Places, lying in a hollow or forming a hollow*, κ. λακεδαίμων *the tale of L.*, κ. Θεσσαλίη Zach 2. 5, κ. Ἄργος זרחה זכח Dt 3. 4, as proper noun, K. Συρία *the district between Lebanon and Anti-Lebanon* Dt 3. 4; cf. κύβος *die*, πάλος *lot* Dt 32. 9 Ps 16. 6;
 νεφέλη, ἡ, *fine bird-net*, in pl.; χηλή, ἡ, *net, plait* Ps 140. 6 Job 18. 10;
 ὄπλον, τό, *a ship's tackle, tackling*; esp. *ropes, halyards*, etc. Jes 33. 23; generally, *any ropes* Jos 2. 15 Jer 38. 11; v. χηλή, p. 315.

On rare occasions even the formal, acoustic, semantic, and contextual conformity of a Hebrew word with its Greek equivalent will not suffice to qualify them to constitute a proper homology, e.g. פקד/παρ-καλέομαι. To be considered definitely sound, a homology must—in addition to fulfilling all these requirements—pass one or more *tests*, each of which qualifies as a touchstone by virtue of two characteristics: its independence of either of the two words constituting the homology, and its capacity to connect them to each other in a certain material particular, e.g. פקד/ράβανς (Jud 8. 7). This homology is confirmed beyond a shadow of doubt by an ancient Greek custom.

The word פקד occurs twice, both times in the same chapter and in similar contexts, that is, Jud 8. 7 and 16. On the two occasions the Septuagint bypasses the difficulty of translation by transliteration; whereas the *Lexicon* states that the root of the word is unknown, and explains פקד as *briars*. It quotes authorities who opine that פקד means '*threshing sledges furnished with sharp (glittering) stones*'—supposing the root to be פקד, the homologue of which is βόστροχος. In fact, there is clear evidence of such a contraption in the homologue פקד/τριγώνη: *tribula* (*a thrashing sledge with sharp pieces of flint or with iron teeth*) IIS 24. 22 Jes 41. 15 ICh 21. 23. However, the Ben Yehuda Dictionary—which states that פקד is a kind of thorn—rightly considers the said supposition to be far-fetched.

However, in the first verse פקד is associated with the verb פקד, and in the second with the verb ידע. The *Lexicon* resorts to

the familiar and facile slander that the text suffers from a clerical error: it should read עִידָךְ , instead of עִידֶךָ . Once more Greek homology vindicates the authenticity of the record and the reliability of the scribes.

The homologue of עִיד is $\delta α τ \iota \zeta \omega$, and that of עִידֶךָ is $\epsilon \iota \delta \omega$, a non-extant verb meaning *to see* (second aorist $\epsilon \iota \delta \omicron \nu$) and *to know* (perfect $\omicron \iota \delta \alpha$). It belongs to the mixed class of verbs, sharing tenses in the first meaning with $\omicron \rho \acute{\alpha} \omega$, and in the second with $\gamma \iota \gamma \nu \acute{\omega} \sigma \kappa \omega$. Of $\epsilon \iota \delta \omega$ in the first meaning the homologue is עִידֶךָ Dt 34. 10; otherwise, עִידֶךָ —like $\gamma \iota \gamma \nu \acute{\omega} \sigma \kappa \omega$ —means *to know* Gn 4. 9, and *to know carnally* Ib 4. 1 Jud 8. 16. The identity of these Hebrew and Greek homologues is reinforced by the identity of relevant Hebrew and Greek expressions. Thus $\epsilon \iota \delta \tau \omega$, Boeotian, $\epsilon \iota \sigma \tau \omega$, 3 per. sg. imper. of $\omicron \iota \delta \alpha$, esp. in the phrase $\epsilon \iota \sigma \tau \omega$ Zeús , *Zeus be witness!* Cf. $\text{עִיד יְהוָה בְּכֶם}$ IS 12. 5; $\epsilon \iota \sigma \tau \omega$ Zeús $\alpha \upsilon \tau \acute{o} \varsigma$ *Iliad* 10. 329, *now be my witness Zeus himself*; $\theta \epsilon \omicron \iota \epsilon \iota \pi \acute{\iota}$ $\mu \acute{\alpha} \rho \tau \upsilon \rho \omicron \iota$ $\epsilon \iota \sigma \tau \omega \nu$ *Odyssey* 1. 273, *and let the gods be the witnesses*; cf. $\text{יְהוָה עִידֶךָ אֱלֹהִים עִיד בְּיָדֶיךָ וּבִינְיָךְ}$ Gn 31. 50; יְהוָה עִידֶךָ Mich 1. 2; יְהוָה עִידֶךָ Ex 5. 21; יְהוָה עִידֶךָ Mich 1. 2; יְהוָה עִידֶךָ IICh 24. 22. Moreover, the participle $\epsilon \iota \delta \acute{\omega} \varsigma$ means *one who knows*, *one acquainted with the fact*, *one skilled in*; cf. יְהוָה עִידֶךָ Esth 1. 13.

As to the homology בְּרָקִים / $\rho \acute{\alpha} \phi \epsilon \rho \omicron \varsigma$ itself, it raises two problems which can easily be solved: the interchange between the spiritus asper and ב , and that between ϕ and ק . The first interchange occurs in dialectal Greek, e.g. $\beta \rho \acute{\alpha}$, Aeolian for $\rho \acute{\alpha}$; $\beta \rho \acute{\alpha} \delta \iota \omicron \nu$ (i.e. Ἐραδίων), Aeolian for $\rho \acute{\alpha} \delta \iota \omicron \nu$; $\beta \rho \acute{\alpha} \iota \delta \acute{\iota} \omega \varsigma$, Aeolian for $\rho \acute{\alpha} \delta \acute{\iota} \omega \varsigma$; $\beta \rho \acute{\alpha} \delta \iota \nu \omicron \varsigma$, Aeolian for $\rho \acute{\alpha} \delta \iota \nu \omicron \varsigma$; $\beta \rho \acute{\alpha} \kappa \epsilon \tau \rho \omicron \nu$, Aeolian for $\rho \acute{\alpha} \kappa \epsilon \tau \rho \omicron \nu$; $\beta \rho \acute{\alpha} \kappa \omicron \varsigma$, Aeolian for $\rho \acute{\alpha} \kappa \omicron \varsigma$; $\beta \rho \acute{\alpha} \tau \acute{\alpha} \nu \alpha \nu$, $\rho \acute{\alpha} \tau \acute{\alpha} \nu \alpha \nu$; $\beta \rho \acute{\iota} \nu \omicron \varsigma$, $\rho \acute{\iota} \nu \omicron \varsigma$; $\beta \rho \acute{\iota} \zeta \alpha$, Aeolian for $\rho \acute{\iota} \zeta \alpha$; $\beta \rho \acute{\omicron} \delta \omicron \nu$, Aeolian for $\rho \acute{\omicron} \delta \omicron \nu$; $\beta \rho \acute{\iota} \tau \acute{\iota} \varsigma$, Aeolian for $\rho \acute{\iota} \tau \acute{\iota} \varsigma$; $\beta \rho \acute{\upsilon} \chi \epsilon \iota \nu$, $\rho \acute{\omega} \chi \epsilon \iota \nu$; $\eta \lambda \iota \omicron \varsigma$, $\acute{\alpha} \beta \acute{\epsilon} \lambda \iota \omicron \varsigma$ (i.e. $\acute{\alpha} \beta$). Besides, consider the homologies, $\rho \acute{\eta} \tau \rho \alpha$ (Ἐράτρα) בְּרָתָה and $\eta \lambda \iota \omicron \varsigma$ לְעֵל . Regarding the interchange between ק and ϕ , let the double-homology $\phi \omicron \iota \nu \iota \xi \text{ / } \text{קִינִי}$ suffice as an example.

Yet however sound these three homologies may appear when standing separately and independently of each other, they fail to support each other—or so it seems—when conjoint. For how on earth could radishes be related to ‘piercing’ and/or ‘carnal

knowledge'? In the event, an old Greek custom provides an unbreakable link between them. In ancient Athens adulterers used to be punished by having a radish (presumably of enormous carrot shape and size, the kind still cultivated in Israel—*ράβη*, *ράφα*) thrust up their fundament (Aristophanes, *Nubes* 1083).

It does not need a great deal of imagination to visualize the cruel torture to which the inhospitable elders of Succoth were subjected when victorious Gideon returned to vent his threatened vengeance on them. By the light of this Greek custom, the two verses concerned become probatively complementary, each containing a verb (*נָתַח*, *נָתַח*) which matches a particular meaning of the other verb (piercing, knowing carnally), although both verbs are susceptible of more than one meaning. Obviously, the peculiar way of piercing rendered the use of radishes more humiliating, if less painful, than the use of thorns. No doubt, both thorns and radishes were employed to achieve the maximum mental and physical pain.

Another way of punishing marital infidelity among the ancient Greeks was by means of scorpions (Plato, *Comicus* 173. 21). Which recalls another incident in the history of Israel, and confirms the homology *σκορπίος* *נִקְרָא* IR 12. 11 *scorpion*.

Thus in each case an ancient Greek custom has served as an ideal test whereby to corroborate the homologies concerned. For it is independent of the homologues involved, while linking them together by a common usage. It appears that those who fail to support their leader in distress, as well as those who betray their new king, incur the penalties reserved for disloyal spouses. Hence the scorpions and the radishes—adding the thorns for good measure.

A third relevant custom worth recalling is referred to in Mich. 7. 19; although Homer (*Iliad* 1. 314) uses *δαῖς*, the homologue of *נָתַח*, and not *δαμῆ*; *נָתַח*. This ritual continues to be solemnly performed by the Jews once a year.

Lastly, but not of least interest, is the *Βάκχις* —the customary dance at the Baalbek Festival—a homologue of *ἡ Βάκχη/ἡ Βακχίς* or *τὰ Βάκχεια*.

However, there is seldom such a custom at hand wherewith to back up an homology. Fortunately, no less than eight tests are available, whereby it is possible systematically to determine—or at least to help to determine—the soundness of Graeco-Hebraic

homologies. We may, therefore, lay down the following Proposition:—

LIX. It is not enough for a Hebrew word to accord in form, sound and sense with a Greek word to become its rightful homologue; the provisional homology must—in addition—pass one or more of the following tests:

1. Comparison with other biblical homologues.
2. The context.
3. Comparison with Arabic homologues.
4. Resemblance in more than one meaning.
5. Resemblance of derivatives.
6. Semantics.
7. The Septuagint.
8. The supreme test.

1. *Comparison with other biblical homologues.* Comparing any homologue in hand with another biblical homologue often has a decisive effect, e.g. יָלַח / $\gamma\alpha\lambda\eta\nu\acute{o}s$. This homology is easily explained by the phenomenon whereby certain letters—including λ —drop out of Greek words in Graeco-Hebraic homology. That this phenomenon has been operating here will readily be conceded when it is pointed out that the truant λ keeps its place in a variant of יָלַח (Jes 32. 9), namely, יָלַחֵל (Job 21. 23).

A similar homology is $\kappa\lambda\iota\sigma\acute{\iota}\alpha$ / אִסְטָ (Esth 1. 2), where the λ has been absorbed by the אִסְטָ in the אִסְטָ . As a matter of fact, it turns up under the guise of אִסְטָ in Aramaic אִסְטָ (Dan 5. 20), which is confirmed by Arabic كُرسِي . Cf. $\mu\acute{\alpha}\tau\iota\varsigma$ מַתִּי .

Somewhat different, but not less characteristic, is the homology פָּוִי / $\phi\omicron\iota\tau\acute{\alpha}\omega$. The lengthened form of פָּוִי (Nu 11. 8) is פָּוִיִּי (Jer 5. 1) which homologizes with $\phi\omicron\iota\tau\acute{\alpha}\omega$, the lengthened form of $\phi\omicron\iota\tau\acute{\alpha}\omega$. Compare these two homologies with another pair— $\alpha\gamma\alpha\pi\acute{\alpha}\omega$ / אָהַב and $\alpha\gamma\alpha\pi\acute{\alpha}\omega$ / אָהַב —where the אָ and אָ in the latter homology respectively replace the equivalents of the אָ and the אָ in the former. Cf. מִוֹתָה , תְּמוֹתָה ; רַפְּחָה , תְּרוֹפָה .

It happens that in order to make absolutely sure that the homology in hand is correct, one has to make more than one comparison e.g. הָהָה / $\acute{\omega}\delta\omega\nu\iota\varsigma$. $\acute{\omega}\delta\omega\nu\iota\varsigma$ is crasis for $\acute{\omega}\delta\omega\nu\iota\varsigma$, and the phenomenon of duplication—widespread in the Bible—suggests that הָהָה is equivalent to הָהָה (Jer 22. 18). Since אֲדָן is,

in the context, the homologue of Ἄδωνις, it is possible that הָדָן is the right homologue of ᾠδωνις. This possibility is converted into a certainty by the conjunction of two facts: that הָדָן (Prv 15. 11) is homologous with Ἄδωνεύς, and that it is a variant of הָדָן (Ib 27. 20), as הָדָן is of הָדָן.

Similarly, the homology הָדָן/θάνατος is confirmed by comparison with other homologues, one Hebrew and the others Greek. To begin with, הָדָן (Ps 79. 11)—another homologue of θάνατος—resembles הָדָן (Ez 8. 14). Then, some more support may be got from the puzzling equation, ᾠδωνία = θανάσιμα. For the first member of the equation resembles Ἄδωνια, τὰ—*mourning for Adonis*, celebrated yearly by the Greek matrons. Whereas the second member seems to be the plural of θανάσιμον, the adjectival noun of θανάσιμος which means *belonging to the dead*. Clearly, the mourning for Adonis bore a funereal character, and the women of Jerusalem used to bewail הָדָן, *the death* (of Adonis), after the fashion of their Hellenic sisters, holding a ritual session at the very gates of the Temple.

It is obvious that one of the customary dirges intoned at funerals in ancient Israel was the lament on the death of Adonis, the refrain of which was: הָדָן הָדָן הָדָן. Another was entitled or began with the words, 'Alas, my brother/sister' (Jer 22. 18). For three millennia the scene did not change; for when I lived in Cairo sixty years ago, I attended several funeral parties at which hired women mourners (cf. Ib 9. 16) ritually whined and chanted traditional dirges adapted to suit the particular occasion, such as the death of a father or a mother, a young man or a maiden (cf. Ez 19. 14 IICh 35. 25). Indeed, faithful to and in conformity with such adaptation, the Septuagint only translates הָדָן הָדָן—leaving out הָדָן הָדָן—to fit the lamentation of the male concerned, namely, King Jehoiakim; just as the same lamentation is recorded in IR 13. 30, where it related to the punished prophet. There is, however, an old traditional dirge specially for women, אֲשֶׁת הָיִל, in the 31st chapter of the Book of Proverbs; and another for men, Ps 91.

2. *The context.* The context is the best test for a genuine homology, e.g. הָדָן/Ἄδωνεύς. The Bible and Homer are at one, that the nether world is hidden from the sight of men. This is vividly expressed in *Iliad* 20. 61–5, with reference to the realm of

Ἰδωνεύς; and made clear in Prv 15. 11 and Job 26. 6, with reference to יִדְבָּן. The homology suggests that the word Ἰδωνεύς originated among the Asiatic Greeks, although the belief in Ἰδης was common to both European and Continental Greeks.

The context is also a very good guide, leading to the accurate Greek homologue, where the meaning of a Hebrew word is obscure. In the absence of other clues, it informs one's guessing, where necessity not only warrants guessing, but also compels it. In the light shed by the context, one endeavours first to ascertain the likely meaning of the Hebrew word concerned, and then to find a Greek homologue that conforms to that meaning as well as being agreeable to the context, e.g. יָפֵן in Cant 2. 7, 8. 4.

Now I found it impossible to accept that in this setting יָפֵן could reasonably be related to ἀγαπάω, seeing that the subject of יָפֵן was אֶהְבֵּה, ἀγάπη. So I set about getting the exact sense of each other word in the context. First, comparing the two verses, one observes that the relevant passages in both differ in one word. In one, the passage runs: אֶת־תַּעֲרֹו וְאֶת־תַּעֲרֹו אֶת־הָאֶהְבֵּה עַד שֶׁתַּחֲפֹץ מִהַ תַּעֲרֹו וְמִהַ תַּעֲרֹו אֶת־הָאֶהְבֵּה עַד שֶׁתַּחֲפֹץ. I made up my mind that אֶת could not be a conditional conjunction, simply because the verse ended with the supposed protasis and there was no apodosis. As to מִהַ, it might well have been an interrogative adverb, short for מִיָּהֳלָה; but in that case, the character of the passage in this verse would unaccountably differ from the apparently identical passage in the other verse. I came to the conclusion that *here*—as in Jud 5. 8 Prv 27. 24—אֶת has for homologue οὐ, and not εἰ; and that—as in IR 12. 16, Jer 8. 9, Prv 31. 2 (cf. לֹא Ib 31. 3, 4 and אֵין Ib), IICh 10. 16—מִהַ has for homologue μή, and not ποῖος or τίς γε. I had long since established the homology ἐξείρω *הַעֲרֹו*, so that I was now well equipped to cast about for the homologue of the isolated word, יָפֵן; but no amount of conjecture availed, and I abandoned—or rather suspended—the speculative search.

Then one day, while I was dealing with ἔψω and ἐφείψω as the respective homologues of בָּשַׁל and בָּשַׁל, I recalled the above passage. Some time later, while I was dealing with the homology ἐφθός/אֶפֶס, I again remembered it. And that is how I came across the alternative or joint homologues of יָפֵן, ἐφθόω and ἔψω.

Such accidental finds come about because of my habit of continually murmuring to myself puzzling words and phrases, as I go along in my research, and one of them accidentally relates to the Greek word which happens to be under consideration. One enigmatic verse that I have tirelessly repeated to myself for years, without the benefit of such a coincidence, is the last in the sixth chapter of Canticles. It is the penultimate in the N.E.B., and does not seem to have baffled its scholarly editors, who are not noted for their sensitivity to ticklish passages.

Another example of contextual help is the ascertainment of the homologue of מלמ in Jes 51. 6. As a matter of fact, the homology מלמ/μελαίνω was one of my earliest discoveries. It seemed plain enough to me that in the prophet's imagining the sky might become overcast and darken like smoke. Yet I had my reservations, pending the discovery of other words where the *v* changes into מ, although at a pinch one might allow the diphthong to account for the מ. In those early years I was full of reservations, as indeed was my note-book full of provisional homologies many of which have been discarded.

But the context not only helps to ascertain a genuine homologue or to confirm a sound homology; it also determines the rejection of a plausible one. An example in point is a compound of μελαίνω—namely, ἐπιμελαίνομαι—which means, of fruit, *blacken in ripening*. At first, I almost jumped with glee at the idea that here was an excellent homologue for מלמ in Ez 16. 4, which would incidentally corroborate the homology מלמ/μελαίνω. I thought the prophet was legitimately using poetic imagery by transferring to human beings a chromatic expression which only fits certain fruit. I imagined he meant that Jerusalem—a personification—had not as yet attained maturity and full development. For a moment I jibbed at a metaphor of my own creation; for a moment or two I hesitated to erect an unsteady superstructure on an as yet unfirm foundation. But the imagery was too attractive to bypass, so I provisionally adopted the homology מלמ/ἐπιμελαίνομαι, ever mindful of a possible error of judgment.

Much later, as is my wont, I reviewed this homology—among others—and went back to the text with a fresh mind. The verse visualizes Jerusalem on her birthday, with her umbilical cord still unsevered, and herself not yet washed for a show or wrapped

up in swaddling clothes. All this is infantile and far too early for adulthood, I thought. The next verse goes on to say: 'No eye pitied thee to do any one of these things unto thyself, in compassion towards thee.' Clearly, then, $\Pi\tilde{\Sigma}\Pi$ was a service to be rendered to a new-born child, and not to an individual at an advanced stage of growth. Needless to add, the much favoured homologue did not survive this belated scrutiny: it was scrapped and consigned to oblivion, where so many other provisionals had and have been relegated. Instead, I have substituted $\mu\alpha\lambda\alpha\kappa\iota\zeta\omicron\mu\alpha\iota$ (*to be softened, appeased*) and/or $\kappa\alpha\tau\alpha\mu\alpha\lambda\acute{\alpha}\sigma\sigma\omega$ (*soften, appease*). At first sight it would seem that there was a conflict of claims between these two verbs; yet none actually exists, since both derive from $\mu\alpha\lambda\alpha\kappa\acute{o}\varsigma$.

Finally, the context can be helpful even where proper nouns are concerned, e.g. $\Pi\tilde{\Sigma}\Pi$ σχολαῖος. According to the context, the flow of the $\Pi\tilde{\Sigma}\Pi$ is *slow*. Therefore, assuming that the brook took its name from the sluggish nature of its waters, the homology is sound. The Septuagint refers to it as Σχολαῖα, and to this day it is known locally as سُورَان —an ancient variant of $\Pi\tilde{\Sigma}\Pi$, because the ν exchanges with all the gutturals in Greek-Hebraic homologies. This explains why Joshua's father, $\Pi\tilde{\Sigma}\Pi$, is called נָחֻשׁ $\Pi\tilde{\Sigma}\Pi$ in the LXX—like נָחֻשׁ and נָחֻשׁ (Ez 16. 33, נָחֻשׁ IR 7. 46), and נָחֻשׁ (IICh 4. 17). Cf. نَحْشَ , نَحْشَ , and نَحْشَ (نَحْشَ IICh 12. 16) and نَحْشَ (IR 14. 31). However, it is submitted that the context precludes the possibility of the formal resemblance between $\Pi\tilde{\Sigma}\Pi$ (Jes 8. 6) and σχολαῖος being purely coincidental.

3. *Comparison with Arabic homologues.* Since Arabic and Hebrew are sister languages, scholars (including my late father) have—from the Middle Ages down to our times—freely resorted to Arabic for assistance in the interpretation of obscure Hebrew words. But such assistance has sometimes been illusory, for four reasons: first, because the formal and phonetic resemblance between the Hebrew and the Arabic words involved is insufficient; secondly, because resemblance in form does not invariably accompany resemblance in meaning; thirdly, because Arabic and Hebrew words often differ from each other in the sound and

morphology of their homology with Greek; and lastly, because the Arabic and Hebrew homologues of a Greek word do not always bear the same meaning—the Arabic homologue bearing one meaning of the Greek word, and its Hebrew fellow homologue bearing another meaning of the same Greek word. *Per contra*, the assistance given by Arabic, in ascertaining and testing the Greek homologues of Hebrew words, is most reliable as well as very generous—whether the Arabic and Hebrew fellow homologues tally or not phonetically, morphologically, or semantically. Yet, for the reasons stated above, semantic difference between such homologues may be even more important than phonetic and morphological resemblance or identity of meaning, for the purpose of testing. Several examples will convincingly illustrate the various aspects of my contention.

A. $\phi\acute{\alpha}\nu\omicron\varsigma$, τό, Attic contraction $\phi\acute{\omega}\varsigma$:

- light אור Gn 1. 3 Jes 31. 9 אורה Ps 139. 12 יר IR 11. 36
 עץ 4. 3 Ib נהרה 5. 12 Job בה 27. 20 Prv 29. 22 IIS יר
 Ex 10. 5 IIS 20. 6 נהרה, נהרה Dan 2. 22 נור;
 esp. daylight אור Jud 19. 26;
 also of moonlight אור Jes 30. 26;
 and starlight אור Jes 13. 10;
 $\tau\acute{\alpha}\ \phi\acute{\omega}\varsigma$, sc. sun and moon, אורים Ps 135. 7 אורה Gn 1. 16;
 in poets, frequently in phrases concerning the life of men, אור
 Job 33. 30;
 into the light, i.e. public אור Zeph 3. 5 Job 28. 11 עינים Gn 20. 16,
 38. 21;
 simply a day נהר;
 the light of a torch בה Job 12. 5, lamp אור Jer 25. 10, fire אור
 Ps 78. 14 אור Jes 50. 11, עץ Ez 1. 4;
 נור, 27. 26, 27 Ib נהרה 3. 27 Dan 3. 16 אור Jes 44. 16;
 $\tau\acute{\alpha}\ \phi\acute{\omega}\varsigma$ the illuminations הוסיפה Ex 13. 16 אור Jes 31. 9;
 the light of the eyes אור Ps 38. 11 מאור Prv 15. 30;
 pl., $\phi\acute{\alpha}\nu\omicron\varsigma$ eyes עינים Gn 49. 12 עינים; sg. $\phi\acute{\alpha}\nu\omicron\varsigma$ Ex 21. 24 עין;
 window הור Cant 5. 4;
 opening הור IIR 12. 10 אור Jes 11. 8 אורה Jes 11. 8
 light as a metaphor for deliverance אורה Esth 8. 16, happiness עין
 Dt 33. 28, glory פאה Neh 9. 22;
 of God אור Job 24. 13;
 with reference to illumination of mind נהירו Dan 5. 11.

The homologies נִיר, נִיר, נִיר/φάος (*light*) are tested and found to be sound by the homologies نور/φάος (*light*) and نار/φάος (*fire*).

Again, the homologies נִהר, נִהר/φάος (*light*) and נִהירו/φάος (*illumination of mind*) are tested and found to be sound by the homology نهار/φάος (*a day*).

Similarly, the homologies נִור, נִור/φάος (*fire*) are tested and found to be sound by the homologies نور/φάος (*light*) and نار/φάος (*fire*).

Also the homologies חֵר, חֵר and חֵר are tested and found to be sound by their fellow homologues جحر and ثغر—although they do not tally with each other in sound—because the differences between them are accounted for. Thus, the ج in جحر, and the ث in ثغر, stand for the φ which drops from חֵר, חֵר and חֵר; while the غ in ثغر—like the ה in חֵר, חֵר and חֵר, and the ح in جحر—interchanges with the internal vowel as a guttural.

Note that the initial ל or נ in the homologues is the Middle Voice ל and נ; and that the initial מ in מֵאֵר, מֵאֵר, and מֵאֵר is not a prefix but a substitute for φ, the aspirate of π.

B. στέλλω, ἀπο-, ἐξαπο-, ἀποστολή, etc.

στέλλω, *make ready, prepare* أَعَدَّ ;

dispatch, send שָׁלַח Gn 42. 4, 45. 23 حَرَجَ ;

journey سَفَر ;

repress صَدَّ ;

draw in شَدَّ .

ἀποστέλλω, *send off or away from* שָׁלַח Gn 3. 23, 25. 6 Ex 12. 33 Nu 5. 2

De 24. 1 IS 20. 13 שָׁלַח Gn 44. 3 ;

send away שָׁלַח Ex 3. 20, 4. 23 ;

banish שָׁלַח Jud 1. 25 Ob 7 ;

go away, depart سَافَرَ ;

dispatch on some mission or service; freq. of messengers or forces

שָׁלַח De 28. 48 IIR 24. 2 Jes 57. 9 Joel 2. 25 IICh 32. 31 שָׁלַח

Ob 1 Prv 17. 11 הִשְׁלִיחַ Lev 26. 22 IIR 15. 37 ;

put off, doff شَلَحَ .

ἐξαποστέλλω, *dispatch* שָׁלַח Gn 8. 7-8, 10, 38. 17 IS 5. 11, 6. 8

Neh 8. 12 ;

send forth שָׁלַח Ex 8. 28 Jud 12. 9 ;

send away, dismiss, e.g. prisoner, שלח Ex 21. 26 Dt 15. 12, 21. 14

IR 20. 42 Jes 58. 6 Jer 34. 9, 50. 33 Zach 9. 11 Job 39. 5;

divorce שלח Dt 22. 19, 24. 4 Jes 50. 1 Jer 3. 1 Mal 2. 16 שלחה

Jes 50. 1 طلق سرح;

discharge a projectile שלח Ez 5. 16 أطلق;

destroy שלח Jes 27. 10.

ἀποστολή, ἡ, *sending off or away שלח Ex 18. 2;*

as a parting gift שלח IR 9. 16 שלח Cant 4. 13;

dispatching שלח Esch 9. 19;

expedition משלחה Ps 78. 49.

στήλη, ἡ, *prop or buttress to a wall שלח Ez 41. 6 عتلة;*

block or slab used as a memorial, monument inscribed with record of victories, dedications, votes of thanks, treaties, laws, decrees, etc. שלח Ex 24. 12 Dt 9. 9 Jes 30. 8.

ἀπόστολος, ὁ, *dispatching, of envoys שלח Ps 78. 49 Eccl 8. 8.*

στολή, ἡ, *armament עדו Ex 33. 4 שלח Neh 4. 11 IICh 32. 5 سلاح;*

equipment in clothes, raiment, garment, robe, full dress שלח Job 38. 9

עדו Jes 49. 18.

στολίζω, *dress שלח Ez 16. 4 שלח Ez 16. 4; cf. χυτλάω;*

deck, adorn עדו שלח Ez 16. 11, 13. Cf. ἐνδύω.

στολή, ἡ, *garment, robe שלח Job 38. 9 قال حلة; pl., folds in a woman's*

robe שלח Ex 28. 33 Jes 6. 1 Jer 13. 22 Ths 1. 9.

στόλισις, ἡ, *dressings שלח Ez 30. 21.*

στόλος, ὁ, *gen. λου, expedition שלח Jes 7. 4;*

generally, journey or (oftener) voyage سفر;

vestment שלח Job 38. 9 حلة;

equipment עדו Ps 32. 9;

army שלח Jes 7. 4 שלח Nu 31. 14 IIR 6. 15 Joel 2. 25;

armament שלח IIS 22. 40; cf. δόλον;

sea force, fleet שלח Zach 9. 4 שלח Jes 33. 21 שלח Ib 18. 2 أسطول;

generally, party, band, troop, pl., שלח Jes 16. 8;

the people שלח Ob 20; cf. ὄχλος;

stump of the tail, in animals שלח Dt 28. 13 ذيل ذنب جذل;

= πάσσαλος (peg, pale, stake) שלח Prov 26. 14; spurious, cf. θαιρός.

The homologue שלח is tested and found to be sound by its fellow homologue سرح—although they do not tally with each other—because the sound-differences between them are slight and can easily be accounted for. Thus—as with שלח—one of the

double λ s drops out from سرح , while the ر rightly replaces the remaining λ .

The homology $\text{נָלַח}/\sigma\tau\acute{\epsilon}\lambda\lambda\omega$ (*send*) is tested by its fellow homology $\text{سفر}/\sigma\tau\acute{\epsilon}\lambda\lambda\omega$ (*journey*)—although the Hebrew and Arabic homologues do not tally with each other—because the differences between them can be accounted for. Thus, one λ drops out of both homologues, whereas the נ and the ر rightly replace the τ and the remaining λ respectively.

Similarly, as regards the four homologies— $\text{נָלַח}/\acute{\alpha}\pi\omicron\sigma\tau\acute{\epsilon}\lambda\lambda\omega$ (*send away from*), $\text{נָלַח}/\acute{\alpha}\pi\omicron\sigma\tau\acute{\epsilon}\lambda\lambda\omega$ (*send away*), $\text{נָלַח}/\acute{\alpha}\pi\omicron\sigma\tau\acute{\epsilon}\lambda\lambda\omega$ (*banish*), $\text{נָלַח}/\acute{\alpha}\pi\omicron\sigma\tau\acute{\epsilon}\lambda\lambda\omega$ (*dispatch on a mission*)—*vis-à-vis* their fellow homology, $\text{سافر}/\acute{\alpha}\pi\omicron\sigma\tau\acute{\epsilon}\lambda\lambda\omega$ (*depart*). Besides, سافر corroborates سفر and سَفَر .

They are further tested and found to be sound by their fellow homology $\text{شَلَح}/\acute{\alpha}\pi\omicron\sigma\tau\acute{\epsilon}\lambda\lambda\omega$ (*doff*), where the Arabic and the Hebrew homologues— נָלַח and شَلَح —tally perfectly. This double homology confirms all the other homologies which contain the verb נָלַח or any of its derivatives. Indeed, its corroborative character is all the stronger because of the peculiar meaning of شَلَح , seeing that—on the face of it—*stripping* has no relation to *journeying*, *banishment* or *divorce*.

The homologue נָלַח is further tested and confirmed in its soundness by its fellow homologues سرح and طَلَق —although neither tallies with it—because, here again, the differences between them can be accounted for. Having dealt with سرح in relation to נָלַח , it is unnecessary to relate سرح to נָלַח .

As for طَلَق , it does not—at first sight—strike one as being related to נָלַח , although the two words have a double consonant and a guttural in common; while ח replaces ט in לִקְחָה (Job 24. 6). But wide differences between homologues of a Greek word are common—e.g. נָלַח and أَعَدَّ —and irrelevant to the criterion of testing the soundness of an homology. What is important is that each homology should independently conform to the rules, and then pass one or more tests of accuracy. $\text{أَطْلَقَ}/\text{طَلَقَ}/\acute{\alpha}\pi\omicron\sigma\tau\acute{\epsilon}\lambda\lambda\omega$ —

like ἐξαποστέλλω/שלח—is a perfect homology: both verbs are compound homophones, σ drops out of στέλλω, τ changes into ט, and a terminal guttural is added: each homology is well and truly tested by the other, and duly confirmed in its soundness.

Similarly חתלה is tested and confirmed by its fellow homologue חלה; just as שול is by שאל, אעד by עד, and עד by אעד and חלה. חלה are also tested and confirmed by חל, חיל, חיל, and חל.

A word about أسطول which is a perfect homologue of στόλος, except for the prosthetic ا. In this connection, it is interesting to note that in speaking English, the Pakistanis and Iraqis add a prosthetic to every word beginning with s, saying: ispeak, istand, istation, istop.

And so it goes on: the obvious שלח and سلاح, and the not-so-obvious צלע and عضاده or آية (in its two or three different meanings) and جذل. All of this adds up to a massive body of evidence the quality of which is of a very high order.

Perhaps it should be pointed out that the initial ε in the homologies—ἀποστολή, משלחת, and ἀπόστολος, משיחיה— is the homologue of the prefix επο-; as distinct from the initial ε in the homology ὄραμα, מראה, which is the prefix into which the suffix -μα has been converted.

4. *Resemblance in more than one meaning.* When a Greek word has several meanings, and its Hebrew homologue bears more than one of them, the possibility of mere coincidence in formal and/or phonetic resemblance between them is eliminated. Indeed, not only does this go to strengthen the homology, but it also constitutes a test of its soundness. For instance:

- A. δαίζω: *cleave asunder, rend, divide* דק Jes 28. 28, 41. 15 Dan 7. 23
 דק IIR 23. 15 דק Jes 28. 28 דק Dan 2. 34 דק Am 1. 3
 اندق شق Dan 7. 23 דק Jes 28. 27 דק Dan 7. 23 דק Dt 25. 4
 דק Mich 4. 13 דק Jes 28. 28;
 דק Nu 25. 8 דק Thr 4. 9 דק Jud 8. 7.

Here both דק and דק bear more than one meaning of δαίζω, while דק may be considered as a lengthened form of

קלף. The Arabic homologues add some further strength to the Greek-Hebrew homologies formed by these verbs.

- B. *ὄπλον*, τό: *tool, implement*, mostly in pl., כלי Gn 31. 37 Ex 22. 6, 35. 22 Lev 8. 11, 11. 33, 13. 49, 15. 12 Nu 1. 50 IIS 24. 22 IR 6. 7 Jes 22. 24 Jer 40. 10 Am 6. 5 Esr 1. 7 IICH 9. 20, 36. 7
 גבל נְבִילָה נְבִילָה עֲדָה אֲדָתָה אֵל (v.i.) (χώρημα: *receptacle*);
 a ship's *tackle, tackling*, esp. *ropes, halyards* חבל Jes 33. 2;
 generally, *any ropes* חבל Jos 2. 15 Jer 38. 6, 11-13 Job 40. 25 Esth 1. 6 חבל Ps 105. 18, 149. 8;
tools, strictly so called גבל IS 10. 3, 5 Ps 71. 22 Thr 4. 2 Jud 5. 25, 6. 38 כפרה Ps 56. 9;
 in pl. also, *implements of war, arms and armour* כלי Gn 27. 3 Dt 1. 41 IS 16. 21, 17. 22 Ez 9. 1;
 rarely in sg., *weapon* חיל IS 2. 4 IIS 22. 40 Ps 18. 33, 40 חֵלֶה
 (*arrow*); the *large shield* (דָּבָר, כֶּסֶה, צָנָה) from which the men-at-arms took their name of *ὀπλῖται* IIS 8. 18, 20. 23;
heavy arms IS 31. 9, 10 כלי;
ὀπλα, = *ὀπλῖται*, *men-at-arms* נקדו Ez 27. 11 חיל IR 15. 20 ICh 7. 40;
 τὰ ὀπλα *the place of arms, camp* חֵלֶה Jud 7. 15, 8. 10 (cf. σκήπτρον;
 IICH 33. 14 מחלה;
 of the *arms* possessed by animals for self-defence חיל Job 41. 15;
membrum virile חיל IS 6. 4 דבר Dt 7. 13 זר דב איר.

Each of the following homologues bears more than one meaning of *ὄπλον*, a fact which tests and confirms their homology with it: חבל (supported by גבל), חֵלֶה (corroborated by חֵלֶה), כלי, and עפל. Although גבל also has three meanings—'stringed instrument of music', 'wine skin', and 'vessel of clay'—they are not different meanings of *ὄπλον*. Yet it is corroborated by גבל and נְבִילָה; so is נביל by גבל.

Resemblance in more than one meaning, of two homologues constituting an homology, can be ideally exemplified by comparing the kindred words that make up the respective families of those two homologues, e.g. *ἴσθμι*/μετρέω, *ἄλμ*/πίμπλημι, *ἄσθμι*/θεραπεύω, *ἡλμ*/ὁράω:

מִדָּה: μέτρον, *measure* (Jes 40. 12 Ez 40. 20); *count* (Jer 33. 22 Hos 2. 1).

מִדָּה: ἐκμέτρον, *measure out, measure* (IIS 8. 2 Ps 60. 8);

διαμέτρον, (astron.) *to be in opposition, to be diametrically opposite to* (Job 7. 4).

מִדָּה: διαμέτρον, *measure with the eye, scan* (Hab 3. 6).

מִדָּה: συµμέτρον, *to be in right measure with, to be commensurate with* (IR 17. 21).

מִדָּה: μέτρον, τό, *measure* (Zach 2. 5); *weight or measure* (Lev 19. 35); *duration* (Ps 39. 5); *length* (Ex 26. 2) מִדָּה Lev 6. 3 Ps 109. 18; *size* (IR 6. 25); *pl., dimensions* (Nu 13. 32 Jer 22. 14 Ez 40. 24).

מִדָּה: μέτρον, τό, *measurement; μέτρον, due measure or limit, proportion, pl., dimensions* (Job 38. 5).

מִדָּה: μέδιμος, *a corn measure: very nearly 12 gallons* (Job 28. 25).

The Indo-European *métro-m* from *médtro-m*, 'measuring instrument', probably accounts for the double מ in מִדָּה. It is also relevant that מִדָּה is similar to Gothic *mitan*, 'measure'. Moreover, Hebrew provides two homologues of μέτρον, formed in accordance with the Greek pattern and similar to the Latin *mensura*—but not מִדָּה—namely: מִדָּה and מִדָּה:

מִדָּה: μέτρον, τό, *limit, term* (Ez 20. 37).

מִדָּה: μέτρον, τό, *weight or measure* (ICh 23. 29);

μέτρον, τό, *measure, allowance, dole, soldier's rations* (Ez 4. 11, 16).

מִדָּה/μόδιος: *a measure of length, = 200 ὀργυιαί (the length of the outstretched arms, about 6 feet or 1 fathom)* Ez 48. 30, 33.

מִלֵּא: πίμπλημι, *fill*; πληρόω, *fill* Ex 40. 34; מִלֵּא: pass., *to be filled, to be full of* Cant 5. 2;

πλημύρω = πλημυρέω, *overflow, rise like the flood-tide, to be full or in flood* Jos 3. 15 (cf. πλήρης);

πληθύνω, *to be or become full* Jud 16. 27 IIR 6. 17;

πληρόω, *make full or complete* Jes 40. 2; *tender, pay in full* IS 18. 27;

πλήθω, *to be full* Joel 4. 13, *intransitive form of πίμπλημι*.

מִלֵּא: ἐμπίμπλημι, *fill quite full, fill full of a thing*; ἐκπίμπλημι, *fill them full of*; ἐπιπίμπλημι, *fill full of*; καταπίμπλημι, *fill quite full, fill full of* Ex 35. 35 IIR 21. 16 Jer 41. 9;

ἐκπληρόω, *fulfil*; ἐμπίμπλημι, *fulfil, accomplish* IR 8. 15;

ἐμπίμπλημι, *fill a hungry man with food* Ps 107. 9 (Od. 17. 503);

ἐκπληρόω, *make up the number of*; διαπληρόω, *strengthened for*
 πληρόω, *make full, complete* Ex 23. 26.

אֲלֶמֶד: συμπληθύω, *multiply* Job 16. 10.

אֲלֶמֶד: πλήρης, *solid, whole* Gn 23. 9; *full* Jer 4. 12; *full of* Jer 5. 27; of
 wine, *full-bodied, with a persistent flavour* Ex 22. 28 Nu 18. 27; used
 indecl. in later Greek, esp. of payments *in full* Gn 23. 9 ICh 21.
 22, 24; *gorged, satisfied, satiated* Dt 33. 23; *full, complete* Jer 6. 11;
full of people Jud 16. 27; abs., *full, of swollen stream* Jos 3. 15.

אֲלֶמֶד: πλέως, *full* Ex 9. 8, 16. 32 IS 28. 20;

πλησμονή, ἡ, *abundance* Dt 33. 16;

πληθώρα, ἡ, *fullness* Jes 34. 1, 42. 10.

אֲלֶמֶד: πλήρωμα, τό, *fullness* Ez 12. 19, 32. 15.

אֲלֶמֶד, אֲלֶמֶד: πλήρωσις, ἡ, *filling* Ex 25. 7, 28. 17.

πλήμη, πλήσμη, and πλημυρίς, which derive from πίμπλημι,
 have a direct homologue, בְּלִימָה, and an indirect homologue—
 via the suffix-prefix construction—בְּלִימָה, which do not seem to
 be related to אֲלֶמֶד, but nevertheless are:

בְּלִימָה: πλήμη, ἡ, *flood-tide* Job 26. 7; cf. Ps 136. 6.

בְּלִימָה: πλήσμη = πλημυρίς, ἡ, generally, *flood, deluge* = πλήμυρα; πλήμυρ,
 ἡ, *flood-tide* Gn 6. 17.

אֲרָפָה: θεραπεύω, θαρ-, *do service to the gods*; abs., *worship* Job 13. 4;
treat medically Eccl 3. 3; *to heal, cure* Jer 33. 6 شفى; *take care of*
 Hos 11. 3; of land, *cultivate* IICh 7. 14; *mend garments* יָרָא.

אֲרָפָה: ἐκθεραπεύω, *strengthened for* θεραπεύω, *mend* IR 18. 30; *cure*
 perfectly Ex 21. 19.

אֲרָפָה: ἐκθεραπεύω, Med., *get oneself quite cured* IIR 8. 29.

אֲרָפָה: θεραπεία, ἡ, *healing* Ptn 3. 8.

אֲרָפָה: θεραπεία, ἡ, *medical or surgical treatment* Jer 30. 13.

אֲרָפָה: θεραπεία, ἡ, *medical treatment* Ez 47. 12.

אֲרָפָה: θεραπεία, ἡ, pl., *cures* Jer 46. 11.

אֲרָפָה: θεραπευτής, *medical attendant* IICh 16. 12.

אֲרָפָה, אֲרָפָה: θεράπευμα, *care of the body* Jer 8. 15, 14. 19, 33. 6.

Note that the first syllable of θεραπεύω drops out of all the homo-
 logues in the family, except תְּרַפָּה and شفى.

אֲרָפָה: ὁράω, *look* Jes 60. 1, אֲרָפָה IS 24. 12.

אֲרָפָה: ὁράω, *see that, perceive* IIR 11. 1.

אֲרָפָה: ὁράω, *see* Gn 29. 10 Jes 40. 26; *look* Gn 29. 32 Jer 6. 16; *see,*
observe, behold, perceive Ex 20. 18 Lev 13. 3, 56; *see that* Jud 20. 41;

perceive Gn 16. 4, 39. 3; *behold* Gn 27. 27 Dt 1. 8; *discern, perceive*, metaph. of mental sight Mal 3. 18 Eccl 1. 16; *observe* Gn 31. 12; *see visions* IS 9. 9 Jes 30. 10 Zach 1. 8; *look to, pay heed to; see to, look to, i.e. take or give heed* IS 12. 17, 24. 12 IR 12. 16; *look out for, provide* Gn 22. 8 IS 16. 17; *Pass., appear in vision* Gn 12. 7, 48. 3.

רָאָה: ὁρατός, *to be seen, visible* Esth 2. 9.

רָאָה: pass., ἐξοράω, *attend, be in view* Job 33. 21.

רָאָה: Gn 12. 1, הָרָאָה Ex 25. 40, 26. 30 ?

רָאָה: οὐρος (B), ὁ (ὁράω, ὤρα), *watcher, guardian* IS 9. 9 Jes 30. 10 ICh 16. 10.

רָאָה: ὁρασις, ἡ, *seeing, the act of sight* Job 10. 13.

רָאָה: ὁρασις, ἡ, *seeing, the act of sight, power of sight* Eccl 5. 10.

רָאָה: ὁρασις, ἡ, *vision* ICh 26. 3.

רָאָה: ὁρασις, ἡ, *appearance* IS 16. 12.

רָאָה: ὁρασις, ἡ, *appearance* Gn 29. 17.

רָאָה: προσόρασις, ἡ, *appearance* Jes 44. 13.

רָאָה: ὁράω, ὁλάω, *see visions* Joel 3. 1.

רָאָה: Jer 29. 8 ?

רָאָה: ὁράω, *look towards* Prov 15. 14.

רָאָה: ὁραμα, *sight, spectacle* Eccl 1. 17; *device, plan* Is 2. 22.

רָאָה: οὐρέω (οὐρος (B)), *watch* Ez 34. 23.

רָאָה: οὐρος (B), ὁ, *watcher, guardian* Gn 4. 2.

רָאָה: ὁρασις, ἡ, *vision* Eccl 1. 14.

רָאָה: ἐξοράω, *of the gods, watch over* Gn 48. 15.

רָאָה: ἐξορος, ὁ, *observer, guardian, ruler* Ps 23. 1.

רָאָה: ἐξορος, ὁ, *observer, guardian, ruler* Gn 12. 13 فرعون.

רָאָה: ὁραμα, τό, *that which is seen, visible object* Nu 12. 8; *sight* Lev 13. 12; *sight, spectacle* Ex 3. 3; *device, plan* Ez 42. 11.

רָאָה: ὁραμα, τό, *vision during sleep, dream* IS 3. 15.

רָאָה: ὁραμα, τό, *sight, spectacle* Dt 4. 34.

רָאָה: ὁραμα, τό, *spectacle, vision, dream* Eccl 5. 6; *dream* Gn 40. 5; *vision* Job 20. 8.

The initial ו in ורָאָה is part of the radical, replacing the initial vowel in ὁράω. There is no homologue to the ורָאָה of either ורָאָה or ורָאָה, a unique and unaccountable gap: one of the very rare independent developments in both Arabic and Hebrew. *Per contra*, ורָאָה—the homologue of εἰσβαίνω, which is causal only in the first aorist—is causal throughout. ὁλάω is the lisping pronunciation of ὁράω, and ורָאָה is a direct homologue of ὁραμα,

following the Greek pattern. The final מ represents the suffix -μα, whereas the final מ in מִלֵּךְ is terminal. On the other hand, מִרְאָה is an indirect homologue of ὄραμα—as מְבוֹלֵם is of πλήρη and πλήσμη—following the suffix-prefix construction: the prefix מ represents the suffix -μα. Similarly with מִרְאָה or מִרְאָה and מִרְאָה: the final מ in the former represents the suffix in ὄρασις, as indeed does the initial מ in the latter—the noun changing gender in the process. Similarly, again, with מִדְּמָה/μέτρον and מִדְּמָה/μέτρημα.

The regular changes undergone by the Greek homologues, ἐφοράω and ἐφορος, to be transformed into Hebrew are as follows:

מִרְעָה results from the last two syllables of ἐφοράω; the first syllable drops out because it includes φ, while ο and ρ undergo vowel/consonant metathesis, at the same time ο turning into ε, as in ὁράω/מִרְאָה. Thus: ἐφοράω → ὁράω → ροαω → ρααω = מִרְעָה. That is why מִרְעָה is Qal.

מִרְעָה results from the first syllable dropping out of ἐφορος, metathesis taking place between the first ο and the ρ which follows it, the second ο turning into ε, and the final σ dropping. Thus: ἐφορος → ορος → ροος → ροεσ → ροε = מִרְעָה.

מִרְעָה results from vowel-consonant metathesis taking place in ἐφορος, between ε and φ, and ο and ρ; the ε turning into ε, and the terminal σ dropping. Thus: ἐφορος → εφορος → εφορος → φεροος → φεροο = מִרְעָה.

5. *Resemblance of derivatives.* The existence of homologous derivatives is an essential test to a sound verb-homology, for homologies of derivatives corroborate each other in common solidarity as members of two sound homologous families. This has already been amply illustrated by five large homologous families: מִדְּמָה/μετρέω, מִלֵּךְ/πέμπλημι, מִרְאָה/ὁράω, מִרְעָה/θεραπεύω, and מִלֵּשׁ/στέλλω. Yet there is an extremely rare example which throws into relief the function of homologous derivatives as a vital test of sound homology, where the verbs competing for homology appear to have equally good claims to it.

The two verbs concerned are καλέομαι and μυθέομαι. Grammatically, both qualify to homologize with a verb beginning

with the MV 1. Phonetically and morphologically both qualify to homologize with $\square\pi\lambda$: the exchanges, κ/π , θ/π , λ/π , the addition of a terminal π , and the dropping of the first syllable which includes μ are all regular phenomena. Semantically also, both their compounds with the preposition *παρά*—*παρακαλέομαι* and *παραμυθέομαι*—coincide, meaning 'to comfort, to console'. Accordingly, either of them tallies with $\square\pi\lambda$ in apparently perfect harmony. So much so that, had their claims in other respects been equal, $\square\pi\lambda$ would have rightly claimed them both as legitimate homologues. For there is nothing to prevent a word in one language having more than one homologue in the other. It would merely imply that, with the passage of time, similar Greek words meaning more or less the same thing came to be pronounced the same way. But the claims of these two verbs are not equal in other respects; since, for one thing, *παραμυθέομαι* has, whereas *παρακαλέομαι* has not, derivatives that homologize with derivatives of $\square\pi\lambda$. Therefore, the whole family of the former verb prevails, as follows:

παραμυθέομαι, to comfort, to console $\square\pi\lambda$ Jes 40. 1; Pass., $\square\pi\lambda$ Jes

66. 13 $\square\pi\lambda$ Gn 37. 35 $\square\pi\lambda$ Gn 24. 67 Ez 5. 13.

παραμυθητής, consolator $\square\pi\lambda$ Thm 1. 2.

παραμύθημα, τό, consolation $\square\pi\lambda$ Hos 13. 14 $\square\pi\lambda$ Jes 57. 18 $\square\pi\lambda$ Jer 16. 7.

παραμυθητικός, η, ον, consolatory $\square\pi\lambda$ Zach 1. 13.

παραμυθία, ή, encouragement, reassurance, consolation $\square\pi\lambda$ Ps 119. 50
Job 6. 10 $\square\pi\lambda$ Ps 94. 19 Job 15. 11, 21. 2.

The π in $\square\pi\lambda$ is not a prefix; it represents π .

6. *Semantics*. Semantics are a decisive factor in the following circumstances:

A. When allied to sound, the semantic factor constitutes a preliminary guide to, and *prima facie* evidence of, accurate homology. Thus *κυφός* is—by virtue of its meaning (*hunchbacked*), as well as by reason of the phonetic changes experienced in Graeco-Hebraic homology—a sound homologue of $\gamma\beta\lambda$ (Lev 21. 20). So is *ύβός*, for the same reasons: γ/β , γ/λ , β/δ , terminal λ . In fact, the said changes prove that *ύβός* is a variant of *κυφός*. Similarly, *ύβος* (*hump* of a camel) is proved to be a variant of

κῦφος, and passes muster as the homologue of קִבְּשׁ. Is it not highly significant that the Latin *gibbus*, the Italian *gobbo*, and the French *gobin* resemble so closely the Hebrew קִבְּשׁ?

The corroborative efficacy of semantics and phonetics when conjoined together is exemplified to advantage by comparing two Greek words which sound very much alike, yet completely differ in meaning, together with their respective homologues—one Arabic and the other Hebrew—which also sound strikingly alike while vastly differing in sense, namely: ὕπνος, ó, *sleep* שְׁנָה

Jer 51. 39; *slumber* שְׁנָה Prv 6. 10; and ὕπνον, τό, *lichen* أَشْنَة. In the circumstances, can there be a shadow of doubt that ὕπνος שְׁנָה and ὕπνον/أشْنَة are absolutely genuine homologies?

Another pair of Greek nouns—κέρας and κράς—resemble one another phonetically, though semantically they are wide apart. Each of them has the same two Hebrew (and two similar Arabic) homologues which sound utterly unlike each other, namely קֶרֶן and ראשׁ.

κέρας, τό, *the horn of an animal* קֶרֶן Gn 22. 13 שׁוֹפָר Jos 6. 4; as a symbol of strength קֶרֶן Jer 48. 25; of elephants' tusks קֶרֶן Ez 27. 15; *bow* קֶרֶן IIS 22. 3, cf. IICh 14. 7; of musical instruments, *horn for blowing* קֶרֶן Jos 6. 5 שׁוֹפָר Hos 5. 8; *drinking horn* קֶרֶן IS 16. 1; *arm or branch of a river* ראשׁ Gn 2. 10; *corps or wing of an army* ראשׁ Jud 7. 16 Job 1. 17; *mountain-peak* ראשׁ Dt 34. 1 قَرْن رَأْس.

κράς, τό, gen. κρατός: Homer also has gen. and dat. κράτος, κράτι, pl. nom. κράτα . . . , but no nom. κράς is found. *head* קֶרֶן IS 2. 1 Ps 75. 5, 6 Job 16. 15 ראשׁ IS 17. 54 קֶרֶן ראשׁ Jud 4. 21, 22 (cf. קֶרֶן); *top* ראשׁ Gn 28. 12 Esth 5. 2; *peak* ראשׁ Cant 4. 8 قَرْن رَأْس; *the head or far end* ראשׁ Gn 47. 31; *down from the head, from the top; from head to foot, entirely* ראשׁ Lev 13. 12 Jos 1. 6 رَأْس.

However, here—as elsewhere where homonyms are involved—the context plays a vital part: it, and not semantics, is the decisive factor.

Sound and sense combine to establish beyond a peradventure that native *Hebrew* words, undoubtedly *borrowed* by the ancient Greeks, are in reality veiled *Greek* words of pristine genuineness, which have returned home altered almost beyond recognition—e.g. ἀπαβών/ρύσιον. Indeed, the entire family of this word has been preserved, unimpaired and free from ambiguity. Besides,

for good measure, the Greek custom of ratifying a pledge by giving the (right) hand is specifically recorded (Prv 6. 1, 11. 15, 17. 18, 22. 26). All testing and confirming the validity of the homologies concerned, and its consequential thesis that Hebrew is Greek.

ἔρμα, τό (ἐρύω B): a *breast work*, also of a river or trench used as a military defence, stronghold (W) ארומה Jud 9. 41 ארמון Ps 122. 7.

ἐρμυρός, ἡ, ὅν (ἐρύω B): *fenced, fortified, strong* by art or nature; τὰ ἐρμυρά *strong positions* ארמנות Am 2. 2 Ps 48. 14. 122. 7 Thr 2. 7.

ἐρύω (B), only in Med. ἐρίομαι; thematic present εἶομαι: *protect, guard* ערב Gn 43. 9; *redeem* ערב Jes 38. 14.

ῥυτιάω, Doric ῥυτιάω: *treat as a ῥύσιον, seize, distraint* ערב Prv 11. 15, 20. 16.

ῥύσιον, Doric ῥύτιον, τό (ἐρύω B): *surety, pledge; property held or seized as a pledge or compensation* ערבון Gn 38. 17 ערבה Prv 17. 18;

person seized and held to ransom תַּעֲרֶבֶת IIR 14. 14.

ἀρραβών, ἀραβών, ὁ, generally, *pledge, earnest* ערבון Gn 38. 17.

ἀρραβωνίζεσθαι, ἀρραβῶν δίδοσθαι, ערב Prv 17. 18. 22. 26 Neh 5. 3.

I believe תַּעֲרֶבֶת to be the homologue of two words, τὰ ῥύσια, 'hostages'—like תַּעֲרֶבֶת τὰ ῥύσια (Job 41. 21)—the initial ת standing for the article.

B. Meaning and morphology combine to explain why sense does not necessarily vary with form, thereby testing and confirming the validity of an homology, despite the alteration in the form of the homologue.

For instance, אֶתְנָה Hos 2. 14, אֶתְנָן Ez 16. 34 Mich 1. 7, נָתַן Ez 16. 33, נָתַן Ib. bear the same meaning, but differ in form one from the other. However, this test, when applied to each one of these nouns, accounts for the change in it and confirms its homology with ἔδον (mostly pl., *bride price* or *wedding gifts*; generally, *gifts*). Thus, the ת in אֶתְנָה may have exchanged phonetically with the final ν; and since ἔδον is neuter, it is capable of homologizing with a masculine or a feminine noun, or—as here—with both a masculine and a feminine noun. Alternatively, אֶתְנָה may be the homologue of ἔδον in the plural, i.e. ἔδνα; and the context inclines towards this interpretation. On the other hand, the ת in נָתַן certainly replaces the final ν. As to the difference between אֶתְנָה and אֶתְנָן on one hand, and נָתַן and

ןל on the other—the former two nouns are direct homologues, conforming to the Greek pattern; while the latter are indirect homologues, homologizing with ἔδρον via the suffix-prefix construction.

Similarly, מראָה Ex 3. 3, מראָה Ez 1. 1, מַלְלֹנִי Gn 20. 3: all three homologues of ὁραμα in their several meanings: the first noun is masculine, the second feminine, and the third heterogeneous. The last is a direct homologue, whereas the other two are indirect.

Also similar are נִאֲמַר IS 16. 12, נִאֲמַרְתָּ Ecc1 5. 10, נִאֲמַר Gn 29. 17 Thr 4. 8, all—in their several meanings—homologues of ὁρασις: the second noun is regularly feminine, the others are irregularly masculine; the last is an indirect homologue, the other two are direct.

C. Semantics combines with etymology to substantiate recon-dite homologies. Two completely different examples will illustrate the efficacy of this combination.

We have seen that נִחַם is the homologue of παραμύθεω in the Passive voice, meaning 'to be consoled, to be comforted'; and that this homology is vouched for by several kindred homologies based on common derivation. However, נִחַם has two homonyms and, therefore, two other homologues: νοέω and ἐπινοέω, and μετανοέω.

νοέω, Aeolian νόημι, with infinitive, *to be minded, intend*; ἐπινοέω, *think on or of, contrive, have in one's mind, purpose* נִחַם IS 15. 29
נִחַם Gn 27. 42;

μετανοέω, *change one's mind or purpose* נִחַם Na 23. 19; *repent*:
נִחַם IS 15. 35 נִחַם Dt 32. 36.

Two tests apply: first, the context which establishes the homology נִחַם νοέω/ἐπινοέω; secondly, semantics which corroborates and further tests this homology by the homology μετανοέω/נִחַם. Indeed, both corroboration and testing are reciprocated and reciprocal.

The other example concerns נִחַם (Jer 38. 12) which is rendered in the Septuagint by ράκη (*rags, tatters*). This is not a meaning which—by a reasonable stretch of the imagination—might be suggested by the context, by a similar Arabic word, or by a connection between the verb נִחַם and 'rags'. However, Greek

homology not only confirms the said translation, but also shows that סחבֹות derives from סחב, affording the semantic link which connects the two words. Thus:

σπάω, *draw* סחבֹו Jes 30. 14 Hag 2. 16 סחבֹו Gn 24. 13; *pull away* סחבֹו IIS 17. 13; *tear, rend*, esp. of ravenous animals סחבֹו Jer 15. 3; סחבֹו Ez 36. 3 Ps 56. 2; *snatch, tear or drag away* סחבֹו Jer 46. 15 סחבֹו Ib 22. 19 סחבֹו Prv 28. 3; *draw in, suck in, drink off, quaff* (W) סחבֹו Dt 21. 20 Jes 56. 12 Prv 23. 20 סחבֹו Ps 119. 131; *draw breath* סחבֹו Jer 2. 24, 14. 6; *enjoy* סחבֹו Job 7. 2; *derive its origin* סחבֹו Eccl 1. 5. Cf. סחבֹו/γυμνώω.
σπάσμα, ατος, -μός, *that which has been torn off, fragment, shred* סחבֹו Jer 38. 11 סחבֹו Gn 30. 37; *spasm, convulsion; fit of epilepsy* סחבֹו IIS 1. 9.

It is not clear whether סחבֹו in Jer 15. 3 means 'pull away' or 'tear, rend'; but the Septuagint has εἰς διασπασμόν, *tearing in pieces*. However, there is no doubt that סחבֹו homologizes with σπάω, at least in respect of the senses of 'pulling' and 'dragging'. Besides, the notion of 'tearing' and 'rending' is transferred from σπάω to its derivative, σπάσμα, in the form of 'shred'. These two facts, coupled together, enable סחבֹו to homologize with σπάσμα. Moreover, the semantic link of 'tearing' and 'rending' which exists between σπάω and σπάσμα acts as a test of the validity of this homology. At the same time this homology, in its turn, constitutes corroborative evidence that סחבֹו in Jer 15. 3 actually means 'tear, rend'—especially as the context is by no means averse to that meaning (v. p. 371, s.v. σπερέσσω).

7. *The Septuagint.* This *magnum opus* of our forefathers is not a perfect translation of our holy writ. Among other shortcomings, it sometimes overcomes the difficulty of translating a certain word by circumlocution (Jes 14. 23), or evades it by transliteration (Jud 8. 7). At other times it bypasses an obscure word, omitting to translate it altogether (Jer 38. 11). Yet again, it fails to use the apt word, as when שֹׁאֵל in Gn 2. 10 is rendered by ἀρχή (used only by the LXX to mean 'branch of a river'), instead of by its homologue, κέρας ('arm' or 'branch' of a river). Similarly, שֹׁאֵל in Job 1. 17 is rendered by κεφαλή (a 'band' of men, 'right-hand half' of a phalanx), instead of by its homologue, κέρας ('corps of 8192 men' or 'wing' of an army). Cf. p. 348. Occasionally there

occur downright errors, e.g. IR 22. 17. Despite its faults, however, the Septuagint may be used as a reliable test whereby to establish the accuracy of certain homologies. Nowhere is the utility of this admittedly fallible touchstone more evident than in the two following examples:

A. There are two words which differ slightly one from the other in spelling as well as in vocalization, i.e. מוֹרָא and מוֹרָה. I believe them to be variants of one another, and homologues of μέγας (*high, great, mighty*, a frequent epithet of gods).

The Septuagint meaninglessly translates לַמּוֹרָא Ps 76. 12 by τῷ φοβερῷ ('to terror'), as if it were the same as מוֹרָא in Mal 1. 6, 2. 5, the homologue of which is τρόμος. However, it translates מוֹרָה אֱלֹן Gn 12. 6 by τῇ δρυὶ τῇ ὑψηλῇ ('the high oak'), מוֹרָה אֱלֹנֵי Dt 11. 30 by τῆς δρυὸς τῆς ὑψηλῆς ('of the high oak')—as if there were only one tree—and מוֹרָה Job 36. 22 by δυνάστεως (*lord, master, ruler*, of Zeus). As to גִּבְעַת הַמּוֹרָה Jud 7. 1, the two words are transliterated together Γαββαθαμωραι, as if constituting a single word—the diphthong ai pronounced e, as in modern Greek.

It seems clear that at the time of the Septuagint מוֹרָה was known to mean 'high, lofty'. It also appears that by that time the other meaning—'great, mighty'—and its special use as an epithet of a divinity had been forgotten. For in my submission, אֱלֹן מוֹרָה means 'the Elm-Grove of the Mighty One'; similarly, מוֹרָה אֱלֹנֵי means 'The Hill Height of the Mighty One'—like גִּבְעַת הָאֱלֹהִים IS 10. 5, הַר הָאֱלֹהִים Ex 3. 1, מֶהָר אֱלֹהִים Ez 28. 16, and הַר יְהוָה Jes 2. 3—while מוֹרָה in Job 36. 22 is an adjective qualifying אֵל, and means 'high, great, mighty'; מִי כַמּוֹךְ הַסֵּךְ יְהוָה Ps 89. 9, מִי כַמּוֹךְ מוֹרָה is similar to מִי כַמּוֹךְ הַסֵּךְ יְהוָה Ps 89. 9, מִי כַמּוֹךְ מוֹרָה Ps 76. 12 means 'they will bring a sacrificial feast to the Mighty One'.

That מוֹרָא is an adjective, used as a noun elliptically for the divinity it qualifies, is corroborated twice over: once, contextually by the phenomenon of reduplication in Ps 76. 12; and again, in the two other verses where שׁ occurs—i.e. Jes 18. 7 and Ps 68. 30—and where the sacrificial meal, δαΐς, is offered to God.

But for the above translation of מוֹרָה Gn 12. 6 Dt 11. 30 in the Septuagint, I very much doubt whether I would have

ever suspected it to be the homologue of μέγας (*high*). It was not long before I realized that מוֹרָא also was a homologue of μέγας, homologizing with it in respect of its meaning 'great, mighty', as epithet of a god. This discovery—together with the fact that אֱלֹהִים and גִּבְעָה are in the construct, in Dt 11. 30 and Jud 7. 1 respectively—convinced me that מוֹרָה homologizes with μέγας like מוֹרָא, rather than in respect of its meaning 'high', as rendered by the Septuagint. Thus the Septuagint's translation of מוֹרָה had led me to the discovery which enabled me to correct the Septuagint in that very translation.

B. Strange to say, the following example bears a striking resemblance to the last one, in respect of מוֹרָא and מוֹרָה, each being supposed to bear a different meaning of their common homologue, μέγας. Here the Hebrew word concerned (חָפֵץ) is supposed to have the same meaning as a very similar Arabic word (خَفِىَّ); whereas both are homologues of a Greek word (κουφίζω), in respect of different meanings.

The Septuagint rendered the passage חָפֵץ זָכְרוֹ אֵלָיו in Job 40. 17 (12): Ἐστησεν οὐρὰν ὡς κυπάρισσον [ἀρκευθος]—'He raised his tail like a cypress [*cedar*].' Ibn Ezra, presumably independently, maintains that חָפֵץ means עָמַד—'will make to stand'. In fact, ἵστημι means 'make to stand, set up, raise'. The interpretation seemed reasonable to me, for the erectile tail of animals generally stiffens and distends upwards when they are angry or otherwise excited. Yet all the commentators, lexicographers, and translators have ignored the Septuagint and embarked on a wild goose chase. I, however, banked on it, cast about for a suitable homologue, and soon came upon κουφίζω, a verb of diverse meanings and various homologues:

κουφίζω, *lighten, make light* חָפֵץ Ex 18. 22 חָפֵץ; *lift, raise* חָפֵץ Job 40. 17; ἀλμα κουφίζειν *make a light leap* חָפֵץ Cant 2. 8 قَفَر; *lighten ships of their cargo* חָפֵץ Jon 1. 5; *relieve* חָפֵץ IR 12. 4 خَفَّفَ; *cancel* نَسَخَ חָפֵץ; *cheapen* חָפֵץ Gn 16. 4, 5; חָפֵץ IIS 6. 22 חָפֵץ Ib 19. 44; *abate* חָפֵץ Gn 8. 8 خَفَّفَ; *assuage* חָפֵץ; *to be light* חָפֵץ Jer 4. 13 Job 7. 6. (V. p. 248.)

Therefore, the homology חָפֵץ/κουφίζω is tested and validated by the Septuagint.

8. *The Supreme Test.* Naturally, the object of sound homology is to interpret a given text accurately, so as to convey to the reader its true and full meaning. Therefore, the ultimate test of sound homology is this: Does it render the text in hand—be it a passage or an episode—intelligible and clear, without straining the significance of the word or words concerned? This is essential, whether the word in question is an *hapax legomenon* or occurs elsewhere also; because any given word or text cannot be treated in isolation from the rest of the Bible, but must be considered in relation to other words or texts and should harmonize with them. Particularly since most words convey more than one meaning or shade of meaning.

This test is universal, and no homology escapes the rigour of its application. Accordingly, it is applied in the next chapter but one to several homologies, by comparing them with biblical translations and other interpretations.

XVII. COMPLETE HOMOLOGIES

LX. An examination of complete homologies shows the number and variety of Hebrew words which homologize with the average Greek homologue, and have to be considered individually with an eye to corroboration.

- ἀγαλμα, τό: (ἀγάλλω) *glory, delight, honour* הָלַל ICh 16. 36 כְּהִלָּל
 Prv 27. 21 جَلال; ornament הָלַי Prv 25. 12 Hos 2. 15 زخرف حليه;
pleasing gift, esp. for the gods הָלַל Lev 19. 24 Jud 12. 13
 (אֵל) הָלַל Gn 5. 12 צִלְבָּן IIS 23. 28 Jud 8. 5; generally,
 = ἀνάθημα (*votive offering set up in a temple*) הָלַל Jud 9. 27; *statue*
in honour of a god (pl.) צִלְבָּן IIR 11. 18 Dan 2. 31 צִלְבָּן
 Jud 9. 48 צִלְבָּן Nu 33. 41 قَسَم; *sculpture; statue* הָלַל Cant 7. 2
 IS 6. 5 Ez 16. 17; *portrait, picture; generally, image* צִלְבָּן Ps 139. 16
 צִלְבָּן Gn 1. 26 Ez 23. 14 (cf. γλύμμα; v. αἰνίζομαι, p. 110); v. p. 375
 ἀγγεῖον, -ήιον, τό: *vessel* אֵיבָן Job 41. 12; of metal, jar or case for water
 אֵיבָן Job 32. 19 נִקְיִן Ps 26. 6, 73. 13 מִנְקִיָּה Ex 25. 29 Nu 4. 7 (v. p. 159)
 אֵיבָן; *vessel for holding money in a treasury* מִנְקִיָּה Ex 16. 33
 ἀγορά, ἡ: (ἀγείρω) *assembly* מִצְרָה Joel 1. 14 Jer 9. 1 حَفْلَة, esp.
of the people, opp. the Council of Chiefs מִצְרָה ICh 11. 9
 מִצְרָה Ez 47. 10 עֲנִיָּה Ps 68. 31 Ib 15. 9 יְעָרִים Jos 19. 19
 מִצְרָה Prv 24. 7, 31. 23 עֲנִיָּה ICh 11. 10 עֲנִיָּה Esr 2. 25 עֲנִיָּה
 Jos 12. 17 מִצְרָה; *place of assembly* חֲפֵלָה Ib 19. 6 Jos 15. 36
 מִצְרָה Gn 14. 2; *market place* מִצְרָה Jos 15. 54 Jud 6. 11
 מִצְרָה; *business of the* ἀγορά Jer 31. 40 (39) Zeph 1. 10 Job 5. 4;
 generally, *provisions, supplies* מִצְרָה Ez 27. 15 Gn 47. 14 ذخائر;
 as a mark of time ἀ. αἰ. αὐτῆς the forenoon when the market place
 was full, ἀγορῆς πληθούσης, ἀγορῆς διάλυστος the time just after midday
 when they went home from the market مَغْرِب; עֲנִיָּה Ex 12. 6
 Ps 55. 18 Job 5. 14 مَغْرِب; v. p. 377
 ἀγορὸς, ὁ: = ἀγορά; used only by Euripides in lyrical poetry; generally
 in pl. יְעָרִים Jos 15. 9 עֲנִיָּה Ps 68. 31 Esr 2. 25 עֲנִיָּה Prv
 31. 23 עֲנִיָּה Am 5. 21
 Αἰδῆς p. 318
 αἰδῖος p. 318

Ἄιδωνεύς p. 318

αἷμα, τοσ, τό; *blood* דם Gn 4. 10 דם Jes 63. 2 דם Jer 51. 35 דם Dt 32. 33 Ps 58. 5 [cf. χυμός]; in pl., *streams of blood* דמים Hos 4. 2; of anything like blood, αἷ. σταφυλῆς דם Dt 32. 14 דם Gn 49. 11; *bloodshed, murder* דם Ez 22. 13 דם Ib 24. 6 דם Jes 16. 4 דם Gn 6. 11; a kinsman's *murder* דם Nu 35. 19 Jud 9. 24 IIS 3. 27 דם Jud 9. 24; *murder* (pl.) דם Lev 17. 4 Dt 19. 10 IS 25. 26 Nah 3. 1; concrete, of a person דם Gn 1. 26, 27; cf. ἀνὴρ; v. p. 379

αἵμακτός, ἡ, όν: *mingled with blood, of blood* דם Jes 63. 1

αἵμαλέος, α, ον: *blood-red* דם Gn 25. 30 Nu 19. 2 IIR 3. 22 Zach 1. 8. 6. 2 Cant 5. 10 דם Zach 6. 3 דם Gn 25. 25 IS 16. 12 דם Lev 13. 19, 42 דם Ps 75. 9 [cf. ξανθός]

αἱμασιά, ἡ: *wall of dry stones* חומה Ex 14. 22 Ez 40. 5, 42. 20 Am 7. 7; of the walls of a city or fortress חומה Lev 25. 29 Jos 2. 15 IS 25. 16 Jer 15. 20 [cf. χῶμα]

αἱμάσσω, -ττω: *make bloody, stain with blood* דם Ps 68. 24; Pass., *become bloody* דם Jes 63. 1; intr. *to be bloody, blood-red* דם Thr 4. 7 דם Job 15. 33 דם Job 16. 16 דם Prv 23. 31

αἱματάω: *to be bloodthirsty* דם Ps 71. 4

αἱμάτη, ἡ: = λεκάνη (pot) דם Esr 6. 2

αἱματοίς, contr. αἱματούς: = αἱματηρός (*bloodstained*); *blood-red, of blood* דם Zach 6. 3 דם Jes 63. 1

αἰρέω: From ἄελ-; future ἐλῶ . . . the etymology is doubtful, and ἀγρέω . . . probably has a different root. Active, *take with the hand, grasp, seize* לקח Lev 4. 30 Jos 9. 11 IR 14. 26 Jes 6. 6 Jer 36. 14; *take away* גרע Nu 36. 3 Dt 4. 2 Ez 16. 27 לקח Gn 5. 24 Job 1. 21; *overpower, kill* גרע Ez 5. 11; generally, *win, gain* גָּבַל; generally, *get, obtain* אָרָה Cant 5. 1 גָּבַל; *convict; get a verdict of conviction; get a conviction* עוֹר Ps 7. 7; *prove* גרע Job 15. 4; *grasp with the mind, understand* לקח Ez 3. 10 Prv 4. 10; Med. *take for oneself* לוֹ לקח Gn 31. 32 Ex 6. 25 IS 2. 16 IIS 2. 21 ICh 21. 23; *take one's spear* לקח IS 26. 11; *take to oneself, choose* בָּחַר Dt 7. 6 בָּרָה IS 17. 8 בָּרַר Ez 20. 38 ICh 7. 40 חָלַק Dt 4. 19 לקח Ez 33. 2; Pass., *to be chosen* בָּחַר Lev 19. 20; *prefer* בָּחַר Dt 10. 15 IS 20. 30 IIS 6. 21 Jer 8. 3 Prv 21. 3; *choose by vote, elect* בָּחַר IS 8. 18 לקח Jos 3. 12; cf. ἀλίσκομαι

αἰών p. 320

ἄκουρος, ον: (κοῦρος) *childless* עָקָר Dt 7. 14 עָקָרָה Gn 11. 30; cf. στεργρός (B), χέρρος, χέρσος: *barren* עָרִירַי Ib 15. 2; v. p. 380

ἀκρωτηριάζω + p. 667

ἀλίσκομαι, defective Passive, Act. supplied by αἰρέω: *to be taken, conquered, fall into an enemy's hand*, of persons and places, וְלָקַח IS 4. 11; *to be seized and taken* וְלָקַח IIR 2. 9; *to be convicted and condemned* וְלָקַח Prv 24. 11 וְלָקַח Ez 33. 6

ἀλμυρίζομαι: *to be made salt* מֶלַח Lev 2. 13 מֶלַח Ex 30. 35

ἀλχηρῆς (ὑπνος)· ἀηδής (unpleasant), οὐκ ἔχων χαράς (*not having joy*). [Only Hebrew can properly explain this strange word, fully and conclusively, thus: ἀλ- is the homologue of אַל (Gn 15. 1), which occurs instead of a *privativum* in אַל-לֵךְ (Prv 12. 28), the homologue of ἀθάνατος. In fact, אַל is the homologue of οὐ, and both אַל and its variant אֵל occur in one verse, Prv 31. 4]

ἀμαξανίδες· μηλέαι (*apple-tree*, μ. Ἀρμενική *apricot*, μ. γλυκεῖα *jenneting*, Περσική μ. *citron*, Μηδική μ. *peach*, μ. Κυδωνία *quince*). Which of these are ἀμαξανίδες? Arabic unerringly points to *apricot*, ἀμαξανίδες being the homologue of رَشَيش or شَش

ἀμάναν· ἀμαξαν. In my considered opinion, there can be no doubt but that this word is a dialectal variant of ἀπήνη, ἥ: *four-wheeled wagon*, drawn by mules, much the same as ἀμαξ: אֲמָאֶה Dt 28. 68 אֲמָאֶה Am 2. 13; later, any *car* or *chariot*, *war-chariot* אֲמָאֶה Dan 11. 40 אֲמָאֶה Ps 68. 18; metaph. *vaisseau* אֲמָאֶה IR 9. 26 אֲמָאֶה Ib 9. 27 Jon 1. 3 אֲמָאֶה Ib 1. 5. Cf. ἀγάνα· ἀμαξά *sepo* (*wagon*) אֲמָאֶה IS 5. 7-14: (1) אֲמָאֶה qualifies for homology with both ἀγάνα and ἀπήνη, that is, if ἀγάνα is not—like καπάνη, *chariot*—a dialectal variant of ἀπήνη. (2) Just as אֲמָאֶה is the homologue of κύκλα, calling the whole by the part; so is אֲמָאֶה the homologue of ἀπήνη, calling the part by the whole

ἀμαρτία, ἥ: *a failure, fault* חַטָּאת Nu 17. 25 אֲמָאֶה Ib 23. 21; *error* אֲמָאֶה Lev 5. 15; *guilt, sin* אֲמָאֶה Job 20. 29 אֲמָאֶה Mich 2. 10 אֲמָאֶה Lev 5. 21 אֲמָאֶה Jos 22. 22 אֲמָאֶה IS 20. 30 אֲמָאֶה Dt 31. 27 Jes 30. 9 אֲמָאֶה Prv 11. 23 אֲמָאֶה Jes 10. 1 Ps 7. 17 Job 11. 16; v. p. 380

ἀμύλλες, ὁ = ἀμύλλα, ἥ: *contest for superiority* אֲמָאֶה Eccl 2. 21; *conflict* אֲמָאֶה Ib 4. 6; *contest* אֲמָאֶה Jer 20. 18; *struggle* אֲמָאֶה Eccl 6. 7

ἀμφοῖ p. 168

ἀνά p. 168

ἀνήρ+ pp. 285-9

ἀντρος· εὖρος: *Euros, the East Wind* קָדִים Gn 41. 6 Jon 4. 8

ἀντρον, τό: poet. word, *cave* חֶרֶב IS 14. 11 מַעְבָּה Gn 23. 9, 11 مَعْبَاهُ غَار; of a lion, חֶרֶב Nah 2. 13 מַעְבָּה Ib 2. 12 מַעְבָּה Ib 2. 13 غَرِين; of a serpent, חֶרֶב Jes 11. 8 מַעְבָּה Ib. 8 מַעְבָּה Jer 9. 10; *inner chamber, closet* מַעְבָּה Ps 26. 8, 68. 6 IICh 36. 15 مَقْصُور مَقْصَرُهُ حَجَر

ἀπαπαῖ: = ἀππαπαῖ (an exclamation of grief or pain) אָבוי Prv

23. 29 יָיִה אָבִי; = ἀπαππαπαῖ

ἀπας, ἀπαν: (ἀ- = sm-, cf. εἰς) strengthd. for πας, *quite all, the whole*

הַכֹּל Ex 29. 24 IS 30. 19; ἀπασι, ἐν ἀπασι *in all things* הַכֹּל Gn 24. 1;

everyone הַכֹּל IIR 24. 16 IICH 28. 6; *everything* הַכֹּל Jos 21. 45 IICH

36. 18

ἀπάτη, ἡ: *trick, fraud, deceit, guile* הָהָל Job 17. 2 פֶּתִי Prv 1. 22

خِذَاعٌ خِدَاعُهُ غِشٌّ غِشَّرٌ

ἀπατηλῖος, ον: poet. Adj., *guileful, wily, deceptice* خِدَاعِي خِدَاعِ خَائِلِ

; = ἀπατηλός, -ήμων

ἀπάτημα, τό: *deceit, stratagem, beguilement* הַהָלָה Jes 30. 10

סִתְרוֹתֶיךָ Jer 10. 15

ἀπάτητος, ον: *untrodden; not trodden down*; hence, metaph., *unusual* نَادِرٌ

ἀπάτωρ, ό, ἡ: (πατήρ) *without father, disowned by the father; of unknown*

father, like σκότιος (*bastard*) הַהָלָה Dt 23. 3; = ἀπάτωρος

ἀπεζος, ον: (πέζα) *footless* הַהָלָה IIS 9. 13 Jes 35. 6 Job 29. 15; cf. ἀπους

ἀπειλή, ἡ: mostly in pl., *boastful promises, boasts*; commonly in pl.,

threats; of threatening conditions הַהָלָה Jes 29. 14 [cf. ἀπειλέω B

הַהָלָה] הַהָלָה Dan 12. 6 הַהָלָה Thr 1. 9 [cf. πολλά *very much, too*

much]; = ἀπέλημα

ἀπλός, η, ον: contr. ἀπλοῦς, ἡ, οὐν, late form ἀπλός, opp. διπλός

twofold, and so, *single* הַהָלָה Job 41. 5, הַהָלָה Jes 40. 2; *simple*,

plain, straightforward הַהָלָה; *open, frank* הַהָלָה; *simple-minded*; in bad

sense, simple, silly הַהָלָה; of precious metals, *unalloyed, pure* הַהָלָה

Job 19. 24, 28. 6; cf. ἀπυρος

ἀπλότης, ἡ: *singleness; simplicity*; of persons, *frankness, sincerity* هِخْلَاسٌ

ἀπλόω: *unfold, spread out*; Pass., *to be simplified* הַהָלָה

ἀπό pp. 168-9

ἀπους, ό, ἡ: gen. -οῦς: *without foot or feet; without the use of one's feet*

lame הַהָלָה Dt 15. 21 IIS 9. 13; v.s. ἀπεζος

ἀπτω: *fasten or bind to* הַהָלָה IR 11. 2 Ps 102. 6 Thr 4. 4 הַהָלָה Gn 27. 37

הַהָלָה IS 2. 36 הַהָלָה Thr 4. 8 הַהָלָה Gn 44. 30 Dt 6. 8 Jer 51. 63 Prv 3. 3 [cf.

δέω, ἐκ-]; *fasten* הַהָלָה Dan 3. 21 הַהָלָה Prv 5. 22 אֶתְּחַבֵּט כֶּתֶף

join הַהָלָה Gn 2. 24 Jos 23. 12 IIS 23. 10 Job 19. 20, 41. 15 Ruth 2. 8

הַהָלָה Gn 14. 3 Ez 1. 9 הַהָלָה Neh 3. 38 وَحَلَ; *fasten oneself to* הַהָלָה

Jes 14. 1 הַהָלָה Ps 88. 8; *grasp; take hold of (W)* הַהָלָה Jos 18. 1 Jer

34. 11, 16 הַהָלָה Gn 48. 17 Ex 17. 12 הַהָלָה Gn 39. 12 Dt 21. 19, 22.

- 28 IS 15. 8 IR 18. 40 Jer 26. 8, 34. 3, 40. 10 תפס Nu 5. 13 Ez 21.
 29 קנט قبض; metaph. *take hold of, cleave to* דבק Dt 13. 18 IIS 20.
 2 Job 31. 7 Ruth 1. 14, 2. 23 תפק Jes 33. 15 Prv 4. 4, 11. 16;
 abs., *begin, set to work; engage in, undertake, prosecute vigorously;*
 attempt (W) חתר Jon 1. 13; *attack, impugn* תפס Dt 22. 28 Prv 30. 9
 נאץ; *handle* תפק Ib 31. 19 תפס Gn 4. 21 Jer 46. 9, 50. 16 Ez 27. 29,
 38. 4 Am 2. 15; *touch on, treat superficially* תפס Hab 2. 19; *fasten*
upon, attack סמך Ez 24. 2; *lay hands on* סמך Ex 29. 10 Dt 34. 9;
have intercourse with a woman דבק Gn 2. 24 חם Ib 30. 38 כבש Esth
 7. 8 Neh 5. 5 [خبط دنس]; *come up to, reach, overtake*
 דבק Gn 19. 19 תפק Prv 3. 5; *make use of, avail oneself of* כבש Gn 1. 28
 תפק Prv 3. 18; Act., *kindle, set fire* (i.e. by contact with fire) חם Jes
 30. 14; *kindle* חם Prv 25. 22 יצה Jes 9. 17 Jer 51. 58 סמך Nah 1. 10
 סמך Thr 2. 4, 4. 11; Pass., *to be set on fire* יצה Jer 4. 7 יצה Ib 2. 15
 Neh 1. 3; *cook* סבה Gn 43. 16 Dt 28. 31 IS 8. 13 פתח [cf.
 πύσις, ἀφάσις; πύσις, ἀφάσις]
- ἀπρόσθοντος, τό: *brooch* חברה Ex 26. 4, 10 חברה Ib 26. 4. 5
 ἀπυρος, ου: *without fire* אפר Nu 19. 9 Thr 3. 16 פשר Gn 18. 27 Job
 30. 19; ἀ. χρυσάιον *unmelted*, opp. ἀπεφθον (שפן), אפסר Job 22. 24
 ICh 29. 4 חם אפסר Jes 13. 12 Ps 45. 10 Job 28. 15 חם IR 10. 21
 חם Jer 6. 29 Job 19. 24 Zach 5. 7, 8 [pure gold] but ἀ. χρυσ-
 σός, of nuggets, or gold dust; חם Job 28. 6; δειλόν δ. native sulphur
 חם Gn 19. 24 כבש [cf. سجن] ἀπάσις p. 242; ἀπρόσθοντος p. 685
 ἀρχαῖος, α, ου: (ἀρχή I) *ancient, former* ראשון Dt 10. 4 Eccl. 1. 11;
simple, silly ראש IIS 3. 8; as Subst., τὸ ἀρχαῖον, of money, *principal*
 ראש Lev 5. 24 Nu 5. 7 [cf. ἀρχή]: *capital* رأس p. 383
 ἀρχαιοσύνη, ῆ: *ancient history, antiquity, ancient times* ראשית Jes 46. 9
 ἀρχή, ῆ: *beginning, origin* ראש Jud 7. 19 ראש Ez 36. 11 ראש Gn 1. 1;
foundation ראש Ps 118. 22 ראש Zach 4. 7 [cf. ἀρχή] Prv 1. 7;
 with Preps. in adverbial usages, ἐξ ἀρχῆς *from the beginning, from the*
first ראש Jes 40. 21, 41. 4; ἀπ' ἀ. the *principal sum* ראש Lev 5. 24
 Nu 5. 7; *end, corner* of a bandage, rope, sheet, etc. ראש Gn 47. 31
 Esth 5. 2; *branch of a river* ראש Gn 2. 10 [cf. κέρας]; *sum, total* ראש
 Ex 30. 12 ראש Dan 7. 1; *authority* ראשון Esr 3. 7; *command, i.e.*
body of troops ראש IS 11. 11 Job 1. 17; v. p. 383
 ἀρχιδιάκονος, ό: *chief deacon* ראש כהן IIR 25. 18; cf. ἀρχός
 ἀρχός, ό: *leader, chief* ראש Nu 1. 4 Dt 1. 15 IIR 25. 18 Neh 11. 16
 ICh 27. 3 ראשון ICh 22. 1; *ruler*; = ἀρχων (*ruler, commander; chief*,

king; as official title, *chief magistrate*, esp. at Athens) ראש Jud 11. 9
Jes 7. 8 ICh 5. 7, 12 רִדָּה IR 5. 4 [cf. ὁ κρατῶν, -ωρ]; v. p. 384
ἀφανίζω p. 317

βαίνω: go; go away, depart בא Jon 1. 3; come בא Gn 19. 5; arrive בא Gn 19.
23 Ruth 1. 2; to have sexual intercourse בא Gn 38. 2 בעל Dt 24. 1

βάρβαρος, ον: barbarous, i.e. non-Greek, foreign; barbarian; after the
Persian war, brutal, rude בער Ps 73. 22 بَرَبَرِي

βῆμα: πρόβατα (cattle, flocks, and herds) בְּהֵמָה Gn 1. 24 Jer 26. 18

βῆμα, Aeol and Dor βᾶμα, τό, (βαίνω): = βάθρον (pl., foundations).
בָּמָה Job 9. 8; raised place or tribune to speak from in public assembly.

etc. بَيْتَر; = θυμέλη (prop. place of burning, hearth, but usu. of sacrifices,
hearths or altars) בָּמָה IR 3. 4 IIR 23. 15; v. p. 385 βουῆς p. 562

βόσκημα, τό: that which is fed or fattened: in pl. fattened beasts, cattle: of a
single beast בְּהֵמָה Dt 11. 15 Mich 5. 7 Ps 8. 8; food כֶּסֶךְ Gn 13. 2

γεμίζω: fill full of, load עָמַס Neh 13. 15 עָמַס Ib 4. 11 העמס IR 12. 11
عَمَّرَ; freight or charge with, prop. of a ship شَحَن; stuff, gorge

حشا; v. pp. 243, 385

γόμος, ὁ: ship's freight, cargo شَحْن; شَعْن; burden; beast's load جَمَل [cf.

γομάριον: Dim. of γόμος; γέμισμα, gloss on γέμος: load כֶּסֶךְ
Zach 12. 3]; v. p. 386

δαίζω p. 341

δαμάζω: overpower; of maidens, make subject to a husband; subdue.
conquer דָּמָה Hos 4. 5; Pass., to be subjected to another דָּמָה Ib 4. 6

force, seduce דָּמָה Gn 34. 13 Nu 5. 13 Ez 18. 6, 22. 11, 23. 13;
= δαμνάω, δάμνημι δαρείζω p. 672

δειρή, δερρά, ἡ: neck צִוָּאר Jer 28. 10; throat צִוָּאר Ps 75. 6; collar צִוָּאר
Cant 4. 9

δέλτος (B), ἡ: writing tablet דָּלֶת Jer 36. 23

δέμας, τό: (δέμω) bodily frame, usu. of man, rarely of other animals.
prop. the living body דָּמָה Thr 4. 7; but also of a corpse דָּמָה IIR 9. 37

Ps 83. 11 דָּמָה Gn 50. 25 Ex 13. 19 Am 6. 10: the island of Delos
דָּמָה Ez 27. 32; οἰκάντης δ., i.e. the vine shoot דָּמָה Ez 19. 10.

δάματρος ἀκτῆς δ., i.e. bread לֶחֶם Gn 28. 20 [cf. οἶκος בית להם
Λημήτερος]; as Adv., in form or fashion like דָּמָה Gn 1. 26 Ez 1. 5, 26;
v. p. 386

διά pp. 169, 649; διάκενος: thin, lank כָּחֹלֶל Jes 53. 5

δίδωμι: give freely דָּן IIS 24. 23 Esr 1. 2 ICh 29. 8 התנדב ICh
29. 17; to be ready to give, offer התנדב Esr 2. 68 Neh 11. 2 דָּן

Gn 15. 2; of the gods, *grant, assign*, κῶδος, νίκη הבה (יהב) Ps 60. 13 נתן Ib 144. 10; *grant permission* נתן Ex 3. 19 Nu 21. 23; *offer to the gods* הבה Dt 32. 3 Ps 29. 1-2 נדר Gn 28. 20 IS 1. 11 התנדב Esr 3. 5 ICh 29. 9; *give* הבה Gn 30. 1, 47. 15 נתן Gn 4. 12, 15. 2 עסה Ps 84. 7 [cf. Gn 28. 4 Ex 32. 29 Dt 11. 26, 29, 12. 15 Jos 15. 19] נתן אע"פ עטף IR 17. 14; *give to eat or drink* נתן Gn 25. 34 IIR 4. 44; *tender an oath* נתן ICh 29. 24; ἐμβολὰς δίδουαι, *ram, of ships* נתן Ez 26. 9; *hand over, deliver up* הבה Gn 29. 21. 47. 16 נתן Nu 21. 29 Jud 11. 30 הִנֵּנִי Jer 32. 4; of parents, *give their daughter to wife* נתן Gn 16. 3, 34. 16, 41. 45 Dt 22. 16 IS 25. 44 IIR 14. 9 נתנה Gn 38. 14 IS 18. 19; *appoint, establish* הבה Jos 18. 4 IIS 11. 15 נתן Jos 9. 27 Neh 13. 26 ICh 12. 18 (19); in vows and prayers, c. acc. pers. et inf., *grant, allow, bring about that*, esp. in prayers נתן Jer 18. 21 Hos 9. 14; seemingly intr., *give oneself up, devote oneself* התנדב Jud 5. 2, 9 ICh 17. 16; v. p. 386

δικάζω: *judge, sit in judgment* דין Jes 3. 13 הִקֵּק Ib 33. 22 שפט Gn 18. 25; *give judgment on, decide, determine* דין Jer 21. 12 שפ Job 22. 28 הִקֵּק Jes 10. 1 הִקֵּק Prv 3. 15 שפט IR 3. 28; *decree punishment* שפ Esth 2. 1 שפט Ez 7. 3; *ordain* שפט Gn 19. 9 שפ Esth 2. 1; *condemn* דין Gn 15. 14 שפ Ths 3. 34 שפט IS 3. 13; *plead, plead one's cause, go to law, defend one's right* דין Job 35. 14 Eccl 6. 10 שפט Prv 20. 9; *decide between persons* שפט Gn 16. 5 Ex 18. 16; *judge person's cause* דין Jer 22. 16 שפט Ps 7. 9, 10. 18 (v. p. 676)

δῶρον, δῶ (διδωμεν) *gift, present* נתן Gn 34. 12 בָּתָּה Ib 25. 5 בָּתָּה Eccl 3. 13 שָׁר; *gift of honour* בָּתָּה IR 13. 7; *notize gift or offering to a god* בָּתָּה Nu 18. 11 בָּתָּה Ex 28. 33 Nu 18. 6 בָּתָּה Ez 46. 3 בָּתָּה Ex 35. 29 בָּתָּה Gn 28. 20 Lev 7. 16 Nu 15. 3; *presents as retaining fees or bribes* בָּתָּה Prv 21. 14 בָּתָּה Ib 15. 27; in pl., *good qualities, talents* בָּתָּה Eccl 5. 18; *hand's breadth, palm, as a measure of length* בָּתָּה Ex 28. 16 IS 17. 4; v. p. 389

εἷς pp. 169, 650

εἷς, μία, ἓν, (μία only in later Ion. Prose)—Ep. εἷς, Dor. ἓς. (Orig. εἷς, assim. εἷς(δ) . . .) as a Numeral, *one* אֶחָד Ez 18. 10 אֶחָד Zach 14. 9 אֶחָד Gn 22. 13 Jes 66. 17 אֶחָד Ez 33. 30 אֶחָד Gn 17. 17 אֶחָד (ה) Ex 26. 7 אֶחָד Prv 17. 10 אֶחָד Jes 40. 26 Ez 1. 23; in oppos., made emphatic by the Art., ὁ εἷς, ἡ μία האחד Gn 19. 9, 42. 27, 32, 33 האחת Ib 32. 9; *united* אחד Ex 26. 6, 11; ἀπὸ μιᾶς *with one accord* אחד Jos 9. 2; ὅτι ἐν at once באחת Prv 28. 18 אֶפְסָה Esr 4.

13 פתאם Nu 12. 4 פתע Ib 35. 22 [cf. αἰφνηδόν, παρὰ or πὰρ ποδός];
first אחד Gn 1. 5, 8. 5; *one*, i.e. *the same* אחד Ib 40. 5 Eccl 2. 14;
one opposite *another* ἐν μὲν . . . ἐν δέ אחד . . . אחד Ex 25. 19; οὐ μίαν
 οὐ δὲ δύο not *once* nor *twice* לא אַחַת ולא שְׁתַּיִם IIR 6. 10; ע. p. 389
 εἶσκω: poet. Verb only pres. and impf. (exc. fut. εἶξω); *deem like*, *liken*

עשה Jes 40. 25 עשה IIS 22. 34 עשה Jes 46. 5 Thr 2. 13 عايند أشيد
 I *do not deem* thee *like*, i.e. *take* thee *for* a wise man חשב Gn 38. 15
 Job 13. 24, 41. 24; *deem*, *suppose* חשב IIS 19. 20 Jes 53. 4 حسب

εἶσω p. 169

εἶτα, εἶτεν: Adv., used to denote the Sequence of one act or state
 upon another: of Sequence in time, without any notion of Cause.

then, *next* אַתָּה Dan 2. 15, 17, 19, 25; *soon*, *presently* Ib 5. 6. 8 אַתָּה

ἐκ p. 170

ἐκαστος, η, ον: *each*, opp. the whole body אַחַד Gn 2. 24 Ex 1. 1. 28. 2:

Jud 16. 5; strengthened by the addition of other Prons., אִתִּי אַחַד אַחַד

Lev 20. 2 (v. אִתִּי, p. 286)

ἐκκενόω: *empty out* הָלַל Jes 14. 10 (cf. γεννάω) Ez 23. 9 הָלַל

Ib 32. 26 (cf. ἐκκενωτέον: *one must empty*, of venesection; *clear out*

הָלַל IIR 29. 19 הָלַל Gn 24. 31 Lev 14. 36 Jes 40. 3; *to be exhausted*

הָלַל Jes 53. 5; κατὰ-

ἐν p. 170

ἐνδικος, ἐν-, ον: (δίκη) *according to right*, *just*, *legitimate* צָדִיק Lev 19. 36

Dt 16. 18 Jes 32. 1 *truth* צָדִיק Dan 3. 14 צָדִיק Jes 41. 26 צָדִיק Ib 45.

19 Ps 52. 5 Prov 16. 13 حَقٌّ حَقٌّ; ε. πόλις a city in which justice is

done, Plato, *Hippias Major* 292b צָדִיק צָדִיק Jes 1. 26; of persons.

upright, *just* צָדִיק Gn 6. 9, 18. 23 צָדִיק IIS 8. 17 حَقٌّ حَقٌّ; Adv.

-κως *right*, *with justice*, *fairly* צָדִיק Dt 1. 16 צָדִיק Lev 19. 15; v. p. 389

ἐξορύσσω, Att -τω: *dig out* the earth from a trench צָדִיק Jes 51. 1

צָדִיק Jes 5. 2 عَزَق: *dig out* of the ground, *dig up*, *uproot*: W צָדִיק

Eccl 3. 2 צָדִיק Ps 52. 7; *gouge out* צָדִיק Nu 16. 14 Job 30. 17 [cf.

ἐκρίζω, ἐκκόπτω]

ἐξωθεν p. 170

ἐπαυνέω+ p. 110

ἐπί p. 170

ἐρείπω: Pass., *to be thrown down*, *fall in ruins* חָרַב Jer 26. 9 חָרַב Ez

26. 19

ἐρύω+ p. 349

εὐθύς p. 641

ἐχθέω+ p. 660

ζήλη, ἡ: *female rival* צרה IS 1. 6

ζιζάνιον, τό: a weed that grows in wheat, prob. *darnel* דודאים Gn 30.

14 זלזלים Jes 18. 5 זים IICH 16. 14

ἡγεμών p. 637

ἡλιος p. 309

θεάομαι, Dor θαέομαι: *gaze, behold* שׁוּר Job 17. 15 שׁוּר Gn 4. 4

Jes 41. 23 نَظَر; mostly with a sense of wonder הִתְהַוָּה Gn 24. 21

הִתְהַוָּה Jes 41. 10; *reconnoitre* הוּר Nu 13. 2; *contemplate* שׁוּר Job 35. 5

נִפְרַח IIS 22. 42; *see clearly* שׁוּר Nu 24. 17 Job 7. 8 Jes 32. 3

θεός, ó, Bœot θιός, Lacon σιός, σιόρ, Dor also θεός, voc. (only late)

θεός also θεέ . . . but classical in compd. names, Ἀμφίθεε פִּיטֵל Gn

21. 22; *God, the Deity*, in general sense, both sg. and pl. אֵל Dt 32.

18 בֵּל (פִּי) Gn 21. 22 צִוֶּר IS 2. 2; *one set in authority* אֵל IIR 24. 15

אֵל Ex 15. 15 (v. p. 390)

θεραπεύω + p. 344 (v. p. 391)

θεωπέω: Pass., *to be sent to consult an oracle* הִיר IR 10. 15; *look at, be-*

hold שׁוּר Nu 23. 9 Job 35. 5 Cant 4. 8 نَظَر; *inspect* שׁוּר Neh 2. 13

نَظَر; = ἐπιθεωπέω (*examine over again or carefully, inspect* שׁוּר Neh 2.

13; of the mind, *contemplate, consider* שׁוּר Job 17. 15; *observe* הִיר

Nu 13. 16. (Derived from θεωρός and θαέομαι; cf. δάω; v. p. 391)

θρύμμα, τό: (θρύπτω) *that which is broken off*, שֵׁבֶר Ex 22. 30

θρύπτω, later form θρύβω: *break in pieces, break small* שִׁבְרָה Gn 8. 11

37-33 Dt 33. 20 Hos 6. 1

θύρα + pp. 297-8

θύρα, Ion θύρη, ἡ: *door* דֶּלֶת Gn 19. 9; freq. in pl. of *double or folding*

doors דֶּלֶת Ez 41. 23, 24 קַלַּע IR 6. 34 קַלַּע Ib.; rarely for πύλαι, *gates*

דֶּלֶת Dt 3. 5 סִירָה Cant 8. 9 שַׁעַר Jos 2. 5; 21 Priam's *door*, i.e.

before his dwelling סִירָה Ps 69. 26 דֶּבִיר IR 6. 16. 8. 6 דַּר; esp. of

kings and potentates, *court* סִירָה Gn 23. 16 שַׁעַר Esth 3. 2 קַרְעַ

Dan 2. 49; *frame of planks, raft* דֶּבִירָה IR 5. 23; generally,

entrance, as to a grotto דֶּלֶת Job 3. 10 הֶרֶעַ Dan 3. 25. Indo-European

dhar-, cf. Latin *foras, fores*, Old English *daru* 'door' [Here we have

the same word, albeit differently pronounced, in Arabic (دَار),

Aramaic (הֶרַע), English (*door*), Greek (θύρα), Hebrew (סִירָה),

and Latin (*foras*)—the Arabic and the English, the Aramaic and

the Latin, the Greek and the Hebrew, most closely resembling

each other. Deleted is the bogus barrier which has for so long

segregated the Aryan from the so-called Semitic languages!]

(v. p. 392)

θώραξ, *ó*: corslet, coat of mail, scale armour סָרֶן Jer 46. 4 קָרִיָּה Job 41. 18; *درع* *قرص* IR 22. 34 Neh 4. 10 סָרֶן IS 17. 5 שָׂרִיִּן 18
 θωράκιον (*breastwork, parapet*) אֶשְׂרָנָא Esr 5. 3 סֹד Ez 46. 23 סִירָה
 Ib. שֹׁר Gn 49. 22 سِر [סָרֶן, Σύριος: Syrian Dt 3. 9]

ἴζω ÷ p. 659; ἴσος p. 641

καθαίρω p. 685 (v. p. 394)

καιρός, *ó*: due measure, proportion אוֹכֶרֶה Lev 2. 2 זָכָרָה Nu 31. 54 סֶעַר
 Gn 26. 12; of Place, vital part of the body סֶעֶרָה Jud 20. 16;
 generally, time, period; chronological sequence of events זָכָר Ps 145. 7;
 in pl. οἱ καιροὶ the times וֹכְרַעַת Esth 6. 1; Pythag. name for seven
 καλέω, -λήζω, -λήμι, κλείω: call, summon קָרָא Lev 9. 1; call to one's house
 or to a repast קָרָא IR 1. 9 Job 1. 4; κεκλημένος the guest קָרָא IS 9. 13;
 intake קָרָא Gn 12. 8 IIR 5. 11; special construction, is called נִקְרָא
 Dan 10. 1 יִקָּל לֵה = κλέω (B)

κατά p. 171

κατακενόω: strengthd. for κενόω; make empty by depletion הִנְיִיחַ Jes 19. 6;
 make ■ place empty by leaving it, desert it הִנְיִיחַ ICh 28. 9 קָנָה Zeph 3. 15
 κελευθήτης, *ó*: [I believe this word to be kindred to ἔρχομαι] wayfarer
 אָרַח Jer 14. 8 הִלֵּךְ IIS 12. 4 (v. p. 394)

κενός, κεινός, κενεός, κέννος, κενευρός: mostly of things, empty, opp.
 πλέως (כָּלֵל) חָלָל (אֵלֵל) IS 10. 5 הִלֵּל Ps 109. 22 (cf. Job
 11. 12) Dt 32. 42 Ez 32. 22 הִלֵּל Lev 2. 4, 24. 5 וְבִיב Jer 52. 21
 Job 11. 12 (cf. διάκενος) וְהִלֵּל (אֵלֵל) Ps 5. 1 צִלִּיל צִלִּיל Jud 7. 13
 קָנָה IR 14. 15; to no purpose הֵנָּה IS 19. 5, 25. 31 οὐ μαχομαι σοι
 διὰ κενῆς הֵנָּה Ps 109. 3; without the fruit of soil הֵנָּה Gn 29. 15;
 empty-handed הֵנָּה Ex 21. 2; of place, without garrison צָנַר IIS 5. 8;
 without flesh צָנִים Gn 41. 23 (v. p. 395)

κένωμα, τό: empty space מִקוֹם Gn 24. 23, 31 Ex 33. 21 Jud 20. 22 Jes
 5. 8. 28. 8, 49. 20 Jer 7. 32, 19. 11 Neh 2. 14 חָלָא; חָלָא; Gn 18.
 24, 29. 26, 30. 25 Dt 12. 21, 21. 19 IIR 5. 11 Esth 4. 14 Esr 8. 17
 חָלָא; vacancy מִקוֹם Gn 24. 23; οἶκημα: temple Ib 22. 4-5

κεραμεύς: potter יִצְרָר Jer 18. 2 יִצְרָר Job 7. 20 (cf. Gn 2. 7; נֶסֶךְ
 תְּהַרְהִי־ס) צוֹר Ps 73. 26 (v. p. 398)

κέρας p. 348

κηρίον, τό, κηρός, *ó*: honeycomb, mostly in Pl. יֶעֶר Cant 5. 1 יֶעֶרָה
 IS 14. 27 צוֹר Ps 81. 17 قَرَص

κλέω (A), Ep. κλείω: tell of, make famous, celebrate קָרָא Ruth 4. 11;
 Pass., to be famous קָרָא Ez 23. 23 קָרָא Nu 1. 16 נִקְרָא IIS 20. 1

κληίζω, Ion κληίζω: make famous, celebrate in song קָרָא Ruth 4. 11;

mention, speak of; *intoke* קרא Gn 12. 8 IIR 5. 11 Ps 80. 19; *summon* קרא Lev 9. 1; *call* קרא Gn 1. 5; Pass., *is called* נקרא Dan 10. 1 (κλε(ε)-ίζω (fr. κλέος) 'celebrate' and κλη-ίζω (fr. καλέω) 'call' were confused by the Greeks.)

κνεφάζω: (κνέφας) *cloud over, obscure* נכנף Jes 30. 20

κνέφας: *darkness of evening dusk, twilight; morning twilight* כנף Ps 139. 9

κοινός, ή, όν: *common* חל IS 21. 5; τὸ κ. *the state*; abs. of one's own state حال; *the government, public authorities* חיל Esth 1. 3; in bad sense κοινή, ή, *prostitute* זונה Gn 34. 31 חללה Lev 21. 7; of persons, *connected by common origin, kindred* חל Ob 20; of forbidden meats, *common, profane* חל Lev 10. 10; τὸ κ. *name of goddess* כחל

κολάζω: *check, chastise; punish* חלץ Ex 17. 13

κολασμός, ό: = κόλασις (*chastisement, correction, retribution*) נקלץ Ps 38. 8 חלץ Jer 13. 26 Prv 9. 7, 22. 10 (doubtful)

κολαστής: *chastiser, punisher* חלץ Jes 14. 12

κόμη, ή: *hair of the head* צמה Cant 4. 1, 3; *the hair* צמה Lev 13. 47 צמה Dan 7. 9 חוף; *metaph. foliage of trees* חוף Ez 15. 2 צמרת Ib 17. 22; of herbs צמה Ez 16. 7; *luminous tail of a comet* כיתה Am 5. 8 [cf. εὐκομος; v. p. 399]

κοιφίζω p. 353

κράς p. 348

κυρέω, also κύρω: *hit, light upon* קרא Gn 42. 38 קרה Ib 44. 29; *meet with* קרה Dt 25. 18; *befall* נד Ps 5. 5 קרה Esth 4. 7 جرى; *happen* קרא IIS 1. 6 קרה Dan 10. 14 حار جرى (v. p. 399)

κύριος p. 656; κωφάω— p. 664

λόγος, ό, verbal noun of λέγω (B): *measure* לָבָד Lev 14. 10; *explanation: statement of theory, argument, discourse; rule, principle, law, thesis* לקח Prv 4. 2; *spoken opp. written word, talk* לִבְנֵי עֹלָם Eccl 12. 12; *divine utterance, oracle* לִבְנֵי עֹלָם Jes 3. 3; *utterance* نَبْجَه; *language* لُغَة; *reason* חָכְמָה Jes 29. 24 Prv 1. 5 (v. p. 399)

μασχαλίζω— p. 667

μέγας— pp. 295-8

μετά p. 171

μετρέω— p. 343

μῶμος, ό: *blemish* מוֹם Lev 24. 19; *blame, reproach* מוֹסֵף Dan 1. 4 מאומה IS 29. 3

ναός, ό, ναίός, Aeol ναῦος, Spartan ναφός: *temple* נֶאֱמַר Nah 3. 8 נֶאֱמַר Ex 15. 13; *part of a temple, shrine* נֶאֱמַר/נֶאֱמַר IS 19. 18, 20. 1; v. p. 400

νάπη, ἡ: *woodland vale, dell, glen; valley* נַה IIS 7. 8 [cf. νομός] נָתַף
עֲבָרָה IIS 19. 19 (v. p. 400)

νάπος, τό: post-Homeric form = νάπη: *grove or thicket* עֵבֶר Jer 4. 29
; also *ravine, gully* נַה IIS 7. 8 IS 26. 13

νοέω + p. 350

νομός, ὁ: (νέμω) *place of pasturage* נַה IIS 7. 8; *habitation* נַה Jes 35. 7
Prv 3. 33; metaph., *apportionment* נִבְאָה Neh 12. 44 Ex 29. 26
IS 1. 5, 9. 23 Jer 13. 25 Ps 16. 5 [cf. δόμα (A), δώρημα] נִבְיָה Neh
12. 47 (v. p. 400)

ξανθός, ἡ, ὁ, genitive -θοῦ: *yellow, of various shades, frequently with
a tinge of red* אֲדָמָה IIR 3. 22 Cant 5. 10 Gn 25. 25
Jos 2. 18 Cant 4. 3 (cf. φοῖνιξ) אֲחֵר אֲחֵר; *brown; chestnut* Gn 30. 32
; אֲחֵר אֲחֵר; in
Epic mostly used of *fair, golden hair* צָהָב Lev 13. 30; of complexion
צָהָב Gn 25. 25 אֲדָמָה Gn 10. 3 IIS 10. 6 IS 14. 47
צָהָב Cant 5. 10 Jud 10. 6 Gn 10. 15 Ib 10. 18
Ib 5. 32 IR 16. 24 ICh 24. 26 Jud 13. 24; also
of horses, *bay* אֲדָמָה Zach 1. 8 אֲחֵר; after Homer, of all kinds of
objects; of gold אֲדָמָה Ex 25. 11 אֲחֵר; of roast pigeon אֲדָמָה ICh 16. 3; in Medic. freq. of bile
; ξανθός, paroxysm, as proper noun, a stream of the Troad,
so called by gods, by men Scamander (Il. 20. 74) (v. p. 400)

ξηραίνω: *parch, dry* עָרַב Jer 2. 12 Job 30. 30; Pass.: *to be or
become dry, parched* נֶצַח Ez 21. 3; *to be withered* נֶצַח Jer 54. 11
[cf. χερμαίνω]; *drain dry* עָרַב Gn 8. 13 Ib 3. 3 נָתַף; Pass.: of a
paralytic מְשָׁל אֲשֵׁל (v. p. 402)

ξηρός, ἄ, ὁ, dry עָרַב Lev 7. 10 צָרָה Prv 23. 27 נָתַף גִּיף; *solid food,
i.e. cereals* מִרְסָה Dt 33. 14 Ps 32. 4 צָרָה Nu 15. 20
; of bodily condition, *withered, lean* נֶצַח Jer 54. 11
; *fasting; hence generally, austere* נֶצַח Jer 54. 11 צָרָה
Lev 16. 22 עָרַב Dt 1. 2 Jer 49. 13 Ib 25. 16 Ez 38. 3
[cf. ἐρείπιον, -ώ]; ξηρός (sc. γῆ) *dry land* עָרַב Gn 7. 22
Jes 35. 7; τό ξ. τοῦ ποταμοῦ *the part of its bed left dry* עָרַב Ex
14. 21 Jos 3. 17 Ez 30. 12 Jer 50. 38

ξύλον, τό: *wood cut and ready for use* עָץ Gn 6. 14 Ex 31. 5; *firewood*
עָץ Nu 15. 32 IR 17. 10, 12 Jer 7. 18; *timber* עָץ Hag 1. 8 ICh 29.
2; *logs* עָץ Lev 1. 7; *piece of wood* עָץ Lev 14. 4 Ez 37. 16; *log* כֶּטֶה;
beam כֶּטֶה; *post* מַרְאֵה; *board (W)* IR 6. 15; *gallows* עָץ
Esth 5. 14; *table* שֻׁלְחָן Ex 25. 23; of live wood, *tree* אֵילָן Dan 4. 8

אשרה Mich 5. 13 אשרה Dt 16. 21 עץ Gn 1. 11 צאלה/באל Job 40. 21 [cf. σχοῖνος]; of persons, *blockhead* כסיל Prv 10. 1 ככל Eccl 2. 19 [cf. ὄξυλον; v. p. 402]
 ξυρίζω + pp. 249, 636

ὁδός, ἡ (οὐδός once in Hom., Od. 17. 196): of Place, *way, road* אשור Job 8. 4 יד Job 11. 13 חוצה Jer 37. 21 הַיַּץ Jer 45. 2 הדור Job 23. 11 [cf. Ps 107. 17] שבול Jer 18. 15 כְּבִיל Ps 77. 20 וְיִלְכֹךְ course, channel of a river יד Dt 2. 37 וָאֵלֶּיךָ; the way to truth וָאֵלֶּיךָ; πρὸς ὁδὸν further on the way, forward קדם Jer 9. 11 תְּדַמּוּ; profitable, useful בצע Gn 37. 26 Ps 30. 10 Job 22. 3 [cf. χαῖμα]; foray יָדוּד IIS 3. 22 IIR 5. 2 IICH 26. 11 גִּזְרוּ; metaph., way or manner עָבַד אֱלֹהִים form Ez 43. 11 אֱלֹהִים; method, system אֱלֹהִים (v. p. 402)

ὀδούς, Ion ὀδών, ὁ: tooth טֶן Gn 49. 12 שֶׁ; anything pointed or sharp, tooth, prong טֶן IS 2. 13; ploughshare אֶרֶב Jer 2. 4; ὁ πέπλος, peak, pike טֶן הסלע IS 14. 4 [cf. στόνξ; v. p. 405]

οἰκέω + p. 665

ὅλος, ὅ, ὅν, Ion ὅλος: whole, entire, complete in all its parts כליל Ez 27. 3 שלם IR 8. 61 IICH 8. 16 כָּלִיל; whole, i.e. safe and sound אֵלֶם Ps 73. 4 שלם Gn 33. 18 שָׁלֵם; entire, utter כל IIS 2. 9 Jer 15. 10, 20. 7 כִּנִּי; neut. as Adv. ὅλον or τὸ ὅλον on the whole, generally בָּלִיכָה; = πᾶς, all כל Ex 1. 22 IIS 2. 9 Jer 22. 3 Jer 15. 10, 20. 7 Ps 116. 11 הכל Ex 29. 24 הַכֹּל; every אֵל Gn 30. 40 כל Ib., Ex 1. 22; as subst., τὸ ὅλον, the universe הַלָּל Ps 49. 2 שִׁילָם Ps 66. 3 הַכֹּל Jer 18. 3; τὸ ὅλον one's all הַלָּל Ps 39. 6; Adv. ὅλως wholly, altogether כליל Ex 28. 31 Lev 6. 15; freq. with a negative, οὐχ ὅ. or ὅ. οὐ not at all חֲלִילָה Gn 44. 7 IS 14. 45, 20. 2 חֲלִילָה Gn 18. 25 [Mark the different scales of the homologues and their corroborative value: חֲלִילָה, כל, שלם, כִּי, אֵלֶם, כָּס, שָׁלֵם, שִׁילָם, בָּלִיכָה, בָּלִיכָה, בָּלִיכָה, can it be said that בָּלִיכָה—which was not borrowed from Arabic—is a post-biblical word?] (v. p. 405)

ὀπη p. 649

ὀπη p. 314

ὀπλον pp. 315, 342 (v. p. 406)

ὀράω + pp. 344-5 (v. p. 406)

ὀργίζω: make angry, provoke to anger, irritate הוֹרִיעַ Jer 43. 23-4 Mal 2. 17 כָּעַס IS 1. 6 הכעיס Ib 1. 7 גִּרַּשׁ Jer 57. 20 Am 8. 8 רָגַן Prv 16. 28 רָעַע IS 28. 15 הרע הרעז Ps 78. 40 העציב Jer 63. 10 עצב IR 1. 6 הרעע Job 26. 12 הרעע Jer 50. 34 הרעע IS 1. 6 أَعْيَبَ أَسْخَطَ; grow

angry, be wroth נעצב Gn 45. 5 רגז Gn 45. 24 IIR 19. 27
 Jes 29. 24 רעם Ez 27. 35 Neh 3. 33 רגש Ps 2. 1; abs. in part.,
in a passion נגרש Jes 57. 20 Am 8. 8 רגז Prv 16. 28 (א. p. 406) •

ὀρθός† p. 634

ὀρίζω: *divide, separate from* בדל Nu 16. 21 Gn 1. 6 Ex 26. 33
 Lev 1. 17 Nu 16. 9 נפרד Gn 10. 5 פרד Esth 3. 8; *delineate* גבל Dt
 19. 14; *bound* גבל Jos 18. 20; *part, divide* הפריט Lev 11. 4 נפרט Ez
 34. 12; *banish one from* גזר IICh 26. 21 נזה Ps 31. 23 Jon 2. 5
 גרש Gn 3. 24, 4. 14 Jud 9. 4 נרש Ex 12. 39 נרש Jud 1. 33; *mark out*
by boundaries, mark out הגביל Ex 19. 12, 23; *ordain, determine, lay down*
 נקדש Jes 51. 4 הרקש Nu 15. 34 Neh 8. 8 פרש IR 20. 40 הרקש Esth 2. 1

ὄρος, ὄ: *mountain, hill* הר Gn 31. 25 Ex 3. 12 Jes 13. 2, 40. 4
 Nu 23. 9 צור עבר IIIS 23. 11 הר הר(י) Jer 17. 3 הר הר(י) IIS 23. 33
 Jer 30. 18, ICCh 5. 58 ראמה Dt 4. 43 ראמה Jos 18. 25 רמה طور
 49. 2; *canton, parish* הר Gn 10. 30, 36. 8 הר Ib 14. 6; in Egypt,
desert בְּרִיַּת; cf. ὄρος: *pillar* סור IR 7. 2; *bound* طور (א. p. 410)

ὄφις, ὄ: *serpent* אפעה Jes 30. 6 צפע Ib 14. 29 צפע Ib 11. 8; ἀκά-
 ρητος ὁ ὁ χάλκεος dedicated at Delphi Nu 21. 4-9 IIR 18. 4. It
 was pronounced (and perh. written) ὄφις שפיטק Gn 49. 17 [cf.
 ὀφίδιον; נחשת]

Παῖάν, ὁ, Ep. Παῖων: *Paeon* or *Paeon*, the physician of the gods נָחֵה
 Jes 26. 4 Ps 68. 5 ייִה Ex 15. 2; title of Apollo (later as epith.);
 also of other gods; of Zeus at Rhodes; *physician, healer* נָחֵה Nu 10.
 29 طيب; *saviour, deliverer* הַבֵּה Dt 33. 3 [cf. יֵשׁוּעַ]

παρά p. 171

παραμυθέομαι† p. 347

πάστας† p. 309

πέλιτη, ἡ: *small light shield of leather without a rim, originally Thracian*
 חֶלֶט IIR 11. 10 (א. p. 410)

περί p. 172

πήρα, Ion πήρη, ἡ: *leathern pouch, wallet*: כֶּלִי Dt 23. 25 IS 17. 40 תהרא
 Ex 28. 32 תלי Gn 27. 3

πιέζω pp. 251, 637

πίμπλημι† p. 343

ποκίζω† p. 636

πολεμέω: *to be at war or make war* נָחַר IIR 3. 23 נלחם Ex 14. 25
 נלחם IICh 13. 12; *fight, do battle* נלחם IR 22. 31;
 later c. acc. *make war upon* לחם Ps 35. 1

πολεμίζω, also πτολεμίζω, poet. form of πολεμέω: *wage war, fight* נָחַר IIR 3. 23 נלחם Ex 14. 25 נפחל Gn 30. 8; *trans., war or fight with* נלחם IICl 13. 12 (πόλεμος, p. 97)

πόλις, Ep. also πόλις, ἡ: *city* בִּירָה Dan 8. 2 [cf. βρία] מדינה IR 20. 14 עיר Jes 1. 26 פֶּלֶךְ Neh 3. 9 קִיר Jes 16. 7 קריה Ib 1. 26 [cf. πολίδιον] קרה Prv 11. 11 שַׁעַר Gn 22. 17 מדינתו בלד; π. ἀκρη = ἀκρόπολις מלוא IICl 32. 5 שלע IIS 22. 2 שְׁלִי Ib 3. 27 יֵלָא (بركة ماء) [in Jerusalem] قَلْبُهُ; one's city, country מדינה Esr 2. 1 בלד; country, as dependent on and called after its city מדינה Dan 9. 2; esp. of islands peopled by men جَزِيرَة; community or body of citizens مَدِينَة; state مِلْكَة; assembly of citizens שַׁעַר Prv 31. 23 (secondary to ἀγορά); πόλιν παίζειν a game resembling backgammon طَاوُلَة (c. p. 411)

πολίτης, πολὺς, πόσις p. 310

πρό p. 172

πρός pp. 172-3

πτηνός, ἡ, ὅν, Dor πτανός: *flying, winged*; π. ὄφεις שָׁחַן Dt 32. 33 עֲנִיִּים Ib. Jes 13. 22

πύλη, ἡ: prop. *one wing of a pair of double gates*; mostly in pl., *gates of a town* (whereas θύρα = house-door) שַׁעַר Jer 1. 15; pl. of several gates שַׁעַר Prv 1. 21; πύλαι Hīdao the gates of the nether-world, periph. for hell שַׁעַר נֶאֱלָל Jer 38. 10; *entrance into a country through mountains, pass*; these passes were sometimes really barred by gates שַׁעַר Nah 3. 13; πύλαι Γαδειρίδες the Straits of Gibraltar (Cadiz) שַׁעַר Ib 2. 7 [cf. שַׁעַר-πόλις]

ραγός + p. 647

ραχίζω, ρακκίζω, ρακχίζω: *cut through the spine, esp. in sacrifices* עָרַךְ Ex 13. 13

ρέω, Ep. ρεῖω: *flow, run, stream, gush* נוֹבַע Ps 78. 20 נוֹל Am 5. 24 נוֹבַע Thr 3. 49 נוֹהַר Jes 2. 2 נוֹל Jer 18. 14 נוֹר Lev 15. 3 נוֹבַע Job 36. 27 נוֹר IIS 14. 14 נוֹר Ps 90. 5 נוֹל Job 36. 28 עָרַךְ Dt 33. 26 עָרַךְ Job 36. 28; *land runs milk and honey* נוֹבַע Ex 3. 8

ρήγνυμι or -ύω, later ρήσσω: The word is hardly used by correct Att. Prose-writers, exc. in Pass.—*break asunder, rend, shatter* כָּרַח IR 15. 13 קָרַע IS 15. 28 IR 11. 31 רָגַם Lev 20. 2 רָעַע Ps 2. 9 רָעַץ Jes 42. 3; later, esp. *rend garments, in sign of grief* Gn 37. 29,

34 Ex 28. 32 IS 4. 12, 15. 27 IIS 13. 19, 31 IR 11. 30 Jer 36. 23
 Eccl 3. 7; *break a line of battle or a body of men* פִּרַץ IIS 5. 20
 רָעַץ Ex 15. 6; *break through* פִּרַץ Ps 80. 13 קָרַע לוֹ Jer 22. 14;
 Pass., *break, break asunder* הִרְוֶה Lev 22. 22 פִּרְוֶה IICl 32. 5
 IR 13. 5; of a stone scored with lettering, i.e. inscribed חִקַּק Jes
 22. 16, 30. 8 Ez 4. 1, 23. 14 [spurious; cf. χαράσσω]; intr., like
 Pass., *break or burst forth* פִּרַץ Gn 38. 29
 ρίζα, Aeol βρίζα, poet. ῥίζις, ῥή: root נֹזַע Job 14. 8 רָאשׁ Ex 30. 23
 Mal 3. 19 عَرَق شَرَش جذر; mostly in pl., roots קִצִּיר Ps 80. 12
 קָרַע Cant 4. 14 Jer 17. 8; *the roots or foundations of the earth*
 Am 9. 3 רָאשׁ Job 36. 30; *that from which anything springs as from a*
 root נֹזַע Jes 40. 24 רָאשׁ Prv 12. 12 Job 19. 28; *foundation* רָאשׁ Ps
 118. 22 רָאשׁה Zach 4. 7 Job 13. 27, 28. 9; *root or stock from*
 which a family springs נֹזַע Jud 5. 14 Jes 14. 29-30; *race, family*
 נֹזַע Jes 11. 1 רָאשׁ Ib 14. 29 Hos 9. 16; *base, foundation* קָרַע IR 6.
 15; *base of a vertical pillar* יָרֵךְ Ex 25. 31 (c. p. 414)

Σάτυρος, ὁ, Dor Τίτυρος: Satyr שַׁעִיר Lev 17. 7 Zach 13. 4
 IIR 23. 8

σέβας, τό: *reverential awe*, which prevents one from doing something
 disgraceful; also *awe* with a notion of *wonder*; generally, *reverence*,
worship, honour צָבָא Nu 4. 3, 8. 24; c. gen. objecti, ἱὸς σέβας,
reverence for him צָבָאָה IS 1. 3 IIS 5. 10 Jes 47. 4 Am 3. 13, 9. 5;
 after Hom., *the object of reverential awe, holiness, majesty; object of*
awestruck wonder צָבָא Jes 13. 19 Jer 3. 19 Ez 20. 6 (c. p. 414)

σέβομαι: *feel awe or fear before God, feel shame*; after Hom., c. acc.
 pers., *revere, worship*; generally, *pay honour or respect to*; Act. σέβω
 is post Hom., used only in pres. and impl. *worship, honour*, mostly
 of the gods צָבָא Nu 4. 23; of suppliants צָבָא Ex 38. 8 IS 2. 22;
 σέβομαι as Pass., *to be revered* צָבָא Ps 82. 1, 119. 89

σημα, σῆμα: *sign, mark, token* سَمَاءٌ سَمَاءٌ sign from heaven,
omen, portent سَمَاءٌ constellation, mostly in pl. heavenly bodies צָבָא
 Gn 2. 1 Dt 4. 19 Zeph 1. 5 צָבָאָה Jer 2. 19, 10. 16 Hos 12. 6
 Am 3. 13, 5. 16 צָבָאָה Gn 1. 1, 2. 1

σημαίνω: *give the signal of attack, etc.* צָבָא Nu 31. 7; cf. στρατεύω
 σκυτάλη, ἡ: *staff, cudgel, club* צָבָאָה Jes 14. 29, 28. 27 [cf. σκῆπτρον];
 at Sparta, *staff* or *baton* used as a cypher for writing dispatches,
 a strip of leather being rolled slantwise round it, on which the
 dispatch was written lengthwise, so that when unrolled they were
 unintelligible: commanders abroad had a staff of like thickness,

- round which they rolled these strips and so were able to read the dispatches—hence *συντάλη* came to mean a *Spartan dispatch* שבט Jud 5. 14; *strickle for levelling grain*, piled up in a measure שבט Jes 28. 27; *strip or rod of metal or ivory* שבט IIS 18. 14 Ps 2. 9 שבט [שבט] Jos 23. 13; *scourge, whip* הסר Prv 14. 3 שבט Jes 11. 4 הסר Nah 3. 2 Prv 26. 3 סוט; *sucker from a stem* הסר Jes 11. 1
- σπάραγμα, τό: *piece torn off, shred, fragment* נזר Gn 15. 17 شرم خرقه Nah 3. 3 פנה Nah 3. 3 טרפה Ib 31. 39 טרפה Gn 49. 9 טרפה; *mangled corpse* טרפה Ib 3. 1; collect. in sg. = *λατύπη* (the chips of stone in heating); = *σκαῦρος* (chippings of stone, used as road-metal) טרפה Ez 41. 12-15
- σπαράσσω, Att. -ττω: *tear, rend* טר Ps 136. 13 פרה Lev 10. 6. 21. 10 פרה Gn 27. 40 טר; esp. of dogs, carnivorous animals, and the like טר Hab 3. 17 טר Dt 33. 20 פרה Ps 7. 3; *rend asunder* טר IR 3. 25 IIR 6. 4 Ps 136. 13 פרה Thr 5. 8 فرق (v. p. 417)
- σπῶ + p. 351
- στεῖνος, τό: *a narrow, close or confined space* צר Ps 4. 2 צרה Ib 25. 17; generally, *stress, distress* צר Job 15. 24 צרה Gn 42. 21; *suffering* צר Jes 21. 3
- στέλλω + p. 338
- στόνυξ, ό: *sharp point, as of a rock* טין IS 14. 4 Job 39. 28; of the boar's tusk טין IR 10. 12; *prongs* טין IS 2. 13
- συγκλίνω: *lie together* טגל Dt 28. 30; Pass., *יגל* Jer 13. 16 יגל Jer 3. 2; *inflect similarly* טגל Gn 48. 14; *lie with* טגל (v. p. 418)
- σύν p. 173
- σχιζω: *split, cleave, sever* (W) נשט Jes 33. 23 נשט Ib 33. 20 נשט Jer 2. 20 נשט Lev 11. 7 נשט Ib 1. 17 נשט IS 15. 33; *divide into* הצה Jud 7. 16; *shatter* נחץ IIR 25. 10 נחץ Nah 1. 6 נחץ Dt 12. 3 נחץ Jud 6. 28 נחץ Lev 11. 35 נחץ Jer 1. 10 Ps 9. 7 נחץ Jer 31. 40 (39); *cut out* נחץ Jer 22. 24 נחץ Ez 23. 34 נחץ Jer 24. 6 נחץ Ez 19. 12; generally, *part, separate, divide* הצה Job 40. 30 נחצה IIR 2. 8 Ez 37. 22 Dan 11. 4 נחץ Jud 20. 32 נחץ Jos 8. 16 Jer 6. 29 נחץ Jos 8. 6 Jer 12. 3 נחץ Jud 20. 31 נחץ IR 14. 15 נחץ Dan 11. 4 נחץ IS 24. 8; Pass., of feet divided into toes נחץ Dt 14. 7 (v. pp. 254, 421)
- συχολή, ή: *leisure, rest, ease, quiet* שלוח Ez 16. 49 Prv 17. 1 שולח; *idleness* עצלה Prv 19. 15 עצלות Ib 31. 27 עצלה Ib 1. 32 عطلة; *that in which leisure is employed; talk* טכלות Eccl 10. 1; esp. *learned discussion, disputation, lecture* (pl.) טכלות Eccl 2. 3 טכל Prv 23. 9 שלוח Jer 22. 21 (v. p. 422)

τελέω: (τέλος) *fulfil, accomplish, execute, perform* כלה Esr 1. 1; *bring to fulfilment or perfection* כלה Esth 7. 7 כלל Ez 27. 4; *bring to an end, finish, end* כלה IR 6. 38 Jes 33. 1 Dan 11. 36 עלה Ps 102. 25; *somet. intr. like the Pass., come to an end* אול IS 9. 7 שלם Gn 15. 16 מם Gn 47. 15 Lev 25. 29 IR 6. 22; *lay out, spend* עלה IR 10. 16, 17 (v. p. 422)

τίθημι: *set, put, place* הדה Jes 11. 8 נתן Gn 41. 48 Ex 35. 34 Jos 22. 25 IR 7. 39 שום Gn 21. 14, 24. 2 IR 10. 9 שיה Gn 41. 33, 46. 4 Ps 8. 7, 84. 4, 140. 6 Job 30. 1 הקט Ex 10. 19 Prv 6. 1, 17. 18, 22. 26 Job 17. 3 היתן IR 6. 19 وضع ح; *put in, put into* שכן Gn 35. 4 Prv 19. 24 שכן Jes 2. 10 נתן Lev 19. 28 ICh 5. 10 ציה Dt 28. 8 Ps 133. 3 שום Gn 31. 34, 43. 22 Jer 40. 10 הקטב Esr 5. 8 שיה Ex 10. 1 Ps 88. 7; *put it in his hands* נתן Gn 27. 17 Jud 7. 16 שום IR 20. 6; *of women, to have a child put under her girdle, i.e. to conceive* שום Esr 10. 44; *put or plant it in his heart* נתן IR 10. 24 Eccl 7. 2 שום Dt 11. 18 Jes 47. 7, 57. 11 Cant 8. 6 Dan 1. 8 שיה Jes 44. 19 Ps 13. 3 Prv 26. 24; *lay up* אצל Gn 27. 35 [cf. θησαυρίζω]; *treasure* אצר IIR 20. 17 Am 3. 10 [cf. θησαυρίζω]; *bear in mind, think of doing a thing* נתן Eccl 7. 2 שיה Ex 9. 21 IS 25. 25 IIS 13. 33, 19. 20 Jes 47. 7, 57. 11 Job 34. 14 Dan 1. 8 שיה Jes 44. 19 שיה Ex 7. 23 IS 4. 20 Prv 24. 32, 27. 23; *deposit* נסה Jer 15. 10; *ο θέλει the mortgagor* נסה Jes 24. 2 נסה Dt 24. 11; *ο θέμενος the mortgagee* נסה Ex 22. 24 הנסה IIR 4. 1 Jes 24. 2; *pay down, pay* נתן Gn 23. 13; *put down in writing* נתן Lev 19. 28; *bear arms* נסה Jes 22. 6; *fight* שיה Ps 3. 7; *lay in grave, bury*, frequently with words added. εν τάφοις, ἐς τάφον נתן Ez 31. 14 הוסיף Gn 50. 26 שכן Ex 2. 12 طمر دفن; *lay before people as common property* נתן Dt 1. 21, 2. 36; *assign, award* שיה Gn 4. 25 Ex 21. 22; *give a child a name at one's own discretion* שום Jud 8. 31 Dan 1. 7 Neh 9. 7; *of a people, state, or legislature, give oneself a law, make a law* נתן Lev 26. 46 Ps 99. 7 נתן Esth 9. 14 היתן Ib 3. 14 ציה Dt 33. 4 שום Gn 47. 26 Ex 15. 25 Esr 4. 21 הקטב Ib.; *agree upon* נסה Ps 21. 12 נתן Mich 3. 5 ציה Jos 7. 11 Jud 2. 20; *establish, institute* ציה Jes 45. 12; *order, ordain, bring to pass* נסה ICh 21. 10 נסל IIS 24. 12 Thr 3. 28 נתן IIR 18. 14 ציה Gn 50. 2 IS 13. 14 שום Gn 47. 26 Ex 8. 2 وضع; *put in a certain state or condition, followed by an attributive Substantive, make one something, with the predicate in apposition; appoint (W)* נסל Jes 40. 15 נתן Nu 21. 29 IR 10. 27, 14. 7 Ez 3. 8, 9 Thr 1. 13 ציה IIS 6. 21 [προ-: appoint!] שיה Gn 46. 3 Ex 2. 14, 4. 11, 14. 21 IR 10. 9 Jes 27. 9, 41. 18, 50. 7 Hos 2. 5 Zeph 2. 13

Ps 103. 21 Cant 1. 6 **הַהֶסֶם** Dan 2. 5 **שִׁית** Jer 22. 6 Hos 2. 5 Ps 83. 12, 14, 88. 9; *make somebody one's wife* **נָסָא** Ruth 1. 4; *hold, reckon or regard as* **צִוָּה** IS 20. 29 (*δια-*: *make a covenant with one* Ps 111. 9); *make, cause, bring to pass* **נָתַן** IR 17. 14; *make oneself a road, open a way* **דָּוַם** IIR 11. 16 Ez 21. 24 (v. p. 423)

τροφή, ἡ: (**τρέφω**) *nourishment, food; that which provides sustenance* **טְרַפָּה** Nah 2. 13; *mode of life, education* **תְּרִבוּת** Nu 32. 14; *nurture, rearing*, freq. in pl. **טְפוּחִים** Thr 2. 20

τροφόν, τό: (**τρέφω**) *that which nourishes* **טָרֵף** Nah 2. 13 Mal 3. 10

τρυφερόν, τό: (**θρύπτω**) *dainty softness* **טָרֵף** Ez 17. 9

τρυβός, τό: (**θρύπτω**) *that which is broken off, morsel, lump* **טָרֵף** Nu 23. 24

ὑπέρ pp. 173-4

ὑπό p. 174

φάος p. 337

φάσις + p. 664

φέρω p. 638

φθίω + pp. 317-18

φόβος, ὁ: (**δέβομαι**) *panic, fear* **פֶּחַד** Job 22. 10; *fear, terror* **פֶּחַד** Ex 15. 16; *awe, reverence* **פֶּחַד** Jes 2. 10 Ps 36. 2

φῶιβος, ἡ, αν: *pure, bright, radiant* **בְּהָד** Job 37. 21; as proper noun, **Φοῖβος, ὁ**, *Phoebus, i.e. the Bright or Pure, alone as pr. n.* **בְּעֵד** Nu 22. 5 **בְּעֵד** Ib 24. 3; an old epithet of Apollo, **Φ. Ἡπόλλων**, rarely inverted **Η. Φ.** **בְּעֵד** Ib 25. 3; **פֶּחַד** Gn 31. 42, 53 **פֶּחַד** Nu 23. 28

φαιτάζω + p. 318

φώς p. 290

χαράσσω, Αἰ -ττω: *furnish with notches, or teeth, like a saw; Pass., serrated, jagged, rugged* **חָרַץ** Jes 41. 15 **شَرَّ**; *cut into furrows* **חָרַץ** Ps 129. 3 **خَطَّ**; *scratch* **חָרַד** Job 2. 8 **رَضَع** Ex 21. 6 **حَرَشَ**; *whet, stimulate* **حَرَك**; *Pass., wounded* **חָרוץ** Lev 22. 22; *smite* **ضرب**; *stamp, seal* **חָתַם** Jer 32. 44 **ختم**; *engrave, carve* **חָקַק** Ez 4. 1 **نقش**; *inscribe* **أدج**; *write* **خَطَّ**; *sketch, draw* **خَطَّ**; *Pass., of lines drawn with anuimony* **חָקַק** Ib 23. 14 **קרע** Jer 4. 30; *of letters engraved* **חָרוץ** Ib 17. 1 **חרות** Ex 32. 16. (Perhaps a Semitic loan-word, cf. Hebr. *hāraś* 'engrave'; or cog. with Lith. *žer̃ti* 'rake, scrape')

χήλινος = **ἄγγος** (*vessel to hold liquids, e.g. wine* **כֵּלִי** Lev 11. 34 [cf. **δῆλον**]; *bucket, pail* **דְּלִי** Jer 40. 15) (v. p. 426)

χηλός, ἡ: *large chest, coffer* **כֵּלִי** Jon 1. 5 (v. p. 426)

χοιράς, ádos, ἡ: *rock* סֶלַע Nu 20. 8 Jer 5. 3. 23. 29 [cf. πέτρα] צוֹר Dt 32. 13 صخر; χ. Δηλία the Delian rock, i.e. the rocky isle of Delos צרדה IR 11. 26 צררה Jud 7. 22 צִרְתָּן IR 7. 46; *sow* חוֹר Lev 11. 7 Jes 66. 17 Ps 80. 14 خنزير [cf. κάπρος, ταιύθρις ἰς]

χράω (B): *warn or direct by oracle* קרא Jon 1. 2; Pass., *to be declared, proclaimed by an oracle* קרא IR 21. 12; *consult a god or oracle* קרא Nu 24. 1; *inquire at the oracle* שאל Ib 27. 21 IIR 1. 2; *borrow* שאל Ex 3. 22; = χρῆζω (v. p. 426)

χρῆζω: *want, lack, have need of* חסר Dt 2. 7 Neh 9. 21; *desire, long for, crave* כלה Ps 84. 3 רצה Jes 42. 1; *ask or desire that one should do a thing*; εἰ χρῆζει *if one will, if one chooses* הִרָך IR 20. 40 [cf. ὁσῶ] Dan 11. 36

χρῆμα, τό: (χράομαι) *need* מחסור Jud 18. 10 ضرورة; hence in pl., *goods, property, treasure* בצע Mich 4. 13 צַר Job 22. 24 הרים Ps 95. 4 דאב Nu 23. 22; *money* בצע IS 8. 3 مئاري; *price* בהר Gn 34. 12 Ex 22. 16 פֶּהר Prv 17. 16 פֶּהר Nu 20. 19 يبر; *merchandise* פֶּהר Neh 13. 16 פֶּהר? Gn 15. 2; *property, substance* سلعة; *used in periphrases to express something strange or extraordinary of its kind* Job 7. 19 למה Gn 12. 18 בה-בצע Gn 37. 26 למה; *used in periphrases to express something strange or extraordinary of its kind* IS 6. 9 [cf. κύμα]; *a deal, a heap* עֲרֵבָה Ruth 3. 7; also of persons, χ. θηλειᾶν *womankind* حريم; *oracle* קֶסֶם Ex 12. 24 קֶסֶם Jer 14. 14 קֶרֶאָה Jon 3. 2 قرآن (v. p. 426)

χωλεύω: *to be or become lame, halt, limp* חלה IR 15. 23 צלע Gn 32. 32; Pass., *to be or become lame; to be maimed or imperfect* נחללה Mich 4. -

ψυχή, ἡ: *life* נֶפֶשׁ IR 19. 10; *departed spirit, ghost* נֶפֶשׁ Ib 17. 21; the immaterial and immortal soul נֶפֶשׁ Gn 1. 30, 35. 18, 44. 30 نفس; ψυχαί abs. = ἄνθρωποι נֶפֶשׁ Ex 1. 5 Lev 7. 18 Jos 10. 28 נֶפֶשׁ Dt 20. 16 نفس; *being, creature* נֶפֶשׁ Gn 1. 20. 12. 5; *self* נֶפֶשׁ Am 2. 15 Thr 3. 51 نفس; *mind, heart* נֶפֶשׁ IS 2. 35 שֶׁלֶל Ib 25. 3 (cf. σοφία; *butterfly, moth* כֶּסֶס Jes 51. 8 עֵשׂ Ib 50. 9 عتيد (cf. τίς. πυραύστης); Hom. usage gives little support to the derivation from ψύχω 'blow, breathe'; Homeric ψ. is rather *warm blood* than *breath* Dt 12. 23 Prv 1. 18 (v. p. 427)

XVIII. COMPARISONS

LXI. Comparison between homologies and authoritative interpretations establishes the validity and virtues of the former, while exposing the flaws and failures of the latter.

SOME of the homologies set out in the previous chapter will be examined and explained here with reference to the Septuagint, the Authorized Version, the New English Bible, and/or one of the dictionaries which embody the distillation of modern research, namely: *A Hebrew and English Lexicon*, edited by Professors Francis Brown, S. R. Driver, and Charles A. Briggs—as revised by Professor G. R. Driver who played a major role in the translation of the N.E.B.—in order to demonstrate at one and the same time the validity of my theory and the limited reliability of the biblical translations and authoritative commentaries.

In their Preface to the *Lexicon*, the editors stated:

In the matter of etymologies they (the editors) have endeavoured to carry out the method of sound philology, making it their aim to exclude arbitrary and fanciful conjectures, and in cases of uncertainty to afford the student the means of judging of the materials on which a decision depends . . . It has been the purpose to recognize good textual emendations, but not to swell the list by conjectures which appeared to lack a sound basis.

However, it will be my bounden duty to the truth, as I see it, to take them and their authorities to task precisely for their *arbitrary and fanciful conjectures* and far from *good textual emendations*, among other errors. *Βεβλοπάται* (a variation of *ὀμνηροπάται*) is not too strong an epithet for them. As to Professor G. R. Driver's hope—expressed in his Note to the reprint of the *Lexicon*—that its readers would send him 'corrections and improvements for future editions', I made available to him the substance of this book on 29 December 1966.

ἄγαλμα—This neuter Greek noun embraces in its various meanings abstract 'glory' and concrete 'statue', 'gift' and 'ornament', 'sculpture' and 'picture'. This quirk of language is a fact of Greek life which must be accepted without question. Then, quite understandably, this fact results in different Arabic and Hebrew

words being synonymous with that Greek noun, and individually homologizing with it according to rule: some in one of its meanings, others with another. This explains why הָלַל and הָלִיָּהּ, הָלַל and הָלִיָּהּ, הָלַל and הָלִיָּהּ—and to a lesser extent جال and جال and جال—and bear a close resemblance one to the other, but not زحف and حليه, צלמא and חלי, or גלם and מְהָלֵל. All these masculine and feminine nouns are—semantically no less than phonetically—identical with one neuter Greek word, though not with one another. That is conclusively proved by means of tried rules of Graeco-Hebrew homology, confirming the trite saying that things are not always what they seem.

הָלַל is a noun, and part of the crowd's response: 'And all the people said: "Amen!" and "Glory to the Lord".' Either some of them shouted 'Amen' and others 'Glory to the Lord' simultaneously, or all shouted both in succession.

The first-fruits of a tree were dedicated as הָלוּלִים, 'pleasing gifts' to God. Similarly, הָלַל and הָלִיָּהּ were men who had been, notionally at least, dedicated to the Deity by, and/or granted by the Deity to, their parents (cf. IS 1. 11). Again, the citizens of Shechem gathered in their grapes and pressed wine: then they made הָלוּלִים, *rotive offerings*, which they brought into the temple of their god, and proceeded to make merry.

Just as the refining pot is used for testing silver, and the crucible for testing gold, so is a man tested by the kind of בְּהָלַל, *gift or offering*, he makes (cf. Gn 4. 3–5 Lev 5. 7, 12. 8).

Here are four relevant entries in the *Lexicon*:

הָלוּלִים n. [m.] . . . only pl. הָלוּלִים rejoicing, praise: 1. הָלוּלִים Ju 9. 27 i.e. a vintage-rejoicing, merry-making, connected with thanksgiving . . . 2. of praise to 'ה', קָדַשׁ ה' Lev 19. 24 (Code of Holiness) *holiness of praise*, i.e. a consecrated thing in token of thanksgiving for fruit, offered in 4th year . . .

הָלִיָּהּ n. [m.] praise;—only in הָלִיָּהּ לְפִי הָלִיָּהּ Prv 27. 21 the refining pot for silver, and the furnace for gold, and a man according to his praise, i.e. prob. acc. to the praise of him by others, which tests him; so Franz Delitzsch, H. L. Strack, al.; perh. however *so let a man be to the mouth of his praise*, i.e. *that praises him*,—testing the praise to determine its worth, . . . other views are: *according to the measure of his*

boasting . . . , i.e. is judged according to his success or failure in that of which he boasts; . . . according to the thing of which he boasts.' Twist and turn, writhe and slither, ending up in gibberish.

הָלֵל n. pr. m. (*he hath praised . . .*).

הַלְלָהּ n. pr. m. (*praise of God . . .*).

All these fantastic comments, which are added in order to fit spurious meanings to various contexts, illustrate the lengths to which elaborate perversion can go.

ἀγορά—ה, ז, ע, respectively exchange with γ in סְחָרָה, עֶסֶר, עֶצְרָה, שְׁעָרִים, שָׁעַר, עָרִים, עֲרֵבִים, יְעָרִים according to established rules of homology. So do ה, ס, ז, ע, respectively exchange with the spiritus lenis in עֲצָרָת, עֲצָרָה, עֲפָרָה, עֲגָלִים, עָגַל, סְחָרָה, חֲפָרִים, חֲפָר, עֲצָרָת, עֲפָרָה, עֲגָלִים, עָגַל, שְׁעָרִים, שָׁעַר, צֹעַר, צֹעָרִים, עֲפָרָה, חֲפָרִים, חֲפָר, אֲדוּרִים respectively exchange dialectally with γ in

In the course of my repeated attempts to find the correct homologue for מוֹל, μόσχος (B), I naturally came across the phrase מוֹל מוֹלֵי which added to my difficulty. Not so מוֹלֵי, for it drew my attention to two unusual facts, as possible clues in my investigations: one, that certain towns had alternative names; the other, that the names of some towns were in the dual or in the plural. As usual, I consulted the *Lexicon*—among other authorities—and found the following:

S.v. אֶדְוָרִי: 'n. pr. loc. (two hills?) . . .'

S.v. *עַל*: 68. 31 *calves of peoples*, i.e. peoples like calves, so most; perh. rd. 'עַל עַם'.

S v. צֶזֶר, צוֹזֶר: 'n. pr. loc. Zoar (understood as insignificance, cf. Ga 10. 20); . . .'

ש.נ. קרית יערות: 'n. pr. loc. . . . (city of forests . . .)'

S.v. שַׁעַר: 'gate . . . particular gates of Jerusalem . . . שַׁעַר
Zeph. 1. 10 . . . שַׁעַר Je 31. 40 . . . gate = space inside
gate, as public meeting-place, market . . . Pr 24. 7 . . . Jb 5. 4 . . .
Pr 31. 23, 31, etc. . . .'

S.v. שְׁעָרִים; יְדֻעָרִים ICh 4. 31 Σωπεύμ, the LXX of Lucian Σααριμ; = שְׁרוּטָן (q.v.) Jos 19. 6, and perhaps שְׁלֵחִים ... 15. 32 ...'

S.v. שְׂדֵי: '... Jos 19. 6 (the LXX of ἀγροὶ αὐτῶν, 2rdg. שְׂדֵי) ...
v. שְׂדֵי.'

No attempt is made to explain the alternative name to צַעַר (קרית יערים (שְׂרוּחַן) שְׁעָרִים or to those to קרית יערים (בִּלְע Gn 14. 2) or to קרית ערים (בִּלְע Jos 15. 60 and בִּלְע Ib 15. 9 or קרית ערים Esr 2. 25), especially as there is some phonetic similarity between בִּלְע on one side, and בִּלְע and בִּלְע on the other; and a vast semantic difference between יַעֲרִים and עָרִים. At the same time, it is difficult to understand what could be meant by בִּעְלֵי עָמִים, an entirely novel expression suggested by the *Lexicon*. Nor is there much to choose between the rendering of עֲדָתָם by the A.V. ('the multitude of the bulls, with the calves of the people') and by the N.E.B. ('that herd of bulls, the bull-calf warriors of the nations'). According to the *Lexicon*, עֲדָת אֲבִירִים (s.v. I. עֲדָה) means a 'pack of animals' (fig. of nobles)'.

I rejected these elaborate inanities, and put aside the suggestion that the name צַעַר was related to μῆκερ (μῆκερ)—the living example of Littlehampton notwithstanding. Once I ascertained that שְׂעָר homologized with ἀγορά, I was not slow in realizing that שְׂעָרִים did not indicate a two-gate city, but one ruled by two assemblies, a people's assembly and a Council of Chiefs. Similarly, עֲדָתָם (Jos 15. 30)—עֲדָתָה being a variant of עֲדָה (ἔθνος, company, body of men) which is the synonym of סֵד (σύνοδος) in Ps 111. 1, and of קָהָל (δουλή) in Prov 5. 14. I already knew that יַעַר meant ἀγριός (wild, savage) in the phrase יַעַר בְּמִוֹת יַעַר Jer 26. 18, 'wild animals'; and, by analogy, concluded that יַעַר homologized with ἀγορά, and that עָרִים was short for יַעֲרִים. Then, in a flash, I solved the puzzle which had seemed insoluble: בִּלְע, בִּלְע, and בִּלְע were homologues of δουλή; עֲדָת אֲבִירִים בִּעְלֵי עָמִים means 'a group of leaders in peoples' assemblies'; צֹהָרִים is related to צַעַר and not to צֹהָר (θυρίς); and עֲרָבִים is, like שְׂרוּחַן and צֹהָרִים, the direct homologue of ἀγοραῖα—a far cry from עֶרֶב, the homologue of ἑσπερος: evening Gn 1. 5, darkness Prov 7. 9, the west غرب. Owing to the conjunction of עֵין גִּדִּי, however, I readily concede the possibility that עֵין עֲלִיִּים has likewise a pastoral and not a political import (Ez 47. 10).

שְׂרוּחַן is included in a list of towns recorded in Joshua, which is duplicated in I Chronicles with certain variations. For instance: בִּלְהָ in Jos 19. 3, בְּחֹל in 19. 4, and שְׂרוּחַן in 19. 6, respectively appear as בִּלְהָה in ICh 4. 29, בְּחֹאֵל in 4. 30, and שְׂעָרִים in 4. 31. It has apparently escaped notice that the internal gutturals—א, ה, ע—were consistently dropped in the earlier list, most probably due to popular pronunciation. The ה in שְׂרוּחַן stands for the diphthong ai in ἀγοαῖν.

In the result—seeing that עֵדָה is the homologue of *ēthnos* 'number of people living together, company, body of men', and that one of the four homologues of אֲבִיר is ἀγός 'leader, chief' (IS 21. 8)—the true translation of the phrase עֵדָה אֲבִירִים בְּעָלֵי עַמִּים is: 'a company of leaders in the councils/assemblies of the nations.'

Clearly, at the time of the Israelite invasion Canaan was strewn with republican city-states—no 'city of forests' among them—modelled on the Greek pattern, whose founders spoke different dialects of a language closely resembling Greek—i.e. Continental Greek—of which Arabic and Hebrew are examples. The last democratic city was Shechem, whose בְּעָלִים/πολιτᾶς were betrayed to and annihilated by Abimelech.

αἶμα—The ה in הָמָּן exchanges with the *spiritus asper*, as in ἄβος/דְּבִשָׁה, and as it does with the *spiritus lenis* in ἔπος/דְּבַר (Gn 37. 14, 44. 18 Dt 4. 12), דְּבָרָה (Ps 110. 4 Ecc1 8. 2), דְּבַר Jer 5. 13; so does ה in ὁμφαλος/טָבוֹר (Jud 9. 37). As to the ה in הַמָּן, it is not—as has hitherto been taken for granted—the definite article, but the initial letter of the radical. This is doubly corroborated: once, by the similar phrase, אָפֶס כֶּסֶף (Gn 47. 15. 16); and again, by the fact that טָוֹד—the subject of the next verb in the verse—and רָכַס, the subject of the next verb but one, are indefinite: אָפֶס הַמָּן, כָּלָה טָוֹד, תָּמִיד רָכַס.

הַמָּן, הָמָּס and הָמָה homologize with αἶματος—the genitive of αἶμα—as do כָּבֵד (Ex 29. 13), כָּבוֹד (Gn 49. 6), כְּבוֹד (Ps 16. 9, 30. 13, 57. 9, 108. 2, 149. 5), with ἡπατος, the genitive of ἡπαρ. They corroborate each other phonetically, and are confirmed by הַמָּוֶן (Jes 63. 1), the homologue of αἱματόεις, *bloodstained*.

That הָמָס is actually a synonym of דָּמִים derives support from the fact that, whereas one version of the Bible has חָמָס in

Ez 9. 9, another has מִדֹּמֶה. That it is also synonymous with מִדֹּמֶה—in fact, a variant of it—finds support in the fact that דֹּמֶה, too, is coupled with דָּשׁ; indeed, no less than five times: Jer 6. 7, 20. 8 Ez 45. 9 Am 3. 10 Hab 1. 3.

The *Lexicon* adopts the general belief that מִדֹּמֶה—the word stripped of the initial ה, of course—derives from מִדֹּמֶה and means 'squeezer, i.e. extortioner, oppressor'. But, to harmonize with this personal-agent noun, the *Lexicon* refers to an authority who opines that דָּשׁ ought to read דָּדֶשׁ. The N.E.B., on the other hand, translates מִדֹּמֶה by 'extortion', in harmony with the abstract noun דָּשׁ (ἀρπαγή). However, both are in error.

ἀκούρος: Homologies like ἀκούρος/عاقراً/עֲקָרָה, ἐξορύσσω/עֲקָרָה/عَقَرَ, and ἐπιγυνίς/فخذ/עֲקָרָה—composed as they are of analysable Greek compounds which can be broken down into their constituent prepositions, other affixes, and nouns or verbs, on one hand; and apparently simple Arabic and/or Hebrew words, on the other—prove that Arabic and Hebrew are modelled on Greek, and not vice versa.

The *Lexicon* derives עֲקָרָה from the radical ע ק ר, of 'doubtful meaning'; and states that עֲקָרָה (Ps 113. 9) is the construct of עֲקָרָה; but I think that עֲקָרָה is the homologue of οἰκουρὸς ('mistress of the house, housekeeper; used in praise of a good wife').

Moreover, according to the *Lexicon*, עֲקָרָה means 'stripped, specif. childless', and derives from עָרַר, a verb which means 'strip oneself'. Hence,

'Qal imperative עָרַר Is 32. 11 . . . Poal Perfect 3 pl. עָרַרְתִּי הַבְּנוֹתֵיהֶם Is 23. 13 *they have laid bare* (the foundations of) *her palaces*, i.e. destroyed them; so Pilpel Infinitive absolute and Hithpaipel Imperfect 3 feminine singular עָרַרְתִּי הַבְּנוֹתֵיהֶם Je 51. 38 *be laid utterly bare*, cf. עָרַר Piel 1.'

In fact, the second ע in עָרַר and עָרַרְתִּי stands for the ε in their homologue καθαιρέω, whereas עָרַר homologizes with καθαιρέω as if it were spelt καθαίρω. The homologue of עָרַר is ἐρημόω, a cognate of עָרֶם/ἐρημος.

ἀμαρτία—Where 'failure' and 'fault' end, and 'error' begins, and when any of them borders on 'guilt' or 'sin', the context is not always helpful; so that surmise takes over from judgement in

the determination of some of these homologies. But mark the elimination of a syllable and the change in gender from מַרְדּוּת to מַרְדָּ, and the further shortening to מַרִּי and מַרְא, while the spiritus asper changes to lenis in מַרְא—a phonetic phenomenon not unknown in Greek, e.g. ἡμέρα, Doric ἀμέρα. Moreover, reference to Greek shows that there is no metathesis between מַעַל and עַמַּל.

עַבְרָה/ἀμαρτία is similar to תִּבְיָ/μετά (in the midst of, among, between Prov 8. 2), and Μαγνήτης λίθος/בֶּהָן אֲבֵן the magnet Jos 15. 6)—μ dialectally turning into ב, and γ into ת, as in ἀγαπάω/בִּהָב. Relevant examples are: βασανισμός, ó, torture תִּבְיָ Job 9. 23 בֶּהָן Ez 21. 18. Also βέβαιος, ἡ, generally, test, trial of genuineness תִּבְיָ Dt 4. 34; inquiry by torture תִּבְיָ Job 9. 23 (cf. Ez 21. 18); touchstone, on which pure gold leaves a yellow streak בֶּהָן אֲבֵן Jes 28. 16 (cf. Zach 13. 9). Another example is βόλιμος = μόλιβος, ó, Epic form of μόλυβδος, ó, lead בְּדִיל Ez 22. 18; plumbago, used as a test of gold בְּדִיל Zach 4. 10. Note, too, that βόλυβδος is a variant of μόλυβδος. Lastly, μάρμαρος = Latin *marmer* and English *marble*.

According to the *Lexicon*, מַעַל is akin to 'Ar. مَغَالٌ *whisper, backbite*, مَغَالَةٌ *perfidy, fraud*'; whereas עַמַּל is akin to 'Ar. عَمِلَ *labour, make*'. It states that מַעַל in Lev 5. 15 means 'unfaithful, treacherous act'; and that עַמַּל in Nu 23. 21 and Job 11. 16 means 'trouble (parallel with sorrow): one's own suffering', whereas in Ps 7. 17 it means 'trouble, mischief, as done to others', 'labour' in Eccl 2. 21, 'toil, labour' in Eccl 4. 6 and 6. 7. In the N.E.B., however, מַעַל is rendered by 'offence' in Lev 5. 15, and by 'grievous fault' in Lev 5. 21; while עַמַּל is rendered by 'mischief' in Nu 23. 21 and by 'trouble' in Ps 7. 17 (cf. ἀμύλλας).

Again, the *Lexicon* states that תִּבְיָ in Job 9. 23 derives from תִּבְיָ and means 'despair (lit. melting, failure);—only in תִּבְיָ ילְעָב Job 9. 23'. Yet this exclusive meaning seems to have been forgotten by the learned editors when dealing with תִּבְיָ in Dt 4. 34, where it is said to derive from תִּבְיָ and means: 'test, trial, proving; construct תִּבְיָ Job 9. 23'. As to בֶּהָן, it means 'trial' in Ez 21. 18, while בֶּהָן אֲבֵן in Jes 28. 16 means 'a tested, tried stone, i.e. approved for use as a foundation-stone'. However,

the N.E.B. translates מסה in Job 9. 23 by 'plight', and in Dt 4. 34 by 'challenge'; and בחן in Ez 21. 18 by 'test', and in Jes 28. 16 by 'granite'. A confusing variety of imaginary explanations, leaving the inquirer in a state of bewilderment.

ἀριθμέω—חדה, חצה, and גז corroborate each other; so do חרף and ערך, θ and χ interchanging dialectally. The *Lexicon* has:

s.v. II. חדה: 'rejoice . . . jussive חַדְּהוּהָ Jb 3. 5 *let it not rejoice* among (ב) the days of the year, i.e. not take its place joyfully among them (fig. of day of Job's birth)'; s.v. חצה: 'vb. divide . . . 2. 'appar. denom. from חָצָה' ψ 55. 24 *יִמְיהֵם לֹא יִהְיֶה* *shall not take their days*, i.e. enjoy even half of the normal number'; s.v. חרף: 'vb. set in motion, start . . . only Qal Imperfect 3 m. s. *לֹא יַחֲרֹף הַבַּיִת צִידוֹ* Prov 12. 27 *slackness* (i.e. a slack or slothful man) *doth not start its game*'; under חרף: 'vb. cut, sharpen, decide . . . 3. *decide* . . . participle passive הַחֲרֻפִּים Jb 14. 5 *his days are determined, fixed*'; under ערך: 'vb. arrange or set in order . . . 2. a. *compare* (as a result of arranging in order), . . . b. intrans. *be comparable* . . . cum suffix of thing compared Jb 28. 17, 19.'

All this is utter rubbish; but the *Lexicon* excels itself in the above quotation from the entry under חצה. For in order to achieve its perverse objective, not only does it follow a tortuous process, but it also makes חצה do double-duty for 'halving' as well as 'enjoying'.

ἀπαζω—According to the *Lexicon*, חרף in IIS 23. 9 means 'reproach—prop. *say sharp things against—taunt*'. (The N.E.B. arbitrarily adopts here the different version set out in ICh 11. 13.) שפחה נחרפת לאדם means 'a maidservant acquired for a man (viz. as his concubine) Lev 19. 20'. The N.E.B. translates 'has been assigned'. In fact, it is passive of חָרַף שפחה, and means 'chosen'.) ערך means 'break the neck of an animal . . . Impf. 3 ms. *יַעֲרֹף* Hos 10. 2 fig. of breaking down altars'. The N.E.B. translates 'hack down'.) רבע means 'lie stretched out, lie down (Aram. form of רָבַץ . . . Ar. رَجَعَ, *abide, dwell*) . . . for copulation (woman with beast) *לְרִבְעָה אִתָּהּ* Lev 20. 16, but read *אִתָּהּ* (with suffix of beast)'. The N.E.B. translates 'to have intercourse with it'. As a matter of fact, the suggestion that the reading should be altered is, as usual, presumptuous; for here, as in 18. 23, the

verb is transitive and the text speaks of the woman ravishing the animal. This is realistic, because the initiative and the inducement originate in her, and she controls the operation throughout.

קָרַח, קָרַח, and كَرَف corroborate each other. Strangely enough, كَرَف has been overlooked by the authorities in their approach to the interpretation of the two similar Hebrew verbs. The fact is, they have not faced up to the existence of so many homonyms in the language. Rather than reconcile themselves to the reasonable possibility of a given word having a homonym—or yet another homonym—they distorted its meaning, in a vain attempt to fit a square peg into a round hole. Hence such monstrosities as equating the 'breaking of an animal's neck' with the 'breaking down of altars'.

ἀρχαῖος—The *Lexicon* refers to קָרַח twice, without explaining the expression: once, s.v. קָרַח: 'קָרַח . . . applied, fig., to men, in contempt . . . still more emphatically . . . 2S 9. 8'; and again, s.v. קָרַח: 'קָרַח . . . head, of animal . . . dog 2S 3. 8'. But the N.E.B., unaccountably it seems, renders קָרַח by 'baboon'.

The *Lexicon* states: 'קָרַח Lev 5. 24 in its sum. i.e. in full, so Nu 5. 7.' Strangely enough, no reference is made to رَأْسُ مَالٍ, which indicates the specific sum both קָרַח and ἀρχαῖον refer to. (Cf. ἀρχή.) The important thing to bear in mind is that, according to the *Lexicon*, קָרַח means 'head' in all texts: it has secondary meanings, but no homonyms. Thus it means 'head' in Gn 2. 10, but there 'head' means 'river-heads'; it equally means 'head' in IS 11. 11, but there 'head' = 'division of army, company, band'. I, however, hold that קָרַח has several well-founded and distinct homologues.

ἀρχή—Grammatically, קָרַח in Lev 5. 24 is not the same as קָרַח in Lev 13. 44: in the former the ק is the homologue of ἀπό, whereas in the latter the ק is the homologue of ἐν or ἐπί. As a rule, the homologue of ἀπό is the prefix מ, פ and מ interchanging dialectally; but ק represents ἀπό in at least three other verses: IIS 22. 16, Ps 10. 1, Job 36. 15. In fact, Ps 18. 16 reproduces IIS 22. 16 with one variation: מַעֲרָת instead of בְּעֵרָת; and both are correct; in one the פ changes into מ, in the other into ק.

It is the LXX which translates אֲרָחִים in Gn 2. 10 and IS 11. 11 by ἀρχάς; but the true homologue of אֲרָחִים in both verses is κέρασ.

The homology אֲרָחִים/ἀρχή is corroborated by the reference in the following verse to the inhabitants of Arabia, and in the next verse but three to its archers. Now אֲרָחִים in Gn 37. 25 most probably means 'caravan' and is the likely homologue of ἀρχάδην (adv., *in a row, one after another, man by man*) which aptly describes the Ishmaelite cameleers trudging in single file by their laden mounts. Now 'caravan' is in Arabic قَرَّاف, the homologue of κεφαλή (*band of men, right hand half of a phalanx*). In olden times caravans were often escorted by a body of troops (cf. Esr 8. 22), and might therefore have been identified with and by their protective guards. Hence, it is arguable that אֲרָחִים in this meaning is also the homologue of ἀρχή. The *Lexicon*, however, derives אֲרָחִים from אֲרָח (Job 34. 8), the homologue of ἔρχομαι (*walk*). In fact, κέλευθος—which, I submit, is kindred to ἔρχομαι and ἐλθεῖν (κ exchanging with the spiritus lenis according to rule, while λ and θ dialectally exchange with ρ and χ respectively)—means 'road, path' (אֲרָח Jud 5. 6 Jes 30. 11); and κελυθειότες is explained as meaning ὁδοιποροῦντες *travellers*. Yet there is no noun derived from ἔρχομαι, or from a collateral, to homologize with אֲרָחִים. On the whole, therefore, I do not feel enthusiastic over the relationship אֲרָחִים/κελυθειότες, any more than over אֲרָחִים (caravan) being the homologue of ἀρχή. In such circumstances it is advisable to keep an open mind, pending further inquiries. (*Vide κελυθειότης: wayfarer.*)

ἀρχός—Strangely enough, the *Lexicon* does not refer to אֲרָחִים in IICh 22. 1, while the N.E.B. translates it by 'elder sons'. There is in IICh 21. 17 a semblance of an excuse for this blunder; and if I thought that—in view of this verse—it was to be inferred that the historian had written אֲרָחִים הָרָאשִׁימִים, and the scribe had omitted אֲרָחִים, I would have concluded that אֲרָחִים was homologous with ἀρχαῖος (*former*). But neither of the said inferences is warranted by history as expressly recorded. For according to IICh 21. 17 the raiders *took captive* all Jehoram's sons, except the youngest (Jehoahaz/Ahaziah—mark, incidentally, the prefix-suffix phenomenon at work); whereas IICh 22. 1 informs

us that they killed כל־הראשונים. In fact, IIR 10. 13-14 relate how Ahaziah's forty-two *brothers* (so have the original and the A.V., but the N.E.B. arbitrarily mistranslates 'kinsmen')—who must have been ransomed from their captors—were butchered at Jehu's behest. On the other hand, two clues point to the killing of the *leaders* of Judah by the raiders: First, because of their disappearance from the scene, Ahaziah was proclaimed king by the *inhabitants* of Jerusalem. Secondly, for the same reason, his counsellors were his mother and the members of Ahab's dynasty (IICh 22. 3-4). Thus, history and philology help each other; while the N.E.B. falsifies one and perverts the other. The homology ἀρχός־היה, although phonetically passable and semantically plausible, is actually a spurious homology.

βῆμα—I think this word was borrowed from בהמה, pronounced twice במה. The genuine homologue of בהמה is βόσκημα, while the homonym of במה (IR 3. 4, 11. 7) has for homologues the truly Greek words, βῆμα, βῆμα and βωμός which derive from βαίω. The phrase צבא־היה (Jer 26. 18) means 'wild animals'. Another homologue of βῆμα (βαίω) is צב (Ez 16. 31, 39).

γεμίζω—Strong corroboration is to be found in the following homologies: עמס־היה γεμισμα (load Zach 12. 3), עמס־היה/γεμιστός (laden Jes 46. 1).

As usual, the *Lexicon* finds fault with the scribes, suggesting that עמס־היה (Neh 4. 11) should probably read עמס־היה, although the suggestion runs contrary to the context. For Nehemiah states that half his men worked, while the other half stood guard variously armed; and that even the builders at the city-wall and the porter-loaders had weapons. Evidently, the editors of the *Lexicon* had a mania for 'correcting' the text—*mania corrigendi*, to coin a phrase parallel to the bad surgeon's *mania secandi*.

Mark that γεμίζω, since it ends in -ζω, is capable of having both simple and compound homologues: עמר, עמר, העמים. However, the context of העמים seems to favour the compound καταγεμίζω as its homologue, for it means 'load heavily'. Mark also that μ interchanges with ب in صبر (v. p. 243).

The following analysis illustrates a frequent phenomenon in Graeco-Hebraic-Arabic homology.

אָמַל and אָפַעִיל belong to different scales and have different final letters. חָמַל and עָמַר belong to the same scale and have one common consonant, but they begin with different gutturals and terminate with different linguals. חָשָׂא and חָסַר belong to different scales and differ in all their letters. Each one of these six verbs differs appreciably from שָׁחַן. Nevertheless, my theory shows that all seven are cognates, deriving their genetic relationship from a common Greek homologue with several meanings (v. p. 360).

δέμας—The ז in צַז is prosthetic, and the ז stands for δ, as in δειρή, ῆ: *neck* צַזָּרָה Jer 28. 10; *throat* צַזָּרָה Ps 75. 6; *collar* צַזָּרוֹן Cant 4. 9. The ז in צַזָּרָה, as in צַזָּרוֹן, is terminal. ל in צַזָּל interchanges dialectally with δ.

צַזָּרָה may well be the homologue of δέμας or δῶμα (צַזָּרָה Ps 115. 17), *the nether world*. צַזָּל, too, has a rival candidate to homology with it, namely, σῶμα. So strong are its claims, that it is right to accept it as a co-suitor with δέμας. In fact, Homer always uses δέμας for the living body and σῶμα for the dead body. But it looks as though צַזָּרָה was specialized among the Hebrews to indicate a corpse.

As the student might by now anticipate, the last sentence in the *Lexicon's* entry s.v. צַזָּל reads: 'צַזָּלָה Ez 19. 10 prob. text. error cf. Variorum Bible; A. B. Davidson prop. צַזָּלָה *in her height*.' The mischief of such systematic fault-finding whenever a difficulty arises is that it inhibits, if it does not altogether block research where it is most needed. So that a budding investigator is discouraged by his mentors from making every effort to find out what the word, *as it stands*, means. He is fobbed off with substitutes the real validity of which is their emanation from the whim of pundits (v. p. 360).

צַזָּל is a homologue of both δίδωμι and τίθημι. The initial ז is the MV ז. It drops regularly from the imperative because it is not an integral letter of the radical, and is also omitted from the infinitive צַזָּל (Gn 4. 12) and quite exceptionally from the past

תתה (IIS 22. 41). The second ת in the infinitive is only accountable by the presence of two δs in one homologue, and that of τ and θ in the other. The elimination of the final ך in תת shows that it is merely a terminal letter, but it turns up exceptionally in the infinitive תתן (IR 17. 14) and לתתן (Ib 6. 19).

תתנה is the plural of תתן in precisely the same way that the plural of a neuter noun is formed in Greek; but תת is a variant of תתן, the final ת turning into ת as it does in תתנה (Prov 27. 20), the variant of תתן (Ib 15. 11).

The scholars are uncertain about the derivation of *ἐδωκεν* [גב]. I diffidently suggest that it is the European Greek rendering of תתן, just as *ἀρραβών* is of ערבון. However, the structure of תתן suggests that sometimes the homologue of *δίδωμι* was תתן (with prosthetic ט, like its fellow-homologue, אָדָה), at others תתן—as צצ' and צצ are the twin homologues of *ἵστημι*—which would explain why the Septuagint give *Ἡθινείμ* (Esr 8. 17) and *Ναθινείμ* (Ib 8. 20) for תתנאים and תתנאים respectively. It would be rash to dismiss such exceptions as mistakes or freaks.

Apparently the ancient Hebrews occasionally dropped the sound of *t*, as do the Cockneys and the Americans, e.g. *ἐταῖρος* תתן (Cant 1. 7) and *ἐταῖρα* תתן (Mai 2. 14). The ת also drops out of תתנה to form תת. Is it possible that, in the same way, ת drops out of תתן to form תת? It might have been absorbed by the *shaddah* in תת. However, תת has another homologue, *εἰμαρμένη* (*μείρομαι* (A))—*ἡ εἰμαρμένη* (sc. *μοῖρα*) *destiny*.

High up among the intriguing texts stands out the first half of the verse Ez 26. 9: וְהָיָה קַבְלֹו יָתֵן בְּהַמֹּהֶיךָ. To begin with, the LXX omits it altogether; then, the commentators and lexicographers vie with one another in their guesses as to its precise meaning. According to some, it refers to a kind of catapult, others think it refers to a battering-ram. The A.V. renders: 'And he shall set engines of war against thy walls'; whereas the N.E.B. has: 'He will launch his battering-ram on your walls.' As to the *Lexicon*, it states that מֹח means 'stroke'—as the verbal noun of II. מֹח (strike), a weakened variant of מֹח 'smite through, wound severely, shatter'—and קַבְלֹו 'something in front, spec. an attacking-engine . . . Ez 26. 9 קַבְלֹו מֹח the stroke of his

attacking-engine . . . 2. construct קִבֹּל-עַם (*kobol*) 2 K 15. 10, explained formerly as *before* the people, i.e. publicly (cf. Biblical Aramaic לְקִבֹּל *before*); but the Aram. is surprising, and עֲמָן needed: rd. עֲמָן בִּיבֹל in *Ibleam*, with LXX of Lucian . . .

In this, as in other difficulties, the resolving efficacy of my theory is manifest. What is more, besides providing an accurate explanation of the text in hand, I think it improves our understanding of two Greek words, i.e. ἐμβολή and ἐμβολος.

עֲמָן is a variant of עֲמָן (Job 21. 24) or its construct, and its homologue is μυελός (*marrou*, *brain*); קִבֹּל is the homologue of κεφαλή (*head*), the Macedonian of which is κεβλή or κεβαλή. Accordingly, the prophet predicts that Nebuchadnezzar will ram Tyre's walls so much and with such force that the head of his battering-ram will wear out, so that the battering will continue with the brain or inner part of the head. So the passage would read: δώσει τὸν τῆς κεφαλῆς μυελὸν αὐτοῦ ἐν αἰμασίαις σου. (Cf. ἐμβολῶν δόσις *ramming* in naval tactics, Diodorus Siculus 13. 10.)

Now ἐμβολή has several meanings, one of them being 'battering-ram' or 'the head of a battering-ram'. It is supposed to derive from ἐμβάλλω; but in my submission, whatever may be the word from which ἐμβολή is derived in its other meanings, it has no etymological link with ἐμβάλλω as regards the above meaning. Similarly, one of the meanings of ἐμβολος is 'the brazen beak, ram' of a ship. ἐμβολος, too, is supposed to be derived from ἐμβάλλω; but here again, I suggest that as far as the above meaning is concerned, its derivation is totally different.

It seems that the Phoenicians used to call the animal-head at the prow of their ships קִבֹּל or קִבֹּל-עַם (from κεφαλή); but the sailors probably pronounced the ק like כ, as it is done to this day on the south-eastern shores of the Mediterranean; so that these two words were pronounced קִבֹּל or קִבֹּל-עַם and קִבֹּל-עַם or קִבֹּל-עַם. In due course, the Greeks 'borrowed' them, as they did קִבֹּל, inserting a μ to facilitate pronunciation. Hence, ἐμβολος and ἐμβολή. This must have taken place in pre-Homeric times, when Greek and Phoenician approximated each other even as do nowadays the Celtic dialects spoken on both sides of the English Channel. Is it a mere coincidence that Polybius uses the expression ἐμβολὰς δοῦναι—for the ramming of one ship by another—

which is practically identical with יתן (מח') קבלו, the expression used by Ezekiel for charging a city-wall with a battering-ram?

δῶρον has several meanings which vary greatly one from the other; indeed, as much as 'present' does from 'hand's breadth'. Yet its respective homologues are شبر and شبر—the internal ω changing into ب, as it does into ב in נדבה, on account of the ω in δίδωμι. What better proof that these two Arabic words are perfect homologues of δῶρον?

εἷς—אח homologizes with ἐν, אחד and אחר with εἷς, חד with εἷς, and מאה with μία. It seems that the Continental Greeks used μία in a specialized way, to mean 'one hundred'. This is slightly corroborated by the fact that in vernacular Arabic مئة (*hundred*) is pronounced like *μῆη*.

עשר is not a simple word: it is composed of εἷς and τε (*and*); so that עשר-עשרה (Ex 26. 7) or עשר-עשר (Nu 29. 20) means 'one-and ten', as distinct respectively from אחד עשר (Dt 1. 2) and אחת עשרה (Jos 15. 51), the homologue of which is ἐξέκα. Accordingly, אחת עשרה (Ez 30. 20) is, but עשר-עשר (Dt 1. 3) is not, a homologue of ἐξδέκατος (*eleventh*).

The spiritus asper is dialectally replaced by σ; but in תחת it is replaced by ת, which exchanges dialectically with σ. The same process operates in תל, תלע, תלעל, תלעל, תלעל.

The initial letter in באחת stands for ἀπό—as in בוערת (IIS 22. 16), בענין (Job 36. 15), בלחץ (Ib.)—and not for ἐπί, as in בסדה Ex 9. 3; or for π, as in ברחק (Ps 10. 1) πόρρω.

Obviously, the expression פתע פתאם in Nu 6. 9 and Jes 29. 5 indicates emphasis by tautology.

ἐνδικος—Note that Arabic has preserved the Arcadian pronunciation in حديق and حديق.

The *Lexicon* states that צדיק means 'just, righteous', and צדק 'rightness, righteousness'; then these meanings are varied, supposedly to suit the context. Thus, צדיק in Jes 41. 26 means 'right, correct'; while צדק in Ps 52. 5 and Prov 16. 13 means 'rightness in speech', in Lev 19. 15 and Dt 1. 16 it conveys 'righteousness, in government'.

The entry s.v. קָדַשׁ ends as follows:

'... 6. *righteousness as vindicated, justification in controversy with enemies and troubles, deliverance, victory, prosperity*: a. . . d. of Cyrus, Is 41. 2 (who) *in victory calleth him at every step* (T. K. Cheyne, *Isaiah*, Paul Haupt's *Sacred Books of the O.T. on whose steps attends victory*, so A. Dillmann, B. Duhm). As to קָדַשׁ, the comment is characteristic: 'usu. (malicious) purpose', being akin to קָדַשׁ; 'preferably, it should read אָקַדַּשׁ.'

θεός—θ interchanges dialectally with כ in (פִּי)כָל, and is dropped in אֵל, אֵלִי, and אֵל, where the ל is terminal—as it is in (פִּי)כָל. θ changes into צ and שׁ, e.g. θεράπ *שׁ*צָל, θεμιζω *שׁ*צָל, θύω *שׁ*צָל, θέρω *שׁ*צָל, θύω *שׁ*צָל, θέρω *שׁ*צָל. θ in θεός and σιός) exchanges with כ and ל, e.g. μέσος *כ*צָל, οὐς *ל*צָל; σ changes dialectally to ט.

The homologue of פִּיכָל is ἡμολέος, a compound resembling רַפִּיבֶשֶׁת, פִּיפִיזֶת, פִּילִגֶשׁ.

According to the *Lexicon*, צֹר means 'rock, cliff'; it derives from Aramaic צֹר *šār*, and has no homonyms. But it should read צֹרֶה in Ps 81. 17; while it indicates a 'look-out' in Nu 23. 9, and a 'home of goats' in Is 24. 3. צֹר is fig. of God as support and defence of his people; yet the erudite editors do not seem to find it incongruous that heathen gods should also be referred to as *rock* in Dt 32. 31, 37. כִּי בֵיהּ יְהוָה צֹר עוֹלָמִים (Jes 26. 4) is rendered by 'for in Yah there is a rock of ages'—instead of 'healer Zeus is the everlasting God'—but no explanation is vouchsafed for plain בֵּיהּ שֵׁמוֹ (Ps 68. 5), except that it is suggested that יְהוָה in Jes 26. 4 'may be a mistake for שֵׁמוֹ, cf. Ps 68. 5'. It is therefore not surprising that צֹרֶה (Nu 3. 35) is translated '*my rock is El*'—instead of '*my God is Hēlios*' or '*God's gift*'—and צֹרֶה (Is 1. 6) '*my rock is Shaddai*', instead of '*my God or creator is Zeus*'. Lastly, צִידִים in Jes 45. 16 are 'idols'. In the N.E.B., however, צֹר is rendered by 'rock' throughout and בֵּיהּ שֵׁמוֹ is translated in a footnote: 'In the LORD is his name'—instead of 'Παῖάν is his name'. *Pæan* or *Pæon*, the physician of the gods, title of Apollo, Zeus and other gods. Obviously, ν and ה interchange, since ה is a guttural; and the first syllable is dropped in הֵה (Ex 15. 2) because it includes π.

Cf. Gn 20. 17 Ex 15. 26 Nu 12. 13 Dt 32. 39, 33. 3 IS 6. 3 IIR 2. 21, 22, 20. 5, 8 Jes 6. 10, 19. 22, 30. 26, 57. 18, 19 Jer 3. 22, 17. 14, 30. 17, 33. 6 Ez 47. 8, 9, 11, 13 Hos 6. 1, 7. 1, 11. 3, 14. 5 Mal 3. 20 Ps 6. 3, 30. 3, 41. 5, 60. 4, 103. 3, 107. 20, 147. 3, Job 5. 18, IICl 7. 14, 30. 20—in all of which God's healing power is referred to.

There is an incredible touch of irony compounded with a comedy of errors about the presumptuous correction of צוץ into צוץ: The fruits of my research constitute an interminable indictment against countless scholars of all nationalities and races down the ages, who have had as many opportunities of making my discoveries as it contains valid counts. Yet none seized a single opportunity. For there exist many, many words in Arabic and Hebrew—the only two so-called Semitic languages I know—not to speak of others, which closely resemble their respective Greek homologues, but their similarity has nevertheless escaped these galaxies of truly learned men. One instance to hand is צוץ (κηρίον κηρός, Latin *cera*, for good measure). For צוץ in Ps 81. 17 is wrongly rendered by κέρτα in the LXX, and wrongly thought to be צוץ (όνός) by the *Lexicon*; while צוץ in its turn is wrongly rendered in the LXX by κηρίον! (I. p. 363.)

θεραπεύω—I have included נצח (IR 18. 30) although it is in the צוץ, because the compound ἐκθεραπεύω, which homologizes with it, is a strengthened form of θεραπεύω.

צוץ is strongly corroborative, and has rightly been invoked by the *Lexicon* and heeded by the N.E.B. (v. p. 344).

When scholars doubt whether Hebrew is really Greek, let them ponder the homologues of θεραπεύω—that נצח, its homologue by dropping the θ-syllable, should happen to convey such varied meanings as 'to serve the gods, reconcile, treat medically, cultivate, mend, or repair'—and consult the *Lexicon* and the N.E.B. Let them carefully consider the homologues of other Greek words dealt with herein, and compare them also with the relevant entries in the *Lexicon* and translations in the N.E.B. It would not be long before they distinguished the genuine from the spurious.

θεωπέω—As might be expected, the *Lexicon* confuses and distorts the meanings of these different verbs. Thus:

'I. [צוץ] vb. perh. travel, journey . . . וְאֶשְׂרִי לְמַלְךְ בְּצֶמֶן Is 57. 9 and

thou (the apostate faction) *didst journey to* (the god) *Melek with* (thine) *oil*, i.e. bring, offer it (T. K. Cheyne, K. Marti read וְהִסְכִּי)

‘חֲסִידָה n.f. gift, present (?) (from above root = thing brought, offered? very dubious);—’ה IS 9. 7 (meaning inferred from context).’

‘II. [שׁוּר] vb. behold, regard (esp. Jb);—Qal Impf. 3 ms. שׁוּר Je 5. 26 . . . 3. *watch stealthily, lie in wait*, אֲשׁוּר Ho 13. 7 (subj. ’; J. Meinhold, K. Marti אֲשָׁקֵד; Greek Version of the LXX, Syriac Version, Vulgate, J. Wellhausen, W. Nowack, al. אֲשׁוּר), Je 5. 26 (subj. wicked).—Jb 33. 27 v. שׁוּר.’

In my submission, the homologue of שׁוּר in Jes 57. 9 is *χρίω*, and that of אֲשׁוּר (a noun) in Hos 13. 7 is *λόχος*; while שׁוּר in Jer 5. 26 is also a noun and a variant of אֲשׁוּר. On the other hand, תְּשׁוּרָה is in no way related to שׁוּר; its perfect suffix-prefix homologue being *δόσις*.

But it is typical of the perverseness of the *Lexicon* that the meaning inferred from the context—though questioned by the *Lexicon*—should be absolutely correct, whereas the derivation which sprang from the head of its erudite editors should turn out to be entirely whimsical. What seems to be equally remarkable and no less perverse is the fact that—although the context indicates that אֲשׁוּר in Ps 17. 11 bears one of the meanings of *λόχος*, i.e. ‘the men that form the ambush’; and cannot possibly mean ‘step’, or ‘going’—the *Lexicon* persists, as above (v. also pp. 363, 403).

θύρα—*θ* exchanges dialectally with ט and ת, and ד. It also exchanges with שׁ, e.g. *θεράπεια/שׁפחה*, *θραύω/שׁבר*, *θεάομαι/שׁעה*.

Only by reference to Greek can קלע be justified as a variant of צלע, for *θ* exchanges with both צ and ק, e.g. *θησαυρίζω/אצל*, *θέρω/צר*, *θερίζω/קצר*. Besides, *θ* exchanges dialectally with χ, and χ exchanges with ק, e.g. *χέω/קאה*. Here we meet again with the *Lexicon's mania corrigendi*, since it states: ‘II. [קלע] n.[m.] curtain, hanging . . . IK 6. 34b read צלעים.’ Furthermore, the *Lexicon* has:

‘דָּלָה n.f. . . . door (. . . Assyrian *daltu(m)* . . . from root דל, As. *edilu, to bolt, bar*) . . . partic. *doors* of house of ’ . . . temple . . . so of Ezek.’s temple, Ez 41. 23, 24 . . . *gates of city* Dt 3. 5 . . . in other senses (mostly fig.) . . . aperture of womb Jb 3. 10.’

'I. דְּבִיר n.m. (cf. Ar. دَبِير *back*, دَبِير *part behind*) *hindmost chamber, innermost room of the temple of Solomon* = קֹדֶשׁ הַקְדָּשִׁים *holy of holies, most holy place*, the place of the ark and the cherubic images, the throne-room of Yahweh 1 K 6. 5 . . . Prob. rd. דְּבִיר 2 K 10. 25 also, for Massoretic Text עֵיר; so Klostermann after LXX of Lucian (P. de Lagarde). (It is translated *oracle* in AV RV after Aquila Symmachus χρηματιστήριον, Vulgate *oraculum*, on the incorrect theory that it was derived from דִּבֵּר *speak*.)'

'[סִדְּהָ] n.f. encampment, battlement (fr. idea of *surrounding*, enclosure; Syr. . . . *sheepfold*, εἰσαυλῖς). . . . 1. *encampment*, esp. of circular encampment of nomad tribes, mentioned with הַצֵּר Gn 25. 16; . . . *encampment* (poet.) = habitation ψ 69. 26 . . . 2. in metaph. ט' קֶסֶף Ct 8. 9 *a battlement of silver* . . . ' (s. p. 363).

θώραξ—טוֹר and סִדְּהָ occur in the same verse, and appear to refer to the same thing. This is probably because they are the homologues of θωράκιον which is in the neuter, or because the former is the homologue of θώραξ and the latter of θωράκιον.

שׁוֹר and סִרְיֹן corroborate each other, just as שׁוֹר and אֶשְׁרָנָא corroborate שְׂרִיָּה and שְׂרִיֹן. Corroboration is also to be found in the homology סִרְיֹן/τεθωρακισμένοι, *cuirassiers* (IS 29. 2); as distinct from סִרְיֹן/κοίραιος or τύραιος (Jos 13. 3). It is interesting to point out in passing that, apart from the prosthetic א, שׁוֹר and אֶשְׁרָנָא resemble שְׂבַעַה and שְׂבַעֲנָה (Job 42. 13).

Is it not of fundamental significance that besides שְׂרִיֹן, the other names given to Mount Hermon by different local inhabitants all maintain the Greek connection? Thus: עֶרְמוֹן Ἐρμαῖον, שִׁיֹן χιόνεος, שׁוֹר/χιόνεος. Hermes was a favourite god with the Phoenicians, and was titled כַּעַל הַרְמֹן (Jud 3. 3); hence also הִרְמֹן (HS 5. 11).

The *Lexicon* states that סִרְיֹן means 'armour', and is a parallel form of שְׂרִיֹן which derives from שָׂרָה—a root of dubious meaning. שְׂרִיָּה, however, derives differently, and means 'perhaps lance, javelin . . . yet the Greek version of the LXX [has] θώρακα, the Vulgate *thorax*, i.e. שְׂרִיֹן.' No doubt, the learned editors thought their explanation was an improvement, oblivious of the fact that ה has merely replaced י—as it does in צִידֹן (Jud 1. 31) آيدہ/ (Ib 27. 20) אֶבְרָה/ (Prv 15. 11) אֶבְרֹן, صيدہ (1. 31).

According to the *Lexicon*, neither טור nor טירה has any homonym, and both are derived from

‘סור’ (. . . cf. Ar. طَار go or hover about, approach, مَوْر limit, border).’ *

‘סור . . . row . . . 1. row, course of building-stones, in temple and in Solomon’s house 1 K 6. 36, 7. 12; forming enclosures in corner of court Ez 46. 23a.’

‘[טירה] n.f. encampment, battlement (fr. idea of surrounding, enclosure; Syriac . . . sheepfold, επαυλῖς). . . 3. row of stones, only pl. טירות Ez 46. 23, virtually pl. of סור 1, q.v.’

As usual, all this is utterly unrealistic and artificial. Admittedly, סור (not טירה) is related to طور, but neither has anything to do with طار anywhere, or for that matter with a course of building-stones. Fancy such a row forming an enclosure, or suggesting an encampment, a battlement, or even a sheepfold. This is not the language of architecture or poetry, but the product of wild, if not actually sick fantasy. (V. p. 364.)

καθαίρω—طهر also means ‘to circumcise’, but the LXX uses περικαθαίρω exclusively in connection with trees (although in the New Testament καθαίρω is used for ‘pruning’—John 15. 2):

καὶ περικαθαριεῖτε τὴν ἀκαθαρσίαν αὐτοῦ· ὁ καρπὸς αὐτοῦ ταῖς ἔτη ἔσται ὑμῖν ἀπερικάρτος (Lev 19. 23).

Otherwise περιτέμνω is used for ‘circumcise’, ἀπερίτμητος for ‘uncircumcised’, and ἀκροβυστία for ‘foreskin’.

The *Lexicon* renders עָרַל by ‘count as foreskin, i.e. as uncircumcised’, and states of עָרַל שִׁפְתָּיִם: ‘fig. of incapacity to speak’ (s.v. עָרַל), and ‘unskilled in speech’ (s.v. שִׁפְהָ). But I think the homologue of עָרַל is κείρω, and that of עָרַלָּה is κουρά, while that of עָרַל must be ἀκουρος. The key-words are κουρά (that which is cut off, cut-off end) and its homologue غِرْلَة, because they indicate that κείρω (cut off one’s hair) and ἀκουρος (unshaven)—derived from κουρά, as distinct from ἀκουρος: (κουρος) עָקַר—have respectively developed in Hebrew the secondary meanings: ‘cut off the prepuce’, ‘uncircumcised’ (v. p. 685).

κελευθήτης—This word is derived from κέλευθος which is supposed to be a radical word, but I believe both words to be

cognates of *κολεῖν*, *ἐλθεῖν*, and *ἔρχομαι*—on the basis that the spiritus lenis exchanges with *κ*, as it does with *ק* in *ὠνέομαι/קנה*; while *θ* and *λ* dialectally exchange with *χ* and *ρ* respectively. It is pertinent to note that, in the vernacular spoken in the territories bordering the south-eastern Mediterranean, *ق* is pronounced *أ*; e.g. *قال* is pronounced *آل*. (Cf. *ל/לא* Gn 30. 40/*ὄλος*.)

The family of *κειός* is one of the most interesting in Graeco-Hebraic homology, because—*inter alia*—it discloses the unsuspected origin, and provides the characteristic meanings, of eighteen words, that is, seven nouns, six adjectives, and five verbs.

Thus, *חלה*—as a direct homologue of *κειός*—is an adjective used as a substantive. Whether leavened or unleavened bread or cake, it was so called because of its hollowness. In fact, the hollow loaf is common in Egypt to this day.

צליל, however, is a verbal adjective, also spelt *צלול*; and *לחם צליל* means 'hollow bread'. But *חליל* is a verbal adjective used as a substantive, the flute or pipe being a hollowed instrument. This suggests that *αὐλός* was borrowed from *חליל*; the fact that *ἐπαυλέω* and *חלל* (IR 1. 40) are homologues neither strengthens nor weakens the suggestion.

Actually, a reed was called *קנה*, because of its hollow stem; just as a pen was called *קלם*, because it was made from a section of reed, *κάλαμος*.

As a specialized *cavity* in the wall of a house, *חלון*—like *חור*—has the secondary meaning of *window*. But the real words for 'window', though uncommon, are the two homologues of *θυρίς*, namely: *טור* (IR 7. 4) and *צהר* (Gn 6. 16).

Another adjective used as substantive is *חלל*, an empty corpse, the body having been drained of its blood by starvation or by the sword. Strong corroboration for this interpretation is to be found in the meaning of *ἐκκενωτέον*: 'one must empty, of venesection'.

Primarily, *מקום* means 'empty space', and hence it has come to mean 'place'. A similar observation may be made about 'room'; it means 'space that is or might be occupied by something', and 'part of a house enclosed by walls or partitions, floor, and ceiling'. As a matter of fact, the phrase *במקום דויד* (IICh 3. 1) is ambiguous and susceptible of two equally reasonable

interpretations, that is: either 'in the room of David', seeing that Solomon built the Temple instead of his father; or 'in the place of David', the site chosen by him. (Cf. οἶκημα.)

לָנֶחֱ is the third word in these series to have acquired a secondary meaning, 'gratis' (Jes 52. 3). This is quite exceptional; because the independent acquisition of a secondary meaning by a Hebrew word, which is not to be found in its Greek homologue, is very rare indeed.

לָלַח presents a real and insurmountable difficulty. It certainly means 'defile' in Ez 22. 16, but the phrase אֶל מִקְדָּשֵׁי בֵּי נַחֵל (Ez 25. 3) closely resembles וַנַּחֲלוּ מִקְדָּשֵׁיהֶם (Ib 7. 24); and the contexts of both these passages reasonably admit of לָלַח meaning κενόω, κηλιδόω, or ὀλλυμι. κηλιδόω cannot be eliminated from the competition for homology, on the ground that, since the shrines of other gods are inherently profane, they cannot be defiled. For the same prophet, addressing the idolatrous king of Tyre, says: חָלַלְתָּ מִקְדָּשֶׁיךָ (Ib 28. 18), which undoubtedly means: 'You have desecrated your sanctuaries'. The problem is not eased by the fact that—apart from לָלַח ἐπαιλέω, which is irrelevant—לָלַח has for homologues compounds of the three other verbs, thus: διακενόω (Ez 28. 9), κατακηλιδόω (Gn 49. 4; Lev 21. 12), ἀπ-, δι-, ἐξολλυμι (Ps 74. 7).

לָלַח is also a source of uncertainty because, while it is not possible to reject the meaning traditionally ascribed to it, the two contexts in which the word occurs make it difficult to accept that meaning without reservation. Thus, there may have been a pipe through which water reached Jerusalem, and which it was vital for David to seize, in order to compel the surrender of the Jebusite stronghold. On the other hand, one side of the citadel may have been so inaccessible that it was felt safe by too confident defenders to leave it unguarded (cf. IIS 5. 6). Hence the prize promised to the daring warrior who would scale the escarpment and reach the unguarded spot. Again, the mighty roar of tempestuous seas suggest the discharge of gigantic pipes. Similarly, when deep calls to deep the void spaces above resound with a tumultuous din.

Fortunately, such dilemmas are rare in Graeco-Hebraic homology. As a rule, the context is helpful. Thus, it is remarkable

that just as *κενός* means 'empty', as opposed to *πλέως*, מלוא in Gn 41. 23 should have been contrasted with מלא in the previous verse—מלא being the homologue of *κενός* and מלא that of *πλέως* (v. p. 364).

Here are, for comparison, the relevant entries in the *Lexicon*, without comment:

'I. נָסָה vb. reject, spurn (Arab. نَجَّه *repelled*, to be preferred to As. *zinû*, to be angry . . .) . . . Qal . . . reject, Israel rejects good Hos 8. 3 . . . elsewh. God rejects people . . . La 3. 31 . . . altar La 2. 7. Hiph. . . . (late) reject (= earlier Qal), Jeroboam rejects the Levites מִכֶּהֶן לֵ"י IICh 11. 14; Ahaz the sacred vessels IICh 29. 19; " rejects Solomon ICh 28. 9.'

'II. [נָחַ] stink, emit stench (cf. Ar. نَجَّح *become rancid*, of oil, etc. . . .); —only Hiph. Pfl. 3 mpl. נִחְחָה נְהַחְחָה rivers stink Is 19. 6 . . .'

'I. הָלַךְ vb. be weak, sick . . . Pu. Pfl. be made weak, 2 ms. הִלְיֵךְ Is 14. 10.'

'I. הָלַךְ vb. bore, pierce (Ar. حَلَّ perforate, pierce through, transfix, Eth. . . . (hollow) reed; Aram. הָלַךְ hollow out, הָלִיךָ pipe; . . . adj. hollow . . . case . . . sheath, etc. . . .) . . . Pi. Pl. pl. . . . הִלְכִיךָ Ez 28. 9 in the hand of the ones wounding thee . . . Pu. Pl. הִלְכִיךָ pierced by the sword Ez 32. 20 . . . Po'al Pl. הִלְכִיךָ Is 53. 5 pierced, wounded because of our transgressions.'

'I. הָלַךְ n.m. pierced . . . Is 22. 2 . . . pierced, fatally wounded . . . Je 51. 52 . . . slain Nu 19. 18 . . . הָלַךְ רֶשֶׁת La 4. 9; . . .'

'הָלַךְ n.f. a kind of cake (prob. as perforated . . .).'

'הָלַךְ n.m. . . . and f. . . . window . . . of the gates of Ezek.'s temple Ez 40. 16, 22, 25, 25, 29, 33, 36, of the temple itself Ez 41. 16, 16.'

'II. [הָלַךְ] vb. denom. play the pipe.'

'III. [הָלַךְ] vb. pollute, defile, profane; Hiph. also begin (lit. untie, loosen, open, v. Arab.) (Ar. حَلَّ untie, undo, become free, lawful, free from obligation or tie; IV. make lawful; X. esteem lawful or free, profane, desecrate, violate; . . .) Niph. . . . Pass., be polluted, defiled, of holy places Ez 7. 24, 25. 3 . . . Pi. . . . 1. defile, pollute: a. sexually, Gn 49. 4 . . .'

'הָלַךְ subst., used chiefly in the accus. as adv. (cf. Assyrian *annûma*, in vain . . . from הָלַךְ, with aff. הָלַךְ, which is sometimes found in substantives proper, as הָלַךְ, and pr. names, but is more partic. used with substs. applied adverbially, as הָלַךְ, הָלַךְ, הָלַךְ . . .)—lit. out of favour; i.e. a. gratis, gratuitously, for nothing . . . Gn 29. 15 . . . Is 52. 3 to be sold (fig.) for nought verse 5; Ex 21. 2, 11 הָלַךְ to go out (from slavery)

freely, for nothing . . . Je 22. 13 . . . b. *for no purpose, in vain* . . . Ez 6. 10. c. *gratuitously, without cause, undeservedly*, esp. of groundless hostility or attack IS 19. 5 לְהַמִּית חָנֹם to slay David *without cause*, 25. 31 . . . Ez 14. 23 . . .

‘[נָבֵב] vb. hollow out (cf. Assyrian *imbubu*, *flute* . . . hence also Ar. أَنْبَبَ *knots in reed, part of reed between knots, reed*; . . .) Qal Pt. pass. נִבְּבָה . . . Je 52. 21 . . .’

‘פָּנָה vb. turn (. . . Ar. *pass away, banīḥ* . . . Assyrian *pānu*, *face* . . .) . . . Pi. . . . turn away, put out of the way, c. acc. pers. Zp 3. 15 . . . hence *make clear*, c. acc. הִפְנִיתָ, i.e. clear away things scattered about, make orderly . . . Gn 24. 31; *empty it* Lv 14. 30; fig., c. acc. הִפְנִיתָ *make clear*, free from obstacles, Is 40. 3 . . . Mai 3. 1; acc. om. *clear away* (ground) before it, i.e. to plant it ψ 80. 10 (fig.)’

‘[צָבָה] vb. dry up, harden (cf. Aram. *ṣṣḥā* . . . *stone*); Qal Pt. pass. fpl. צִבְּבוּהוּ Gn 41. 23 (Elohistic) of ears of grain.’

‘צִנּוֹר n.m. pipe, spout, conduit . . . abs. צִנּוֹר IIS 5. 8 (i.e., *si vera l.*, of Jerusalem, but very dubious . . .); pl. with suffix קוֹל צִנּוֹרֶיךָ ψ 42. 8 *the sound of thy* (water-) *spouts* fig., of sluices of heaven opened, cf. אֲרָבָה.

‘מָקוֹם, מָקוֹם . . . standing-place, place; . . . standing-place . . . Ex 33. 21 . . . 3. *place* = a. *city* Gn 18. 24, 25 . . . Dt 21. 19 . . . Ne 2. 14 (passable) *place*; . . . of places, spots, on the Lady: leprous spot 2 K 5. 11 . . . 5. a. *space, room*, Gn 24. 23, 25, 31 . . . Is 5. 8 cf. 23. 8. Je 7. 32, 19. 11 . . .; אֶתֶר Est 4. 14 *from another quarter*, source. 7. peculiar uses are: a. לְמָקוֹם Jud 20. 36 *give place* (yield ground) to . . .’

κεραμεύς—This is the only instance of two verbal nouns derived from the same verb, one with the MIV 2 and the other without.

A similar phenomenon of utmost philological significance occurs in Greek, where κῆρυμος = κηρύμιος. κηρύμιος is supposed to be *varia lectio* for κῆρυμος in Il. 2. 2 and Od. 4. 793. 12. 311. through false division in the Homeric text. Moreover, it is derived by Aristarchus from κη-δύρω. But since κῆρυμος is related to κηρύμαι, is it not possible that the initial κ in κηρύμιος is the counterpart of the MIV 1?

S.v. נָצַר, the *Lexicon* has: ‘I. [נָצַר] vb. watch, guard, keep . . . of God נָצַר הָאָדָם Jb 7. 20 (thou) *watcher of men* (iron.).’ And s.v. V. צוֹר: ‘I. צוֹר . . . rock, cliff . . . fig. of God (33 t.) as support and defence of his people . . . לְרַבִּי ψ 73. 26 . . .’ The N.E.B.

translates the former phrase: 'thou watcher of the hearts of men?'—explaining in a footnote: 'of the hearts: *so Sept.; Heb. om.*' It renders the latter: 'God is my possession' (r. p. 364).

κόμη—κ interchanges with ἰ, as in κοινή/יְנִי, κομίζω/יָמִי, καιρός/יָדָי; and with ז, as in καχάζω/קָחַז, κελαδέω/לָלַז, κίων/יָיִן. Incidentally, note that ἰ and ז interchange in קָחַז/קָחַז, as do ז and ὤ in רִזִּין/רִזִּין (*grave*). פ (as the aspirate of π) and μ exchange dialectally, the ῥ is terminal, and ז and ח interchange as gutturals (v. p. 365).

It is most significant that Latin *coma* (from κόμη) means, *inter alia*, the wool of sheep: poetical in Cicero, *de Natura Deorum* 3. 27. 68.

κυρέω—ῥל and جرى support each other. As to קָרַח, קָרַח and קָרַח, remember that ז and פ are interchangeable in קָלַח and קָלַח IR 6. 34 (v. p. 416). The latter part of Ps 5. 5 is rendered in the A.V. thus: 'neither shall evil dwell with thee'; and in the N.E.B. 'evil can be no guest of thine'—regardless of the fact that קָרַח (*to sojourn*) is intransitive—unlike its homologue, οἰκέω, which is both transitive and intransitive.

The *Lexicon* committed a grosser blunder by deriving קָרַח (Dt 23. 11) from קָרַח, κυρέω, and equating it with 'chance, accident'. In fact, it is the undoubted homologue of ἐκροή and ἐκροος (*outflow, issue*), ῥοή (*flowing of sap*) and/or ῥόος (*flux, discharge of morbid humours*); and is akin to קָרַח (Lev 20. 18), the homologue of ῥεῦμα (*humour or discharge from the body, flux, rheum*).

As to קָרַח (Eccl 2. 14), meaning 'accident, chance, fortune', its homologue is κύρμα (*that which one meets with or finds*), derived from κύρω, κυρέω. But קָרַח (IS 6. 9) has possibly another homologue, χρῆμα (used in periphrases to express something strange or extraordinary of its kind); v. p. 365.

λόγος—לָל and لَه corroborate each other, as do לָל and لَه. Now λόγος also means: 'thinking, reasoning, reflection, deliberation'. Broadly speaking, this would be consistent with 'study', the traditional translation of לָל; and μελέτη, the rendering in the LXX. However, I have preferred 'talk', in deference to لَه; but

since the context is neutral, one would not feel justified in being dogmatic (*v. p.* 365).

vaós—Bearing in mind that *σ* and *τ* interchange dialectally, mark the complete identity of נִוֹת with *vaíos*, and of נוֹת with both *vaños* and *vaťós*. Neither word is in the plural, the place referred to being the temple near which Samuel resided (IS 9. 10–19). According to the *Lexicon*, נִוֹת is a proper name of place in Ramah, where prophets lived, and נוֹת is

'abode of shepherd, or flocks, poet. habitation; . . . 1. a. *abode*, of sheep 2S 7. 8 . . . of people under fig. of sheep Je 23. 3, 49. 20 . . . b. *abode of shepherds* Je 33. 12 . . . 2. *habitation*, usu. of country, or of domains in the country (chiefly poet.), Jb 5. 3, 6. 6 . . . of " in Canaan 2S 15. 25 . . .'

This confusion is dispelled by reference to the homologues of *váπη*, *váπος* and *νομός* (*v. pp.* 365–6).

νομός—It is characteristic of the language that many a Greek word bears a variety of meanings, and *νομός* is such a word; because it derives from *νέμω* which means, mainly: *distribute, dwell, graze, possess*. For the same reason, the second syllable of *νομός* is not a suffix and the *μ* is part of the radical. Accordingly, מִנָּה, מִנָּה, and מִנָּה are not examples of the suffix-prefix phenomenon: the initial מ is not a prefix but part of the radical. This is confirmed by the homology *نعم* *νέμω* (*allot, bestow, touchsafe*), and we are faced with a metathesis—or the change of *ν* into מ, and of *μ* into נ.

μ occasionally changes into ב; here it changes into נ. Cf. בַּת־שֶׁבַע (IIS 11. 3) and בַּת־שֶׁוֹעַ (ICh 3. 5), בִּרְדָּךְ (IIR 20. 12) and מִרְדָּךְ (Jes 39. 1); אֲבִנָּה (IIR 5. 12) is read אֲמִנָּה. It is also relevant to point out that *μ* and *π* interchange dialectally and in Graeco-Hebrew homology, e.g. מִנָּה (Gn 30. 30) *πότε* (*when, at what time*). Indeed, שֶׁרָמָה in IIR 19. 26 is spelt שֶׁרָמָה in Jes 37. 27 (*v. p.* 366).

ξανθός—In אֲשַׁכְּנו the order of the components of ξ is reversed—*σ*κ instead of *κ*σ—and the *σ* changes into ש. צֹהַב, צֹהַב, צֹהַב, and ذهاب homologize with the genitive *ξανθοῦ*—the צ and the ב exchanging with *ν*.

Mark the corroborative similarities between צֹהַב and צֹהַב,

שֶׁמֶר and צִמְרִי, שְׁמֵרִית and צִמְרִי, חֶמֶה and חֶם, חוֹם and חוֹם, אֶחָד and אֶחָד, סֶמֶר and סֶמֶר, שְׁמֵשׁ and שְׁמֵשׁ, אֶדָם and אֶדָם, אֶשְׁכּר and אֶשְׁכּר.

סמר and סמדר homologize also with Σκάμαρδος, which leads me to believe that it is a variant of ξανθός. This belief is strengthened by the fact that in vernacular Arabic 'beet' is شندور, probably on account of its colour.

I think the first עֵצֶן in Gn 25. 30 is a noun, homologue of *ἐδεσμα* (*food*); and the second is an adjective, a variant of נָחֵץ meaning 'red'. So that, literally, Esau begged Jacob to let him taste of the *red meal* he had cooked. He did not emphasize the redness of the concoction by repeating the adjective, but merely used an ingratiating pun. The וְ attaches to both n. and adj.

According to the *Lexicon*, 'חָמָה adj. darkened, dark brown or black, only of colour of sheep', is not a cognate of חֲמָה which derives from 'חָמָה vb. be or become warm'. Moreover, it states that חֲמָה, a cognate of חֲמָה, means 'bristling, rough;—'יֶלֶק ס' Je 51. 27 *bristling locust*, perh. with allusion to horn-like sheaths enclosing wings of the pupa'. As to חֲמָה, it is 'חֲמָה . . . blossom of grape'. The suggestion of an allusion to horn-like sheaths enclosing wings of the pupa', perhaps goes slightly beyond the *Lexicon's* usual flights of fancy. Yet it is as nothing compared with its treatment of חֲמָה, whereby it perverts the reading of the text in order to invent a word which it claims to be akin to an Arabic noun; with the net result of creating a fantastic and farcical situation. Here are the relevant extracts from the two entries concerned:

***ṭṭṭ** adj. red . . . cf. as subst. *red, redness* on garment: Is 63. 2; **ṭṭṭ** = *the red, leprosy* Gn 25. 30. 30, but rd. **ṭṭṭ** . . .

2778 n. [m] name of a condiment (Ar. *ḥabṣ*)... 2787 Ga 25, 30, 30...

So at the end of this highly suspect acrobatic operation, we are presented with an exhausted Esau, just back from the field, not begging for some of an appetizing, ready meal, but for a condiment (mentioned twice). What is he supposed to do with it? Add it to food which he would have to prepare? Bunkum!

Nor has $\pi\mu\sigma$ the remotest relation to $\pi\mu\sigma\mu$, the probable homologue of $\epsilon\pi\iota\sigma\upsilon\rho\iota\omicron\varsigma$ —Dim. of $\epsilon\pi\iota\sigma\upsilon\rho\omicron\varsigma$: *wooden peg, pin*—by the prefix-suffix metathesis (π, σ, μ) (v. p. 366).

ξηραίνω—The ב in הרב and לצרב exchanges with ט, as it does in ערבון/ρύσιον and עלבון/ήλιος. (I. p. 366.)

Mark the similarity between סער, שער, and שחר, wherein the sibilants—like the gutturals—interchange. On the other hand, the similarity between שוב and نشف is not obvious, owing to the intervention of the מן; cf. Proposition 44, pp. 100–1.

According to the *Lexicon* סער means 'storm, rage' and 'סערה' Is 54. 11 *storm-tossed* (fig. of Jerusalem). Moreover, שער means 'bristle, with horror', and שחר 'be black . . . of skin Jb 30. 30'.

ξύλον—As I see it, the אשרה/ξύλον, the planting of which was prohibited, was a sacred tree venerated in its own right. On the other hand, אשרה/ἀσθήρ (IICh 33. 3)—a variant of which is עשתרת (Jud 10. 6)—was a statue dedicated to and/or representing the planet Venus, ὁ τὰς Ἀφροδίτας [ἀσθήρ], Timaeus Locrus 97a. It was worshipped as מלכת השמים Jer 44. 17) and an associate of בעל, the two essentially Canaanite (i.e. Phoenician) deities.

It is most interesting that Hesychius has ἀσκηρά (εἶδος τι τῶν καστανίων) and ἀσκαρ δρυς ἀκαρπος)—both of which homologize with אשרה—which might indicate the kind of tree the אשרה was.

According to the *Lexicon* שלחן is 'table; properly . . . skin or leather mat spread on ground' from 'Ar. سَلْحَة strip of hide, سَلْحَة piece of hide stripped off; Aram. שַׁלַּח . . . take off garment'.

In fact, the homologue of שַׁלַּח is στέλλω, send; while that of Aram. שַׁלַּח and Ar. سَلْحَة is ἀποστέλλω, doff. (I. p. 366.)

όδος—The spiritus asper changes dialectally into σ—as δ does into ב/ב and ל/ל, π into ק, and final σ into ρ. It is replaced by the spiritus lenis or ב or פ, e.g. ὁπη/אִפֶּה, ὁקה/אִכֶּה, ὁππη/אִכֶּה, αἰρέω/בָּהַר, ὁράω/שׁוּר. The initial vowel turns into י and ו, e.g. ὁρθός/יָשָׁר, διορθόω/אֲרַשֵׁר Jes 45. 2, ὁράω/וֹרֵאה II R 11. 1, and the so-called הֶהפוך ו which exchanges with the augment. δ changes into צ and ש, e.g. δίψα/צמא/ה/צמאון/צמאון, δύω/שְׁקַע. The terminal ל/ל is evident in some homologues. Lastly, since ο turns far more frequently into שורוק than into חריק—e.g. the homologues of verbal adjectives—שבול, which

is supposed to be a copyist's error, has a better claim to regularity than *סביל* and *סביל*.

סביל requires a special and separate treatment, because it homologizes with the Greek word in the genitive—*ὁδοῦ*. In it the *h* is prosthetic or instead of *o*, the spiritus asper is replaced dialectally by *ס*, and *δ* by *ל*, while *u* changes into *ב*—as in *κῡδος*; *סביל* is quite different: in it the initial vowel turns into *ו*, *δ* into *ס*—as in *σπῆδον*/*ספדון*—and the final *σ* into *פ* which changes to *ל*, or the *ל* is terminal. We have seen that an initial *o* turns into *ו*; there is at least one instance in which an internal *o* undergoes the same metamorphosis, *ὁλοός*; *סליון* (IR 9. 8 IICh 7. 21).

Mark that *רחבת ידים* (Gn 34. 21) is homologous with both *εὐρυάγυια* and *εὐρυόδεα*. *בִּיד פִּטְעֵם* (Job 8. 4) is corroborated by *מדרק פ* (Ps 107. 17). This is yet another instance of interpreting the Bible by the Bible.

According to the *Lexicon*, none of the homologues of *ὁδός* has any homonym. Thus:

אָסַר [אָסַר, אָסַר] step, going (cf. Ar. *أَسَرَ*, Eth. *ἄσῃ*) only *אָסַר* *אָסַר* Job 23. 11 Pr 14. 15; *אָסַר* *אָסַר* 17. 5; *אָסַר* *אָסַר* 40. 3, 73. 2; *אָסַר* *אָסַר* 44. 19; *אָסַר* *אָסַר* 37. 31, all poet. & fig. of mode of life, etc. [אָסַר] n.f. Job 31. 7 step, going, same usage, *אָסַר* *אָסַר* Job 31. 7; *אָסַר* *אָסַר* 17. 11.

הָדַר [הָדַר] vb. swell(?), honour, adorn (. . . Ar. *هَدَرَ* *be of no account*; but also *feribuit* (vinum) & *inflatus, tumens* (venter))—Qal . . . Participle passive *הָדַר* Is 63. 1, pl. *הָדָרִים* Is 45. 2 (poss. *הָדָרִים* Greek Version of the LXX *ἡ δὲ ἔρημος* . . . 1. *swell*, only pt. pass. pl. Is 45. 2 (si vera l.) in neuter sense, of hills, *swelling places*, *swells* of land (made level before Cyrus).'

חָצֵץ [חָצֵץ] the outside, str., esp. in pl., spec. a street, never with suffix in sg., with *חָצֵץ* loc. *חָצֵץ*, *חָצֵץ*, pl. *חָצֵצוֹת*, *חָצֵצוֹת* . . . 2. Of a definite locality, viz. a. that which is outside the houses of a town, i.e. a *street* . . . Je 37. 21 *חָצֵץ הַבָּקָרִים* the Bakers' *street* . . .

יָד . . . hand. . . d. special phrases: . . . simply *לִיף* (נִשָּׂא) *the hand* (= נִשָּׂא) . . . *נִשָּׂא יָד* (יָד) *elsewh. (of men) in prayer* 28. 2; cf. 68. 32, and *לֹא הָיָה בָּהֶם יָדוֹם לָנוּם* 77. 3 . . . 2. Fig. = *strength, power*:—*לֹא הָיָה בָּהֶם יָדוֹם לָנוּם* Jos 8. 20 (Jehovist Elohist) *there was not in them strength to flee*; *לֹא מָצְאוּ* 76. 6 *none of the men of might have found their hands*, i.e. their powers are paralyzed in death . . . of *dominion* of king *לְהָשִׁיב*

לְהָצִיב יָדוֹ 2S 8. 3 rd. prob. as synonymous 1Ch 18. 3 לְהָצִיב יָדוֹ *to establish his dominion at*; . . . 3. Fig. = *side*: a. of way יָד דֶּרֶךְ 1S 4. 13 Qr (Kt יָד; but rd. prob. לֵיד הַסֶּעַר . . .). b. of gate יָד הַסֶּעַר 1S 4. 18 (text dub. . .). c. of stream or wady יָד נָחַל Dt 2. 37. Esp. dual: d. of land, אֶרֶץ רְחֹבַת יָדַי Gn 34. 21 (Priests' Code or Narrative) *the land is wide of (on) both hands*, i.e. in both directions, Ju 18. 10 Is 22. 18 1Ch 4. 40; of city Ne 7. 4; of sea ψ 104. 25; of streams יָדַי יְדֵי Is 33. 21 . . . e. *side* = *place*, properly *place at one side* יָד תְּהִיָּה לָהּ בַּחוּץ Dt 23. 13; יָד אִישׁ אֶת־יָדוֹ Je 6. 3 *each (in) his place*; so כָּל־אִישׁ לְמַחֲנֵה Nu 2. 17 . . . 4. יָד is used in various special senses:—a. *sign, monument* 1S 15. 12 2S 18. 18 Is 56. 5 Ez 21. 24 . . . b. *part, fractional part or share*: of seed Gn 47. 24 (Jehovist); share in King 2S 19. 44; of fighting men 2K 11. 7; of people Ne 11. 1 . . . c. *time, repetition* Gn 43. 34 (Jehovist), Dn 1. 20 . . . 5. יָד with prep. . . יָדָם בְּיָד Jb 8. 4 *and he delivered them into the power of their transgression, gave them over to it*; . . .

In my submission the homologue of יָד in Gn 34. 21 and Ju 18. 10 is ἀγών as well as ὁδός; in 1S 4. 13, 18 IIS 8. 3, 18. 18 Ez 21. 24 1Ch 18. 3, it is ἀγών (therefore יָד is correct); in Ps 77. 3 אֶגְלוֹ; in Jos 8. 20 Ps 76. 6 γύλον; in 1S 4. 13 εἶσω; in Gn 43. 34 IIS 19. 44 IIR 11. 7 Ne 11. 1 ἀλγος. However, יָד—the homologue of παγίς—which occurs twice in Prv 6. 5, is not referred to in the *Lexicon*; but the N.E.B. follows the Septuagint in translating the first by 'toils' (βρόχων); then it unaccountably proceeds to translate מִיד יָקוֹל by 'the grasp of the fowler', although the LXX consistently renders ἐκ παγίδος (omitting δακτυλίου). (V. pp. 618–19.)

קֶדֶם n.[m.] front, east, aforetime;—abs. 'ק Dt 33. 27+, קֶדֶם Ju 8. 10 . . . 1. loc. a. *front*, 'ק Is 9. 11 *from the front* (i.e. East), *in front* (opp. מֵאַחֲרֵי), 'ק, 'ק אַחֲרֵי 139. 5 *behind and before*; אַחֲרֵי Jb 23. 6 *I go forward* (opp. אַחֲרֵי). b. *East*: 'קֶדֶם Gn 10. 30 (J) *mount of the East*; 'קֶדֶם = dwellers in the E., tribes E. or NE. of Canaan Gn 29. 1 (E), Ju 6. 3, 33, 7. 12, 8. 10 1K 5. 10 Is 11. 14 Je 49. 28 Ez 25. 4, 10 Jb 1. 3; 'קֶדֶם Nu 23. 7 . . . 'ק Gn 25. 6 (J) . . . לְקֶדֶם on the E. of Gn 3. 24 . . . 2. temp., *ancient time, aforetime*: a. 'קֶדֶם Dt 33. 15 *ancient mts.*, cf. 'קֶדֶם v. 27, 'קֶדֶם Is 19. 11, 'קֶדֶם ψ 68. 34. b. 'קֶדֶם ψ 44. 2 *in ancient days*; cf. 'קֶדֶם from of old Is 23. 7 . . .

קֶדֶם has three homologues, i.e. ἀκρίς, ἔν: *East* Gn 3. 24,

12. 8; *πάλαι*: Adv., *long ago* Dt 33. 27 Jes 23. 7; *Σκύθης*: *Scythian* Gn 25. 6, 29. 1 Nu 23. 7. (V. p. 367.)

ὁδοῦς—The rendering here of עֲדֹנָהּ שָׁׁׁׁ by ὁδοῦς πέτρας was probably a literal translation by the LXX, for in Job 39. 28 the rendering is ἐξοχή (*prominence*) πέτρας. Similarly, נָׁׁ is rendered by ὁδοῦς in the LXX, and only in IS 13. 21; for in Jes 2. 4 the reading is ἀροτρον (*plough*). However, I maintain that the true homologue of שָׁׁ both in IS 14. 4 and in Job 39. 28 is στόνυξ, and that the true homologue of נָׁׁ is ἐχέτλη. (V. p. 367.)

The *Lexicon* derives שָׁׁ from שָׁׁׁ—‘whet, sharpen’—and states that שָׁׁׁ is its Piel. Accordingly: ‘הָׁׁׁ לְׁׁׁׁ Dt 6. 7 i.e. teach the words *incisively*, Germ. “einschärfen”. . . .’ Furthermore: ‘הָׁׁׁ n.f. sharp (cutting) word, taunt;—Dt 28. 37 . . .’

In my submission, however, שָׁׁ is not related to שָׁׁׁ, the homologue of which is θήγω, θάγω, θηγάνω. On the other hand, הָׁׁׁ is the homologue of ἔμνος, while that of שָׁׁׁ is ἐξυμνέω.

ὁλος—The word הָׁׁׁׁׁ may be analysed with reference to its homologous phrase, ὁλος οὐ, in two ways: ὁλος הָׁׁׁׁ, οὐ הָׁׁׁׁ—similar to ὅ; and ὁλος הָׁׁׁׁ, οὐ הָׁׁׁ—similar to ἅ (Prv 31. 4).

According to the *Lexicon*, הָׁׁׁׁׁ is a substantive derived from הָׁׁׁׁ, ‘pollute, defile, profane’. It is ‘used as exclam. lit. *ad profanum*! i.e. far be it (for *sic*) me, thee, etc.!’ This is one of countless examples which prove that, without Greek moorings, biblical commentators are helplessly cast adrift at the mercy of phonetics, and in constant danger of capsizing.

The *Lexicon* states that אָׁׁׁׁ derives from the radical אָׁׁׁ, אָׁׁׁ—‘be in front of, precede’—then it goes on: ‘I. [אָׁׁׁ] n.[m.] body, belly; with suffix אָׁׁׁׁ (in contempt) ψ 73. 4 (lit. *their front, prominent part*)’. It also states elsewhere: ‘אָׁׁׁׁ adj. fat—ψ 73. 4 . . .’ According to it, therefore, Ps 73. 4 refers to pot-bellied men; whereas the A.V. has: ‘their strength is firm’, and the N.E.B.: ‘they are sleek and sound in limb’.

In my submission, none of them is right, and the conflict between them is largely subjective, ultimately resulting from individual hunches. The value of my theory is that it reduces guesswork to a minimum, if it does not altogether eliminate it. Incidentally, אָׁׁׁׁ is the homologue of βαρύς.

ὄπλον—Mark the close similarity between מַנְה, זֶבֶר and דָּבָר and سِنَة, سَنَة and سَنَة, عَفَل and عَفَل. Each member of every pair corroborates the other. Moreover, the homology ὄπλων/פָּלַתִּי is corroborated by the associated homologies פָּרִי/κοῦροι and פָּרִי/κούρητες. Kindred homologies are: ψιλοί/פְּסִילִים (Jud 3. 19), ὄχλος/לַחִיָּה (IIS 23. 11)/חִיָּה (Ib 23. 13), κέρας/רֶאֶשׁ (Job 1. 17). They corroborate each other as presenting together an impressive catalogue of military formations—similar to other comprehensive nomenclatures—all consistent with the identity of one language with the other. (V. pp. 263-4, 367.)

ὄράω—The ו in וּרְאֵתָה (IIR 11. 1), like the נ in נִרְאֶה (Jes 60. 1), replaces the o in ὄράω. This is supposed to be a scribe's *lapsus*, but is actually an archaic relic of transcendental significance. Its tell-tale value cannot be exaggerated. It constitutes one of several vestigial links—וּרְאֵתָה (Job 21. 23) is another—which testify to the identity of Hebrew with Greek. We ought to be most grateful to the successive generations of scrupulous scribes who piously preserved such priceless philological relics, instead of presumptuously accusing them of negligence. Cf. מִנְּסָה Jud 18. 30 מִנְּסָה μέντις.

ὄλάω is nearer לָאָה than ὄράω, and is relevant to the homology ὄραμα/לֹאָה. (V. p. 367.)

ὀργίζω—This is an example of a verb with the suffix -ζω having both simple and compound homologues. It is also one of the words the homologues of which appear to undergo metathesis, but in fact might not. Thus, in the homology ὀργίζω/וּרְגָה the initial vowel drops out; whereas in the homology ὀργίζω/וּרְגָה, it is possible that the spiritus lenis turns into א (e.g. γέαρ ἔαρ, Γεῖ-χάρος/Γέλαχος, ἔλασιס וּרְגָה), and the γ drops; yet metathesis cannot be ruled out. ὀργίζω = ὀργαίνω. (V. p. 250.)

The *Lexicon* states: '[וּרְגָה] vb. drive out, cast out . . . Niph. רָגַה . . . be driven, tossed, as the Nile Am 8. 8; of the sea Is 57. 20.' But 'to drive out' is not the same as 'to drive', neither can it by any stretch of sane imagination be assimilated to being tossed. There is a limit to playing about with words, distorting or extending their meanings to accommodate this and that context. Besides, because two words are spelt the same, it does not neces-

sarily follow that they are identical in origin or meaning. This is no less true in Hebrew than it is in English or French. However, the N.E.B. renders: 'seethe like the Nile', and 'a troubled sea', respectively. Naturally, neither the *Lexicon* nor the N.E.B. appears to perceive that שָׁרַר in the said texts is a variant of שָׁרַר, a verb subjected by the *Lexicon* to similar treatment:

'[שָׁרַר] vb. be in tumult or commotion (Ar. رَجَسَ *make a vehement noise*; Biblical Aramaic, Aramaic שָׁרַר . . . *be disturbed, in tumult* (Targum Ithp. often for שָׁרַר, as שָׁ 46. 6, שָׁרַר Is 17. 12 f.; . . . for שָׁרַר *ibid.*; but Syriac usu. *perceite* . . .);—Qal Pf. 3 pl. שָׁרַר 2. 1 שָׁרַר why do the nations throng tumultuously?'

Here again 'throng' is slipped in by a side wind supposed to blow from Targum and Aramaic. As to biblical Aramaic שָׁרַר, its homologue is σπερχω, and that of שָׁרַר (Dan 6. 7) ἐπισπερχω, 'hasten'.

To continue the series to its perverse end, and show up this philological fraud:

'[שָׁרַר] n.[m.] throng;—שָׁרַר שָׁרַר שָׁרַר 55. 15 used to walk in the throng (cf. שָׁרַר 42. 5, also שָׁרַר אֱלֹהִים). And '[שָׁרַר] n.f. throng; . . . שָׁרַר 64. 3 . . .'

So the *Lexicon* starts with a verb which it says means 'to be in tumult or commotion', and refers in support to similar verbs in kindred languages which convey the concept of vehement noise, disturbance, and tumult. Then the verb 'to throng' replaces the verb 'to be in tumult', and the idea of tumult takes an adverbial function and is tacked on to the new verb ('throng tumultuously'), so that it merely indicates the manner of *thronging*. Finally, the usurpation is complete: all thought of tumult or commotion is jettisoned from the mind, in a rebellious catharsis; and the two derivative nouns of different gender emerge as meaning 'throng'. It simply will not do.

Compare the above travesty of the truth with the truth as it appears in the light of my theory: σπριζω is a verb with several meanings and a few homologues, as aforesaid. In one of the meanings—'grow angry, be wroth'—one of the homologues is שָׁרַר; while in another meaning, 'in a passion', one of the homologues is שָׁרַר. Similarly, χωρίζω has several meanings and a number of homologues. In the meaning 'separate' or 'exclude',

one of the homologues is גרש (Jon 2. 5). Obviously, this גרש has no etymological connection with the identical word in Isaiah and Amos. Again, ὀργή, a derivative of ὀργίζω, means 'anger, wrath, passion'; and has several homologues, one of them being רגש which couples with the last meaning. רגשה, however, has no etymological connection with רגש; its homologue is ἐργαστήριον, 'gang'. As to the homology רגש/ἐπισπέρχω, the first syllable of the simple verb is dropped because it includes the double consonant σπ, whereas χ is treated by poets as a double consonant: one exchanging with λ, as in χωρίζω/גרש and גל/χαίρω; the other with ש, as in χέω (Ep. χείω, later Ep. χεύω)/שפך and χράω/שאל. Therefore—without inventing, distorting, or even extending or straining any meaning—these five words are explained agreeably to their respective contexts, against an unquestionable Greek background. Incidentally, we learn that worship in the Temple was—on occasion, at any rate—touched with fervour, perhaps with Bacchic enthusiasm.

רגש involves three homonyms in the *Lexicon*, as follows:

'I. רגש vb. disturb (... perh. transp. from Ar. رَجَّ disturb ...);—Qal. ... Jb 26. 12 ... Hiph. denom. from רגש make a twinkling ...'

From this first homonym derives:

'רגש n.m. moment (... Targum רינשא Ec 9. 12: prob. properly a movement, i.e. twinkling, of the eye; cf. momentum, i.e. movimentum) ... רגש Nu 16. 21+ ...; Is 54. 7 ...'

'II. רגש vb. be at rest, repose (prob. = Ar. رَجَّ return, prop. return to rest, after wanderings, etc.);—Niph. Imv. 2 fs. Je 47. 6 (of sword, be gathered into thy scabbard, רָגַשׁ הַקֶּיֶשׁ וְרָגַשׁ repose, and be still. Hiph. 2. trans. give rest to;—Inf. construct Je 31. 2 קָלֹן לְקָרְנָיו I will go to give him (Isr.) rest, 30. 34 קָרְנֵי אֶחָדָאֶרֶץ read prob. 'ה'; Is 51. 4 וְנִסְכְּסִי לֹאֵל עַם אֶרְצִי usu. I will cause my judgment (religion) to repose as, etc. (i.e. I will establish it; cf. שָׁב 42. 4); but metaph. strange ...'

'III. רגש vb. harden (Eth. ... coagulate, congeal: poss. development of root رَجَّ, v. II. 'ر');—Qal. pf. in Jb 7. 5 עוֹרִי רָגַשׁ my skin hardens, and (then) runs again (II. רָגַשׁ), of the ulcers in elephantiasis.'

To begin with, on whose authority is it stated that رَجَّ properly means 'return to rest, after wanderings, etc.'? Then,

putting my theory aside, and assuming that metathesis operates as between רגל and رجع, how far-fetched are رجع and رجع, and how utterly misleading the reference to either of them. How does רגל come to be related to 'twinkle'? A man must be borne on a fantastic flight of fancy to suggest that any verb meaning 'to harden' could have possibly developed from رجع, or that 'judgment' could be stretched to equate 'religion'. Having regard to the context, he must have been used exclusively to double-think to imagine that רגל in Jer 50. 34 means 'to give rest'. Indeed, a metaphor must be extra super-strange if the *Lexicon* admits it to be strange—mark you, its own metaphor! In short, all this is a clownish dream in wild cloud-cuckoo-land.

Incidentally, the homologue of רגל is pára = ἀρχή: *the time*; while רגל has two homonyms homologizing with παραψύχω: *cool* Jes 34. 14; metaph., *console* Jer 31. 2 (1); and ἀσπάπτω, σπάπτω: *flash, illuminate, lighten* Jes 51. 4. The first syllable of this homology is omitted because it includes the double consonant στ, and π changes dialectally into γ—e.g. στενάζω/תנאן, στέναγμα/תננה/תננה/תננה; γρύψ/פָּרַץ.

When no homonyms are suspected, naturally commentators will confuse them and attempt to reconcile the meaning of one homonym with the context of another—a process which usually involves pathetic mental acrobatics, and is abundantly illustrated on practically every page of the *Lexicon*. The entry about רעם is no exception.

רעם [root of foll., prob. onomatop.; . . . prop. *more violently* as orig. meaning, but ref. to thunderous *sound* everywhere, exc. Ez 27. 35 where text dub., v. infir.; cf. Aram. רעם, רעם n. *thunder*, רעם vb. *thunder*; esp. Aph. Ithpa. *utter (loud) complaints*; . . . n. *thunder*, . . . vb. *thunder, lament*, cf. New Hebrew רעם Hiph. *thunder*. Hithp. *complain*; Eth. . . . n. *thunder*, As. rimu, id.; Ar. رَجَمَ *vex, distill, etc.*].

[רעם] vb. denom. *thunder*;—Qal *make the sound of thunder, thunder* . . . רעם רעם Ez 27. 35 is dub.: *faces tremble* (. . . *are convulsed*), or *they tremble* (cf. . . . AV RV *are troubled*) in face, lacks etym. support . . . the LXX, Syriac Version, C. H. Cornill רעם רעם Hiph. . . . *thunder, cause thunder* . . . רעם רעם IS 1. 6 is appar. *Inf. construct suf.* . . . but not understood by the LXX and dub.: AV RV *to make her fret*, cf. Aram. *utter (loud) complaints* . . . perhaps corrupt H. P. Smith.'

Referring to the interpretation of the phrase in Ez 27. 35, the *Lexicon* states that it lacks etymological support. Quite apart from my theory which renders the whole *Lexicon* obsolete, this comment can, in my submission, be reasonably made on many interpretations put forward by the *Lexicon*. However, by what right is the word 'loud' slipped in parenthetically? It props up the analogy with Aramaic, and is therefore deceptive. Again, the *Lexicon* adduces رَغْم as etymological material helping to understand רָעַם. This attempt is worse than useless for two reasons: firstly, because it is valueless and misleading in this particular case; secondly, it deceives the student into believing that such far-fetched evidence is relevant, so that he might be tempted to accept such a perverse process as a valid standard of research.

The irony of it is that here, as often elsewhere, Arabic fails to come to the assistance of Hebrew, because the Arabic homologue of the Greek word concerned differs from the Hebrew one. Thus the *Lexicon* ignores رَعَد, the Arabic for thunder, presumably because it includes a consonant which is not found in רָעַם. Yet رَعَد is a direct and better homologue of θρονή than רָעַם. In fact, Arabic can be positively misleading, because رَعَد has two homologues: θρονάω and θρονέω. Thus, the *Lexicon* adduces رَعَد 'thunder (said of sky), VIII tremble, quiver', in the entry s.v. רָעַם; but رَعَد 'to thunder' has no etymological or emotional affinity with رَعَد 'to shudder, shiver', notwithstanding the identity of spelling between them. Therefore, it is quite wrong to adduce رَعَد (in its meaning 'to thunder') as having any affiliation with רָעַם which means 'to tremble' exclusively, just as it is absolutely right to adduce رَعَد in its meaning 'to shudder'. And what is one to say about the perversion of רָעַם פָּנִים into רָעַם פָּנִים? (I. p. 307.

σπορ—طور corroborates צור, and the second ר in הָרַר replaces the terminal σ. It cannot be too strongly emphasized that only Greek accounts for the presence of the second ר, and that הָרַר is a more complete homologue than הָר. The *Lexicon* states that הָרַר is the root of הָר, and adds that its meaning is dubious.

πληγ—The *Lexicon* wonders whether שָׁלֵט means 'shield', and quotes authorities who opine that it means 'quiver' and 'arms, equipment'. The N.E.B. translates it sometimes by 'shield'

(IIR 11. 10 Ez 27. 11 Cant 4. 4), at others by 'quiver' (IIS 8. 7 Jer 51. 11 ICh 18. 7), and once by 'buckler' (IICh 23. 9). In the A.V., however, the rendering is uniformly 'shield', the challenging phrase מלאו השלטים (Jer 51. 11) being translated 'gather the shields', although under no circumstances could the verb מלא conceivably mean 'gather'. Such perversion of language and violation of reason are the penalty of misunderstanding the original text. Obviously, they do not help solve the difficulty presented by הברו החצים, מלאו השלטים. For it resembles two other phrases, i.e. באשפתו הסתירני (Jes 49. 2), and אשר מלא את־אשפתו מהם (Ps 127. 5); and אשפה (θήκη, θήκη) has hitherto been the universally acknowledged word for *quiver*. Yet this word too presents a similar difficulty in two verses, i.e. Jes 22. 6 and Job 39. 23. The verb נטא—which occurs in the former—is used in connection with צנה IS 17. 7 ICh 12. 24 (25) IICh 14. 7; while רנה—which occurs in the latter—seems to suggest a *shield* rather than a *quiver*, since it is the homologue of βρέμω: *clang, clash, ring*. In fact, I hold that אשפה also means 'shield', it being the homologue of ἀσπίς; for it seems that the shield did duty for a quiver also, housing arrows on the inside of it. Jes 49. 2 seems to lend support to this explanation.

πόλις—π exchanges dialectally with (μ) מ, א, א (ק, ק, and γ) ג; so does φ with (θ) ב. π changes into ב, e.g. παλαιός/הלל, παρδαίος/ברד, πόσις/בטח. To this day the Sephardim pronounce פ ng; yet it is difficult to assert that π exchanges with פ, because it is possible that the π drops and that פ exchanges with the vowel that follows the π. א exchanges dialectally with (δ) ד and (ק) ק, ק; so does σ with (δ) ד. Moreover, σ exchanges indirectly with ת, since it exchanges dialectally with δ and θ, and either of them dialectally changes with ח. (In fact, the second person suffix ת stands for σ.) Alternatively, the suffix -is exchanges with ה, and this interchanges with ת as gutturals. The ה in מדינה, like the ה in مدينة, is terminal, followed by the feminine suffix ה. Therefore, all the Hebrew and Arabic words reproduce their common Greek homologue in full—except, perhaps, עיר which possibly drops the π; but the genuine homologue of עיר and קיר is γή.

33. 28 *his heavens drop dew*; fig., of speech, intrans., יִצְרֹף כְּמָטָר לִקְחִי 32. 2 *let my teaching drop like the rain* (see parallel אֶמְרָתִי (הוֹל כְּסֵל אֶמְרָתִי).—Cf. יִרְעֶף.

יִרְעֶף means 'trickle, drip, synon. of נוֹל, II. עֲרַף (cf. Ar. رَجَف *flow* (of blood), *bleed* (of the nose)); Qal Impf. 3 mpl. יִרְעֲפּוּ, of clouds Jb 36. 28.'

To expose the errors of the *Lexicon*, it is necessary to appreciate two opposites:

- (1) That there exist two entirely different verbs which are pronounced and spelt identically, that is: גָּרַע, the homologue of *réw*; and גָּרַע, the homologue of both *áipéw* (*take away*) and *áγγελλεῖν* (*subtract, deduct*)—גָּרַע being a Continental variant of *áipéw*, and *áγγελλεῖν* having been atavistically borrowed from גָּרַע.
- (2) That רָעַף is not a mere *synonym* of נוֹל and עֲרַף, any more than שָׁלַאֲן is a mere *synonym* of שָׂאֲן. The former three words are the *same* verb which happens to be pronounced and spelt differently, just as the latter two words are the *same* adjective which happens to be pronounced and spelt differently.

Once this is appreciated, it is not difficult to realize that נוֹל has nothing to do with נוֹל, or to recognize the old trick in operation once more: twisting 'roll away' to mean 'flow down'. On the contrary, it is difficult to overlook the dragging of נוֹל into the explanation, because it means 'descend' exclusively; so that the example of the *milk descending into the udder* is as misleading as it is selective. Again, faced with the difficulty of 'flowing' (or is it 'descending') mountains, the *Lexicon* ascribes the *flowing* to their torrents. Yet in thus doing violence to the text, it unwittingly robs it of the implied wonder; for there is hardly a miracle in torrents flowing on account of the Lord. Those responsible for the N.E.B. resolved the difficulty by altering the text altogether to read: 'Mountains shook in fear before the Lord.' As a matter of fact, the A.V. had fared much better than both the *Lexicon* and the N.E.B.; for it has: 'The mountains melted from before the Lord.' It was not a bad guess, but the merit of Greek is that it dispenses with guessing. (V. p. 369.)

Even if **תַּרְפֹּז** were not the homologue of *ōrophos* or *próthuron* and *própylon*—*θύρα* (*θύρη*) and *πύλη* being the same word, differently pronounced and differently applied—the suggestion that ‘portico’ is called **תַּרְפֹּז**, because rain drips from it, is pathetic. However, to render absurdity even more absurd, we are referred to **גִּרְפֵּה** (*ὑπερώον*) as meaning ‘upper-room’, with the implication that it is so called because rain is liable to leak through its roof!

ρίζα—Note that the spiritus asper is dialectally replaced by *β*—e.g. *ρόδον/βρόδον*—and that Arabic has preserved the first vowel of the Greek word in its original pronunciation.

The *Lexicon* states: that in Ex 25. 31 **יָרֵךְ** means ‘base (loins) of candlestick’; that in Ps 80. 12 **קַצִּיר** means ‘boughs, branches’—confusing it with **קַצִּיר** *ōzōs*, e.g. Job 29. 19; that **קֶרֶקֶעַ** means ‘floor’, ‘floor of temple’ 1 K 6. 15 . . . **קֶרֶקֶעַ הַיָּם** Am 9. 3 *the floor, bottom of the sea*; that in Ex 30. 23 and Cant 4. 14 **רֹאשׁ** means ‘chief, choicest, best’; that in Ps 118. 22 **רֹאשׁ פֶּנֶה** means ‘top of (the) corner, i.e. most conspicuous stone (fig.)’; and, in a separate entry: ‘**רֹאשׁ** n.f. top; appos. **הָאֶבֶן הָעֶלְיוֹן** Zc 4. 7 i.e. the topmost stone’; that **שֹׁרֶשׁ** means ‘root . . . 3. root, fig. = lowest stratum, of mt. Job 28. 9, of sea 30. 30 = bottom’ text strange and dub.: B. Duhm **הָרִים הָאֵשֶׁר**, with **אֶדֶן** in v²); of feet, **רַגְלֵי** 13. 27, i.e. soles . . . (elsewhere **כֶּף**), K. Budde place of treading, footholds; B. Duhm (arbitrarily) **רַגְלֵי**, *data*: **רַגְלֵי**. Curiously enough, the LXX translates **רֹאשׁ** by *κληρονομία* (*inheritance, possession, property*)—apparently confusing it with **רִשְׁיָה** *parádoos* (Dt 2. 12); and the N.E.B. meekly follows the LXX. *I*. p. 370.

צָבָא (IS 1. 3) may be (or also be) the homologue of *septós* (*σέβομαι*) or *sebasτός* (*σεβάζομαι*), *august*. *I*. p. 370.

In contrast with the above simple, clear, direct exposition involving four homologues—*sébas*, *séboμαι*, *σῆμα*, and *σημεῖον*—the following fictitious and confused explanations occur in the *Lexicon*:

‘[**צָבָא**] vb. wage war, serve (Sabean **צָבָא** *wage war with*, also n. *army, campaign* . . . As. *šābu*, *man, soldier*; . . . Ar. **قَبَا** *conceal oneself, hence lie in wait*; this is phonetically suitable, but better in mng. would be **قَبَا** *go or come forth (against one)*, etc. . . . S. Fränkel²²

compare *נָבִי* *young man* . . . 1. *usage war, fight, c.* *ל* *against*, Nu 31. 7 . . .
2. *serve at sacred tent*, Levites c. acc. *צָבָא* Nu 4. 23, 8. 24 (P); women
Ex 38. 8, 8 (P) IS 2. 22 . . . (Cf. *ἐφῆβος*).

צָבָא n.m. 2 Ch 28, 9 (Poss. f. Is 40. 2 Du 8. 12 . . .) *army, war, warfare* . . . pl. *צָבָאוֹת* Nu 20. 9 [for 2. 9] + 278 times; . . . 1. *army, host*: a. organized for war Ju 8. 6 . . . *צָלַל (ה) צ' over the host (as captain)* Nu 10. 14, 15 + 10 times Nu 10 (P) . . . b. *host (organized body) of angels* (cf. Luke 2. 13), *צְבָא הַשָּׁמַיִם (כל) all the host of heaven* 1K 22. 19 . . . *צְבָא הַקְּדוֹשׁ* Is 24. 21 *host of the high (angel-princes; contrasted with earthly monarchs)* . . . c. of sun, moon and stars . . . *צְבָאֵם* Neh 9. 6 . . . *צְבָאֵם* Is 40. 26 . . . d. of the entire creation. *צְבָאֵם* Gn 2. 1. 2. . . 3. *services*: a. of Levites in sacred places Nu 4. 3 . . . 4. *צָבָאוֹת*, in name of " as God of war, prob. first in time of warlike David [some connect with sacred ark, but ark older], explained *יְהוָה צְבָאוֹת אֱלֹהֵי מִעְרֹכֵת יִשְׂרָאֵל* IS 17. 45 *Sebaoth God of the battle array of Israel* (the thought of angels and stars as army of God is later); a. earliest form c. art. *אֱלֹהֵי הַצָּבָאוֹת* Am 3. 13, 6. 14, 9. 5 *om.* by error, cf. J. Wellhausen], Hos 12. 6 . . . (Cf. *ἑσπερίαι*).

So to crown the revealing researches and complete the scholarly speculations to perfection, the inevitable copyist's mistake is discovered: *אֱלֹהֵי* is missing from Am 9. 5. And once more the errant copyist emerges as the ignorant's scapegoat, the cover for the fraud and/or the palladium of the presumptuous.

σκαυτάτης—Note that Jud 5. 14 discloses a common custom between the Hebrews and the Greeks (cf. the Spartan epistle, pp. 1-2 *sup.*).

The *ו* changes into *ב*, silent *ו*, and pronounced *ו*. There is at least one other example of *ב* and *ו* interchanging: *בְּחֵשֶׁב* (IIS 11. 3) and *בְּחֵשֶׁב עֲמִיאל* (ICh 3. 5). Incidentally, note the prefix-suffix phenomenon at work in *עֲמִיאל אֱלֹהֵם*—*עמי* being the homologue of *εμῆς*.

In the proverb *בְּפִי אִוִּיל חֶסֶד נֶאֱוָה* (Prov 14. 3), *חֶסֶד* means 'scourge, whip'. Analogous phrases are: *חֶרֶב נֶאֱוָתָהּ* (Dt 33. 29), *בְּשֶׁבֶט פִּי, הֵץ שׁוֹחֵט לְשׁוֹנָם* (Jer 9. 2), *לְשׁוֹנָם קִשְׁתָּם* (Jes 11. 4), *הִרְעִיתִם בְּאֹמְרֵי פִי, פִּי כִחְרַב הִדָּה* (Ib 49. 2), *שָׁעוּ כִחְרַב לְשׁוֹנָם* (Ib 64. 4), *וּלְשׁוֹנָם חֶרֶב הִדָּה* (Ps 57. 5), *בְּשׁוֹט לְשׁוֹן תַּחְבָּא, שָׁעוּ לְשׁוֹנָם כְּמוֹ נֹחַשׁ* (Job 5. 21).

שטט must be read שטט for six reasons, that is to say: (1) the object concerned is to be in 'your sides', and therefore should naturally be in the plural; (2) this is immediately followed by another object in the plural, which is to be stuck in 'your eyes'; (3) the expression ולשטט בצדיכם ולצננים בעיניכם closely resembles לשכים בעיניכם ולצננים בצדיכם (Nu 33. 55), where the object to pierce the sides, as well as that to pierce the eyes, is in the plural; (4) ט closely resembles נ and ס, so that the final נ might well be mistaken for ט or ס written for נ; (5) the omission of plural י is not fatal to the suggestion—in fact, it is absent from ולצננים in Nu 33. 55; and (6) the LXX translates שטט by ἑλούς (nails).

The *Lexicon* lumps up together שטט/σκυτάλη with שטט/σκήπτρον, and arbitrarily declares that שרבים (Esth 4. 11)—the homologue of ῥάβδος—is an extension of שטט. As usual, when semantic difficulties arise, blame is almost automatically attached to the dead, defenceless copyists. Thus שְׁלֵהִים is preferred to שְׁבִטִים in IIS 18. 14, under the lame excuse that the LXX has βέλη (βέλος, *missile*, esp. *arrow*, *dart*). Needless to add that שטט and שוט are differently derived in the *Lexicon*, and both given fanciful origins. As to שטר, it means 'branch or twig, rod—metaphorically', and is to be compared with 'خَطَرٌ *last: with the tail, move spear up and down, shake, quiver* (said of spear), etc.' A more ridiculous comparison can hardly be imagined. Had the erudite editors pursued their search for the truth, they would have discovered that خَطَرٌ is 'branch or twig'.

And yet, it is on the false foundation of such pseudo-scholarship, mere semblance of science, that a sham 'Semitic' folly was erected. It is on such nonsense that generations of students have been fed, until they took that folly to be a veritable fortress and looked upon it with awestruck wonder. Indeed, it is only after a great deal of systematic questioning and independent research that I dared lay siege to it and subjected it to Aryan bombardment. (V. p. 370.)

It is to be observed that ט and נ are interchangeable, e.g. שטט (Jer 49. 24) and שנת (Hos 13. 1); so are צ and ק, as in צלע (IR 6. 34) and קלע (Ib.), צלה (Jes 44. 19) and קלה (Jer 29. 22), צלי (Ex 12. 8) and קלי (Ruth 2. 14) or קליא (IS 17. 17),

מחק (Jud 5. 26) and מהק (Ib.); so are צ and ש, as in יצחק (Ex 3. 6) and ישחק (Jer 33. 26), פצה (Ps 66. 14) and פשק (Prv 13. 3); so are ה and ע, as in אשתמה (Jos 15. 50) and אשתמע (IS 30. 28); so are ה and ק, as in פצה and פשק (*sup.*).

σπάραγμα—According to the *Lexicon*, גורה here is 'separation . . . separate place . . . i.e. yard, or space adjoining temple on three sides'. So the meaning shifts from 'separation' to 'separate place', and this in its turn is explained away as 'yard or space'. It is clear from the homologue that the area located and measured in the text was covered with a kind of concrete reinforced with stone-chippings. It is not the *space* that was *separated* into a kind of *yard*, so that גורה means 'yard'. It means nothing of the sort. What the text actually tells us is that the area therein delineated was paved in a certain way, which gave it its name.

פגל means 'corpse, carcass', and derives from '[פגל] vb. Pi. be exhausted, faint'; while פרק means 'plunder (as snatched away)', Na 3. 1'. (I. p. 371.)

σπαράσσω—σ and π constitute a double consonant, and behave as such. Thus, in σπαράσσω, שׂאף, شرم and شقّ, شقّ stands for both σ and π, as a digraph, or for σ alone, while π drops out. On the other hand, in גור, טרף, פרם, פרק, فرق, فلع, σ is dropped. In גל, π exchanges dialectally with λ—as in γαρία, פנה—μ is dropped; at the same time a terminal γ is added, as in ὀρθός; then γ stands for σσ, ππ—or the γ they conceal, as in σείω, זל, γαρία, زاوله; μέγα (—με, γ; ζ+λ); ζεμελός, μέγα μέλος ἔχων. פרם exhibits the terminal מ; in פרק, ק changes dialectally with the concealed radical γ, as does ق in شقّ, μ being absorbed by the ع. There is a double exchange in فلع, فاع, and عاع.

IIR 6. 4 tells us that Elisha's disciples were *rending* the trunks of trees into planks of wood, to build themselves a shack. According to the *Lexicon*, the verb גור is akin to جزر, means 'cut, divide', and has no homonyms. More particularly, it means 'divide' in Ps 136. 13, 'cut down' in IIR 6. 4, and 'cut off', i.e. 'destroy, exterminate' in Hab 3. 17. Here again, the meaning alters from 'cutting' to 'cutting down' and 'cutting off', and this is extended to import 'destruction and extermination'. *Per*

contra, it is typical of Hebrew-Greek homology to provide the exact meaning and accompanying contextual nuances.

As to $\eta\gamma\tau$, in the *Lexicon* it means 'tear, rend, pluck', has no homonyms, and is akin to 'طَرَف *depasture*, said of camel'. I can imagine the fury of my critics had I put forward, as homologue to $\eta\gamma\tau$, a Greek verb meaning 'depasture'. Their howl would have reached high heaven and reverberated to the ends of the world. *Aliter*, with $\eta\gamma\tau$ which means 'tear, rend garment', and is akin to 'قَرَمَ *chop up onions, etc.*'; and $\eta\gamma\tau$ which means 'tear apart, away', and is akin to 'فَرَقَ *split, divide*'. (I. p. 371.)

$\sigma\upsilon\gamma\kappa\lambda\acute{\iota}\nu\omega$ —There is complete confirmation of these homologies: $\sigma\acute{\upsilon}\gamma\kappa\lambda\iota\nu\omicron\varsigma = \sigma\upsilon\gamma\kappa\lambda\acute{\iota}\tau\eta\varsigma$, *one who lies with one* שָׁכַבְתִּי Ps 45. 10; *companion at table* שֹׁכֵן Jes 49. 20.

This is a unique set of homologies:

1. Mark the close likeness between שָׁכַבְתִּי and שָׁכַבְתִּי —remembering that γ interchanges with κ —and the even closer resemblance between שָׁכַבְתִּי and שָׁכַבְתִּי .
2. Because the Hebrew homologues incorporate the preposition of the compound verb, they appear in the שָׁכַבְתִּי and שָׁכַבְתִּי as well as in the שָׁכַבְתִּי ; cf. pp. 240, 646.
3. One who shares one's couch sexually might not share it as a commensal; hence the difference in spelling to distinguish one act from the other.
4. Usually, there is a similar inflection of the bodies of the participants in coitus; but the similar inflection referred to in Genesis applied to Jacob's arms.
5. سَكَنَ , like שָׁכַב , means 'to dwell'; and both are the homologues of $\sigma\acute{\iota}\kappa\epsilon\omega$ and $\sigma\kappa\eta\nu\epsilon\omega$, שָׁכַב being the homologue of $\sigma\acute{\iota}\kappa\eta\mu\alpha$ and $\sigma\kappa\acute{\eta}\eta\mu\alpha$. At first sight, therefore, one would be inclined to think—as Arabic scholars do—that سَكَنَ is a compound of سَكَنَ , with an implied sexual relationship; just as the verbs 'cohabit' and 'live with' import such a relationship. Nevertheless, Greek proves that the two Arabic verbs are of different origin, and that there is no etymological connection between them.

6. Mark that *סאכן* is on the scale of *נאעל*, because it is the homologue of a compound Greek verb.

However—against the clearest context of solicited fornication and shameless prostitution in Jer 3. 2—the *Lexicon* states that *שגל* means 'violate, ravish'; yet according to it *שגל* means '(queen-) consort'. Furthermore, an authority is referred to who opines that *שגל* is a loan-word, and not derived from *שגל*. To cap it all—again, against a context of obvious booty and apportioned plunder—it suggests that *שגל* in Jud 5. 30 might be a mistake for *שגל*.

Then occurs the following entry: '[שכלים] n.pl. abstr. bereavement, childlessness;—*בני שכלך* Is 49. 20, i.e. *sons of thee, the bereaved*'. For the noun is alleged to be derived from *שכל* (the homologue of which is *χηρεύω*, -*ρώ*). True, part of the context appears to afford an excuse for the error, but this error leads to another which is not warranted in any way. For the particular identity of those who are being requested to make room for the 'sons of thee' is not at all clear; nor is it possible to know or even guess where it is that the place is narrow for *thy sons*. The N.E.B. has: 'The children born in your bereavement shall yet say in your hearing, "This place is too narrow; make room for me to live in."' But the plain version runs: 'The sons of your commensals shall yet say in your hearing: "This place is too narrow for me; please move a little that I may sit down."'

Here is another relevant entry: 'II. [שכל] vb. Pi. lay crosswise (so, and not root I. *שכל*, [vb. be prudent] . . . Ar. *شك* bind legs of beast, *plait* locks of hair);—*Pf.* 3 ms. *שכל את-ידי* Gn 48. 14 (Jehovist); W. Gesenius, *Thesaurus Linguae Hebraeae*, S. R. Driver, however, *prudentes fecit*, from root I. 'ש'. In fact, *محيط المحيط* by *شکل . . . اندابه شد قوائمه باجبل . . . وانراء* says: *بطرس البستاني* *شعرها ففرت خصلتين من مقدم رأسها عن اليمين والشمال*. Therefore, it is not a question of merely plaiting, but plaiting in a special way, consonant with *συγκλίνω*: that is, plaiting two locks of hair from the front of the head (crosswise) away from the right and the left.

Now *شکل*, in so far as it means 'fetter the legs of a beast of

burden', is the homologue of ἐκδέω (עֲקֹד Gn 22. 9); but the homonym which means 'plait two locks of hair from the right and left', is the homologue of συγκλίνω. These two homonyms are etymologically different, in spite of their phonetic identity; just as עֲקֹד and שֶׁקֶל are etymologically and semantically identical, despite their phonetic dissimilarity. For in עֲקֹד the spiritus lenis has changed into ע, and κ into ק; whereas in שֶׁקֶל the respective replacements are ש and ك, while δ exchanges dialectally with λ, ل.

It is because sometimes Arabic and Hebrew homologize with Greek in different ways, that phonetic similarity between an Arabic and a Hebrew word is not a sure guide as regards meaning. For instance, the fact that شَلَح and שֶׁלַח are phonetically identical, does not make it likely that שֶׁלַח means 'strip', or شَلَح 'send away'. Yet phonetic similarity between an Arabic and a Hebrew word of different meanings is an excellent test as to the soundness of their homology with a phonetically similar Greek word which bears the two meanings concerned. For example, στέλλω and שֶׁלַח are phonetically similar, and they both mean 'send'. This concurrence of phonetics and semantics leads to the firm belief that these two words are homologues. But the fact that شَلَح and שֶׁלַח or شَلַח and שֶׁלַח are spelt and pronounced alike does not indicate that they—two by two—bear similar meanings or share a common kinship. On the other hand, the fact that شَلַח, שֶׁלַח, and στέλλω are pronounced similarly, plus the fact that ἀποστέλλω and שֶׁלַח are the respective compounds of στέλλω and שֶׁלַח, and bear the same meaning as each other—i.e. 'send away'—makes it practically certain that the two compound verbs are also homologues. This is confirmed and established, beyond a shadow of doubt or flicker of suspicion, by the additional facts that شَلַח means 'strip' and that ἀποστέλλω means 'doff' as well as 'send away'.

Accordingly, we may formulate the rule that—when an Arabic homologue of a Greek word happens to be a homophone (or quasi-homonym) of a Hebrew word which is also a homologue of the same Greek word, then each of these two co-homologues

acts as a check on and a confirmation of the accuracy of the homology formed by the other with the said Greek word, e.g. *κουφίζω*/קָפַץ/خَفِى.

Two propositions, one particular and the other general, logically follow:

1. *شكى* is as genuine a homologue of *συγκλίνω* as *לָצַץ* itself.
2. Through Greek and not Arabic is Hebrew correctly interpreted, although Arabic may be useful as a test of the accuracy of certain Graeco-Hebraic homologies (v. p. 371).

σχιζω—Contrast the straightforward meanings herein obtained, and distinct differences clearly defined—by reference to Greek—with the babel and fantasy which pervade the *Lexicon*. According to it, for instance: *לָצַץ* means 'divide' and is related to *חָפִי*, 'be fortunate, happy with one's husband or wife, etc., i.e. have a share in happiness'. This far-fetched comparison is completely out of place here, but would be apt in relation to *קָפַץ* (Job 34. 6)—the homologue of which is *τύχη*, *حَظ*, *حَصَة*—and which the *Lexicon* misinterprets as meaning 'wound'.

לֹא יִחְצֹצֻ יָמֵיהֶם (Ps 55. 24) means 'shall not halve their days, i.e. enjoy even half of the normal number'. Of course, this is merely guesswork, and very funny guesswork to boot. Nobody out of bedlam speaks like that. The N.E.B., however, has: 'they shall not live out half their days'. This is also a piece of divination, though not an unreasonable effort. But I suggest the homologue of *לָצַץ* in this context is *ψηφίζω*, Ar. *أحصى* (cf. *ἀριθμέω*); similar to *וּמִסְפַּר הַדָּשִׁיר הִצְצוּ* (Job 21. 21), which the *Lexicon* renders: 'the number of his months, they have been cut in two (fig. for curtailed)', but the N.E.B. has: 'if his very months and days are numbered?'

עַד-צוֹאֵר הִצַּץ (Jes 30. 28) means 'shall halve unto the neck = shall reach to the neck and so divide the man in half'. It might seem incredible, but the erudite editors not only persuaded themselves of the accuracy of this interpretation, but also appear to have managed to induce thousands and thousands of other right-minded men to accept it. The N.E.B., however, has: 'rising neck-high'. I suggest the homologue of *לָצַץ* here is *ἤκω*: *reach a point*; *ἵκω*: *attain, reach* *حَصَلَ*, *وَصَلَ*—terminal *ل*. (V. p. 371.)

σχολή—In these homologues we have examples of the two consonants σχ exchanging as a digraph with צ and שׁ, or severally with ט and טׁ; also of λ/θ exchanging dialectally with χ, while the σ drops out. But since צ exchanges with χ—as in χαλκίον/חלץ (IICh 35. 13)/חלץ (IIR 2. 20)/חלץ (Ib 21. 13)/לצלץ (IIS 6. 5)—it can cogently be argued that here, too, it exchanges with χ alone while the σ drops out. Alternatively, that it exchanges with σ alone—as in σῆμα/אצץ (Dt 4. 19), σημεία/אצץ (Gn 21. 22 Nu 10. 14), σπίζω/שׂפץ (Jes 10. 14), σοφίζω/שׂפץ (Prv 31. 27), σπυράς/שׂפץ/שׂפץ (Ez 4. 15), σπυρίς/שׂפץ (Jes 22. 24), σάπων/סאבון. Similarly with שׁ, which also exchanges with σ and χ, e.g. σάρξ/שר (Lev 18. 12 Jer 51. 35 Mich 3. 2, 3) שׁ (Prv 3. 8); χαμαιδρύς/שׁר (Nu 11. 5), χούς/שׁל (Jes 40. 12) χράω/שר (Ex 3. 22 Nu 27. 21 IS 22. 15 Ez 21. 26 ICh 10. 13).

In considering the interchangeability of σ and צ, one should remember that between ט and צ, e.g. שׂפץ שׂפץ (also שׂפץ שׂפץ, v. pp. 35-6), שׂפץ שׂפץ (Prv 7. 18 ἀγλαίζω) and שׂפץ (IS 2. 1). Similarly, in considering the similarity between שׂפץ and שׂפץ, one should remember that צ and שׁ are interchangeable, e.g. שׂפץ (κόπτω Jos 9. 21), שׂפץ (Jes 10. 15), שׂפץ (IIR 6. 6).

The א substitutes χ, as the ה does in the homology χωλεύω הלח, and as ט substitutes the spiritus asper in ὅλος כלל Lev 6. 15), ὅλως/ללל (Jes 2. 18), and ὅπλον ללל.

τελέω—הלל has six other homologues, i.e. κλαίω (Thr 2. 11), κλάω (Jer 14. 6), κλείω (IS 6. 10), κωλύω (Gn 23. 6), πυρόω (Ps 37. 20), χρήζω (Ps 84. 3); אלל has two: κλείω (Jer 32. 3) and κωλύω (Ps 119. 101); הלל has six: αείρω (Gn 19. 15, 26 IR 18. 42), ελαύνω (Gn 31. 10), έρχομαι (Ex 2. 23, 12. 38 Jos 15. 3), ὀλοκαυτέω (Lev 17. 8), πυρόω (Lev 17. 8 Jer 48. 15), τέλλω (Gn 19. 15, 41. 5); שׂפץ has two homonyms, both adjectives, namely: ὅλος (Gn 33. 18 Dt 25. 15 IR 8. 61) and τέλειος (Am 1. 6).

In the *Lexicon* none of the three verbs אלל, הלל, שׂפץ has any homonyms. For instance, both כלל קציר (Ruth 2. 23, τελέω) and הלל קציר (IICh 29. 28, πυρόω) mean 'be complete, at an end . . . of action or event, with emphasis on time'. Again הלל means:

'be complete, at an end, finished, accomplished, spent . . . Qal . . . 2. b *waste away, be exhausted, fail* . . . esp. of eyes exhausted by weeping La 2. 11, strained by looking (fig.) for relief or refreshment, *fail, languish* . . . Je 14. 6 (of wild asses); . . . similarly (sq. ל) of נפש exhausted by *longing* Ps 84. 3.'

Yet כלה in Jer 14. 6 simply means '*enfeeble*', with special reference to eyes (Aristotle, *Physiognomonica* 808²⁹), and has nothing to do with weeping, pining, or languishing, or being strained in any way. Nor has כלה in Ps 84. 3 any connection with exhaustion; it is the homologue of *χρηζω* which means '*desire, long for, crave*'. (I. p. 372.)

τιθημι has sixteen homologues, namely: טמן, הדה, אצר, אצל, טמן, תקע, שית, שייב, שום, צוה, נתן, ושה, ושא, וטל, וטה, תתן. It is instructive to compare them with each other and to classify them.

The MIV features in six, the terminal ל appears in two, the terminal ז in three, the terminal מ, ע, and ר once; whereas the נ and ה are prosthetic. That the ל in נטל is terminal is clearly and conclusively proved by collating the two verses, IIS 24. 12 and ICh 21. 10. They refer to the same incident, tally in almost every word, and the former has נטל while the latter has נטה instead. Note that while הדה ends in ה and טמן in ט, وضع and طر have terminal ع and ر respectively.

ישם . . . אל in Jes 44. 19 is exactly the same as ישם . . . לבו in IIS 13. 33—both ישם and ישם being in the Qal, like שית in Gn 46. 4—and the structure of the infinitive is either שום, like שום; or שייב, like שית. The ב and the terminal מ interchange here, as they do in רבה קשת (Gn 21. 20) and רמה קשת (Jer 4. 29)—רבה and רמה being homologues of *ῥέω* (A): *drag* ירה, רמה Ex 15. 1, 4; *draw* the bowstring, the bow ירה IIR 13. 17, רמה. Furthermore, the river mentioned in IIR 5. 12 is spelt אבנה, but read אמנה; and *ῥα*, the homologue of *μαρτεῖον*, was also known as *ῥα*. (Yet *ῥα* may well be a homologue of *Βακχεῖον*, and a cognomen given to *ῥα* by its pre-Islamic critics.)

The first syllable is dropped in all the homologues, except the

last three; and מ is epenthetic in ממן—as it is in ἐρῶ/רמא, and as μ is in τύμπανον, etc.—to facilitate pronunciation.

θ exchanges three times with ט, צ, ש, and ת; twice with פ; and once with ד and ק—cf. θεός/רצ, θώραξ/רש, θεωρέω/רפ, θύρα/רל; besides θ exchanges dialectally with τ and χ—cf. מתמון/מכמ/θέμα—and χ exchanges dialectally with κ.

It is interesting to note in passing that among the Hebrews mortgage affected movable property, and was in the nature of a pledge effected by way of deposit—very much like ὑποθήκη/טבוס (Dt 24. 10) and ῥύσιον/ערבון (Prv 17. 18): ערבון (Gn 38. 17). Like the Greeks, they used to give their hand as a pledge, actually using the expression תקעת כפה (Prv 6. 1), literally: ἐτίθεις χεῖρα. Sophocles, however, has: προσθεῖς χεῖρα δεξιάν (*Philoctetes* 942). But a most remarkable philological double somersault occurred when the European Greeks adapted to their own pronunciation the Asiatic Greek ערבון—pronouncing it ἀρραβών—which was itself an adaptation to the Asiatic pronunciation of their own word, ῥύσιον. What is more, they proceeded to develop this so-called borrowed word into the verb ἀρραβωνίζεται, when centuries earlier the Hebrews had turned the begetter of ῥύσιον—namely, the verb ἐρύω (B)—to ערב (Gn 43. 9). Thus, in the course of numerous generations, the European Greeks could not recognize their kith and kin, any more than the Hebrews could their ancestors. Therefore, a protracted mutual disavowal is hereby turned into immediate mutual recognition; and I call this 'the philological law of return'.

There is not an inkling of the homonyms of the homologues of תִּתְּהַמ in the *Lexicon*, according to which:

תִּתְּהַמ means 'stretch out', and is to be compared with 'هدى *lead, guide*'. (In fact, the homologue of هدى is ἡγέομαι, a possible alternative.)

(s.v. נסל) 'lift, c. acc. Is 40. 15 (fig. subj. "); lift over thee (על) i.e. offer 2 S 24. 12, but rd. נסה (as parallel 1 Ch 21. 10) ... lift (and lay) upon (על) La 3. 28.'

In Jes 40. 15, the homologue of נסל is δροσίζω, besprinkle.

'נסה vb. stretch out, spread out, extend, incline, bend . . . = offer, only חֲלוֹשׁ אֲנִי נִסֶּה עָלֶיךָ 1 Ch 21. 10 *three things do I offer unto thee* (so rd. prob. also parallel 2 S 24. 12, v. נסל).'

'I. [נָסָא] vb. lend on interest, or usury, be a creditor (cf. Ar. نَسَا postpone, delay; sell on credit; parallel form of I. נָסָא . . .) . . . 1 K 8. 31 2 Ch 6. 22 v. נָסָא Qal 1b (5).'

(s.v. נָסָא) 'בּוֹ אֵלָהּ' put on him (require of him) an oath 1 K 8. 31 = 2 Ch 6. 22 . . . correct Massoretic Text נָסָא . . . but sense hardly possible'. This appears in the left-hand column of p. 670, yet in the right-hand one appears the following: 'תִּסְאֵבּוֹ אֵלָהּ' 1 K 8. 31 and he shall lift up against him an oath = 2 Ch 6. 22 (Massoretic Text נָסָא . . . but sense difficult; read rather נָסָאֵבּוֹ). Indeed, a house divided against itself.

The homologue here is εὐχόμεαι, and the passage means: 'and he shall utter an imprecation against him in prayer to curse him'.

'שִׂי' n.m. garment . . . compare Syriac . . . appearance . . . ;—construct שִׂיָּהּ נָסָא Prv 7. 10; fig. שִׂיָּהּ נָסָא 73. 6 (v. II. עֲטָף).

The homologue in Prv 7. 10 is θῆσσα, later Att θῆττα, ἥ, hired servant-girl; and the expression θ. γυνή, שִׂיָּהּ נָסָא, occurs in Apollonius Rhodius 1. 193.

II. [עֲטָף] vb. envelop oneself . . . שִׂיָּהּ נָסָא 73. 6 they put on for themselves (each) a garb of violence.'

The homologies here are: χιτών/שִׂיָּהּ, δούλη/עֲטָף, αἵματος/טַרְפָּה; and the passage reads: 'they put on a blood-stained coat of mail'. 'עֲטָף לָמוֹ' is instead of 'עֲטָפוּ לָהֶם'; and עֲטָף לוֹ is the MV of עֲטָף, meaning 'put on oneself'. (V. p. 372.)

τροφόν—τῆρ has two other homologues, namely: τροφόν (Ez 17. 9) and τρύφος (Nah 2. 13). These nouns derive from θρύπτω which has yet another derivative, θρύμμα, the homologue of טַרְפָּה (Ib.). Here we have examples of unsuspected homonyms, and of words of different derivation hitherto wrongly treated as cognate.

χαράσσω—Whether χαράσσω is cognate with خرتي or not, I would not know; but I am trying to prove that—far from being a Semitic loan-word—it is a variant of several Greek words as pronounced on the Continent in Arabic and Hebrew. In fact, some of its homologues drop the ρ, 7 צע drops the χ, while نقش begins with the MV ن—all in accordance with tested rules of homology. (V. p. 373.)

According to the *Lexicon*, מְרֹחַ in Leviticus and מְרֹחַ in Isaiah are the same word, respectively meaning 'mutilated' and 'sharp', and it is so translated in the N.E.B. Similarly, the *Lexicon* states that עָרַב in Jer 4. 30 and עָרַב in Gn 37. 29 are the same word, respectively meaning 'make wide, large, eyes, with (ב) stibium', and 'tear, rend'. The N.E.B. translates the passage in the former verse: 'make your eyes big with antimony'. עָרַב in Gn 37. 29 is the homologue of ῥήγνυμι; while עָרַב in Jer 4. 30 is also the homologue of χροῖζω, χρώζω, χρώτνυμι—like כָּרַע Job 31. 10, 39. 3—since χροῖζω means both *lie with* and *colour, stain*.

χήλινος—I think this word was borrowed from כֶּלִי, the homologue of ὄπλον—as ἀρραβών was borrowed from עֶרְבֹן (Gn 38. 17), the homologue of ῥύσιον. They are both atavisms.

χηλός—To lighten their cargo the crew of Jonah's ship did not throw overboard the kitchen utensils or the ship carpenter's tools, but jettisoned the heavy chests packed with commercial goods and personal effects, which constituted the freight. Similarly, the כֶּלִי referred to in Lev 15. 4, 6, 26 was probably a chest. In my childhood days, chests containing clothes and linen were used not only as wardrobes, but also as settees in modest Jewish homes in Jerusalem and Cairo. (I. p. 373.)

χράω—אָרַב and לָאֵשׁ involve the consonant-vowel metathesis between ρ and α.

χ changes dialectally into ט, e.g. χήλινος לֶטֶט; and into שׁ, e.g. פִּשְׁחֵי שֶׁבֶט (Ex 1. 5). ζ also changes into שׁ, e.g. זָהָב לְשֶׁן (Jer 48. 45) לְשֶׁן (Jos 17. 11) שֶׁן (ICh 13. 6) שֶׁן (IS 31. 10). χράω also means: 'furnish the use of a thing, i.e. lend, usu. in a friendly way, δανείζω being the word applied to usurers'; but the homologue for *lend* is in the לֶשֶׁן—הַשֶּׁן (Ex 12. 36). The homologues of δανείζω are: לוֹה, הִלוֹה, נָשָׂא, נָשָׂה, נָשָׂה; cf. τοκίζω.

χρῆμα—Mark how ה, ח, and כ interchange. The כ in כֶּמֶח preserves the χ, while the ρ is dropped or absorbed by the שׁ. On the other hand, the ל in לֶמֶח and the ל in לֶחֶם dialectally replace the ρ, while the χ drops out. The כ in כֶּצֶע and כֶּצֶר, like the ב in بضاعة—which corroborates כֶּצֶע—exchanges with μ. These

three homologues, together with מְכַר, מְקַסֵּם, מְקַרָּא and بحارى, illustrate the prefix-suffix metathetic phenomenon.

מְקַרָּא in Jes 4. 5 means 'the seat of an oracle', from קָרָא (IIR 3. 10)/*κληζω*; the meaning 'convocation, sacred assembly'—ascribed to it by the *Lexicon*—is not justified by the context. Nor is קָרָא a 'proclamation', but an 'oracular or prophetic utterance'—قَرآن. Lastly, מְקַרָּה in IS 6. 9 and 20. 26 is generally accepted to mean 'accident, chance', a homologue of κύρμα, from κύρω, κυρέω; קָרָא (Ex 1. 10)/קָרָה (Gn 44. 29); but it possibly means 'a strange and unusual phenomenon'. (I. p. 374.)

χωλεύω—Just as ה interchanges with χ, here and in *χρήματα* *ה'ה'ה*, so does ו interchange with the spiritus asper in *ἡπαρ* *ה'ה'ה* and *ה'ה'ה*. In fact, most interchanges are reciprocal.

ψυχή—*نفس* and *نفس* are formed by dropping the ψ in ψυχή, while *نفس* and *نفس* are formed by dropping ψ—the second ו and the second *נ*, as well as the *נ* and *נ*, exchanging with χ, e.g. *נפש* *נפש* *נפש* (IIS 1. 22), and *נפש* *נפש*. The *נ* in *נפש* is the MV *נ*, and it indicates that *נפש* must be derived from ψύχω. This is corroborated by the homology *δραστήρια* *נפש* (Ex 31. 17). The *Lexicon* would have us read *נפש* instead of *נפש* in Ez 13. 20, an emendation which fails to clarify an obscure passage. (I. p. 374.)

In short, the *Lexicon* is typical for its failure to recognize the existence of innumerable homonyms; its reckless emendations of the text; its perverse and fantastic exegesis; its false etymologies; its distortion of any meaning of any word to meet the various requirements—or supposed requirements—of the different contexts. Common words and ordinary passages excepted, the A.V. and the N.E.B. are equally unreliable, their pages teeming with innumerable errors.

Students of this book will be left in no doubt as to the urgent need for the present philology of the Bible to be fundamentally overhauled and revised, and for a new translation to be undertaken, in the light of the theory herein expounded. Because this theory is inherently sound, and because it alone offers the right methodology whereby to discover the correct interpretation of biblical words.

XIX. CATALOGUE OF GENERAL HOMOLOGIES

LXII. The following is the last, largest, and most varied of several lists of explained and text-supported homologies. Taken together, these lists afford boundless opportunities for testing over and over again the validity of each Proposition, and for discovering further homologies.

IF one reads a random number of these homologies aloud, one after the other in quick succession, they sound pretty chaotic and even cacophonous, owing to the frequent change of place by the Greek suffixes, and the constant interchanges which involve consonants, vowels, and vocalization. Yet when examined individually, one by one, each homology appears to be covered by one or more Propositions, which account for almost every difference that exists between its homologues, and show that these differences are frequent to the point of regularity. In the result, it becomes evident that perfect order and euphony reign throughout, and that one and all these Graeco-Hebraic, Graeco-Arabic and Graeco-Hebraic-Arabic entities exhibit the whole kaleidoscope of the philological phenomena herein dealt with—phonetic, morphological, and semantic—some familiar, others not so familiar. Thus, there jostle each other prosthesis, aphesis and aphaeresis, apocope and syncope, the dropping of certain letters from Greek homologues, the addition of terminal letters to Hebrew homologues, the splitting and joining of words, consonant-vowel metathesis, change of place by affixes and change in the order of words, nominative and genitive homologies, single and multiple homologies, ordinary and atavistic homologies. At one extreme homologues are met with which sound and look alike, at the other the resemblance between them is concealed beneath complex and sophisticated camouflages. There lies in between these two groups a vast number of homologies of varying degrees of difference in sound and structure.

The validity of Propositions is tested by subjecting individual homologies to strict and systematic analysis. For instance, take a particular homology and find out: whether the meanings of

its constituent homologues are congenial one with the other and agreeable to the text or texts referred to; which letters of the homologues tally; which interchange, and why; by which points of vocalization are the vowels replaced, and why; which letters of the Greek homologue are missing in its Hebrew partner, and why; which letter or letters have been added to the latter, and why; which letter or letters have changed place, and why. This process has to be pursued relentlessly; nothing must be permitted to escape notice, nothing must be admitted that is not accounted for.

For the discovery of new homologues, it is a good exercise to try and find out the homologues of cognates of the Hebrew word in hand. Another good exercise is to compile a personal list of complete homologues. A third is to compile lists of kindred verbs and their derivatives; for instance, verbs relating to sight, motion, food, and so on: e.g. שעה, שור, ראה, צפה, חזה, שקה, מראה, מצפה, צופה, חזון, השגיח, הציץ, הביט, תור, שקף, מראה, מצפה, צופה, חזון, השגיח, הציץ, הביט, תור, שקף, etc. A fourth, to seek corroboration in other homologues, in reduplication or parallelism, in other biblical texts, and in Greek passages.

The texts referred to in support of meanings have been carefully selected, not only for their aptness *vis à vis* the particular homologues concerned, but also in relation to their contexts. It is in this sphere that the identity of one language with the other is repeatedly and conclusively proven by single and multiple homologues, homologues with one or more meanings, with delicate shades of meaning, or even with opposite meanings. Homonyms and homophones multiply, while Arabic fellow-homologues often afford corroborative evidence of great weight and decisive authority. Sometimes—as with homonyms and such homologues as *הקין*: *περιέχω*—the context alone decides the meaning, so that the choice of the appropriate text to match the meaning becomes of vital importance. On the other hand, when it happens that a biblical text resembles a Greek passage, there is no difficulty; the choice is ready-made. Read in context, every other homologue shines with exceptional semantic sparkle, and the cumulative brilliance is intellectually dazzling. So that as one goes along one becomes more and more convinced that those who spoke the language of the Prophets had a good command of the tongue

of Hellas, and a clear perception of its subtleties and expressive character. One or two examples will suffice.

ΞΝ and πατήρ resemble each other—account being taken of consonant-vowel metathesis, apocope, and the interchange of Ξ with π. These two homologues share no less than eight meanings. Greek and Hebrew apart, are there in mankind any two *different* languages where such phenomena occur between any word in one of them and another in the other? אָרַע sounds uncommonly like and means precisely the same as ἀρέω. Did Hebrew by any chance borrow it from Greek, or vice versa? Again, ΞΞ—in view of accountable differences—resembles κλέπτω and bears two of its three meanings. Is this a coincidence? Similarly, ΞΝΨ resembles σπάω, and only through that resemblance is it possible to explain rationally the expression אֶל אֶרֶץ. Is not this significant? Now the verb אֶרֶץ homologizes with πνέω, and אֶרֶץ with ἐπιπνέω. The former expresses two shades of breathing, while the latter means two opposite kinds of breathing. In the circumstances, Jes 12. 1 becomes intelligible. So does another verse in Isaiah, 32. 12, thanks to the homology אֶרֶץ κόπτω. Do not these three examples point to the identity of the two languages even more emphatically than the other four? And these are only a few reliable witnesses among thousands.

Comparisons ought to be made [with the Septuagint, the *Lexicon*, the A.V., the N.E.B. and or the principal Jewish commentators: רָעָה, קָדַשׁ and אֶרֶץ among other authorities] and a verdict reached in respect of every homology included in the said lists. Only thus would gradually be unveiled the deep mystery which shrouds the biblical vocabulary.

In fact, numerous Hebrew words have more than one mystery behind them, and not until they are resolved can one begin to understand the Bible. Take, for instance, the entry אֶרֶץ, ΞΝΨ σπάω. The Greek verb is doubly intriguing. First, it has two entirely different meanings, 'breathe' and 'enjoy'; secondly, it has two other meanings: 'draw in, suck in', and 'draw tight', 'pull'. How σπάω came to have these various meanings is no concern of ours, and the question need not detain us. What primarily concerns us is the mystery behind אֶל אֶרֶץ, because one does not breathe or suck in shadows. The solution of the conundrum confirms the soundness of the homology אֶרֶץ/σπάω, and one can at last see clearly the picture over the strange device:

‘כַּעֲבֹד יִשְׁאָף צֶלֶל’, which has for more than two millennia lain hidden in the obscure cellars of linguistics. It is that of a slave who—having worked hard and long out in the open field, probably bare-headed, barefoot, and half-clad, exposed to the scorching summer sun—is now *enjoying* the shade.

The other mystery touches the relation of שֶׁאֵף to שָׁאב, two slightly differently pronounced words, with two distinct meanings, yet each identical with a third word, σπάω—a lot shared by many other Arabic and Hebrew words participating in multiple homologies. At this early stage of the analysis you pause and ponder whether all the Israelites, everywhere and at all times: from Moses to the Maccabees, and from Dan to Beersheba, invariably pronounced שָׁאב שֶׁאֵף and שֶׁאֵף שָׁאב—in view of the liability to confusion of the labial letters ב and פ—or some of them, somewhere, sometime, pronounced שֶׁאֵף שָׁאב and/or vice versa. Having posed the question, it matters not what answer, if any, you give to it. Your simply posing it *ipso facto* qualifies you to penetrate the biblical palimpsest, i.e. to appreciate that נָהַר is נֹהַל, and that both are πόος; that מִשְׁלַח is the same as מִשְׁלֹחַ, and that both are identical with ἐπιχειρημα and unrelated to מִלָּחָה; that מִלָּחָה is a variant of מִלָּחָה, and that both are variants of Μιορτής; that מִלָּחָה is a word with two meanings; that there are three kinds of שָׁאב: one like שָׁאב, the other like שָׁאב, and the third like שָׁאב, שָׁאב and שָׁאב.

True it is that in our present state of knowledge we cannot be sure whether or not שָׁאב and שֶׁאֵף were ever confused one with the other. Yet the possibility of such confusion is not an idle speculation, in view of the actual confusion of שָׁאב IIS 7. 7 with שָׁאב ICh 17. 6, שָׁאב Jer 17. 10 Job 5. 27 with שָׁאב. For an Ashkenazi would pronounce שָׁאב, שָׁאב, and (non-extant) שָׁאב—contracted into שָׁאב. And that is precisely what the exiles who returned from Babylon literally did (Neh 6. 12). In fact, the homologue of שָׁאב is σκοπέω: *examine, consider; inquire, investigate* (W)—and that of שָׁאב, in Neh 6. 12, is διασκοπέω: *examine or consider well; inquire, investigate* (W). So that שָׁאב, there, is שָׁאב—the ח/כ being occluded by the ח/כ into the ח/כ, and the ח/כ turning into ח/כ (cf. Dt 13. 15 as regards שָׁאב). Besides, it is pertinent

to point out two similar homologues of *σπάω*, i.e. *בּוּס* and *הּוּס*, which differ respectively from the other two—the *וּ* being substituted for the *וֵ*, and the *וּ* for the *וֵ*.

A word as to the context of *לֹא הָאֵלֹהִים*. The homologue of *הָאֵלֹהִים* in the second half of the verse is either *ἐλπίζω* (*hope to do* or *hope* or *expect*), or *ἐπελπίζω* (*buoy up with hope*), or *κατελπίζω* (*hope* or *expect confidently*), or *ἐπελπομαι* (*have hopes of*). So Job laments his fate: he has been allotted periods of futility, and apportioned nights of toil—a life of servitude, alternating between spells of relief from hard labour and prospects of working for a wage. Therefore, the Greek explanation fits in beautifully; but the factor of parallelism has misled commentators to interpret *הָאֵלֹהִים* as meaning 'aspire'.

I am afraid Greek scholars will not be able to reap a bountiful harvest from this new branch of Greek literature—certainly not a harvest comparable to the one gathered by Western Europe from the rich literature of ancient Greece retrieved from oblivion, which ushered in the Renaissance—for two reasons: one, the Bible is a comparatively small book; it includes among its varied contents no tract on agriculture, astronomy, engineering, medicine, navigation, or any other art or science. Unfortunately we have no treatise on botany or zoology by King Solomon, although he is said to have discoursed on plants and animals (IR 5. 13). Two, the Hebrew language has been drastically impoverished and largely forgotten, through crushing defeats, brutal occupations of the Land of Israel, fratricidal internecine conflicts, wholesale deliberate destruction, captivities, dispersions, genocidal massacres, expulsions, forcible conversions, violent suppression, cruel persecution, assimilation (Dan 1. 3). Nevertheless, they will be able to glean one or two ears which escaped the raiding reapers, and a few berries which eluded the gargantuan grape-gatherers.

Yet in the light shed by the lists herein compiled, and they are by no means exhaustive, the Hebrew dictionaries and the numerous translations of the Bible will have to be radically revised; the bases of Hebrew and Arabic etymology will have to be completely recast; and the Septuagint itself will be tested and corrected. Moreover, the development of monotheism must now be studied against an Hellenic background, while it is manifest that the roots of the belief in Jesus as the Son of God reach far back

to Hebrew-Hellenic antiquity. People might nowadays call their children Daniel, John, Tom—as they do Dick or Harry—without reference to any theological concept. Not so in olden times: יהוה, פִּדְיָהוּ, פִּדְיָה, פִּדְהַצוּר, have distinctly theistic overtones. The first is the homologue of Διογενής (*sprung from Zeus*), the second homologizes with παῖς Διός/θεοῦ (*servant or son of Zeus/God*), while the third and fourth do with παῖς Διός. And it is as well to remember that פִּדְהַצוּר was older than Sinai, and that the first recorded יהוה and פִּדְיָהוּ were coevals of King David and before the Temple (cf. Luke 1. 13, 57–63). Clearly, the two verses, Ps 82. 6–7, now acquire a palpable dimension: there were undoubtedly men in Israel who—like the King of Tyre nearby (Ez 28. 2, 6, 9)—believed themselves to be gods, of divine descent, and immortal (cf. ICh 29. 23). Indeed, monotheism had to fight off the influence of atheism as well as that of polytheism (Jer 2. 28 Ps 14. 1). As a matter of historical fact, the hard struggle on its behalf only triumphed as late as the advent of the Hasmoneans; but the harder struggle for the soul—for what lies beyond the daily bread, for the Kingdom of God, for Jerusalem, for the spiritual heritage of Israel—went on (witness the records of the New Testament) and continues to our day among Jews and Christians alike—freely and vigorously, even as Job's high-level debate with his comforters was conducted.

Note: The following list does not cover pp. 102–6, 135–67, 174–284, 631–80. A few words, not included in the book, are listed for convenience. The letters t and m after a page figure respectively indicate: *text* and *meaning*.

אֱלֹהִים *theós*: א. לֵא; e.g. אֱלֹהֵינוּ, i.e. לֵאנוּ, but possibly

عبد الله

123

אֲדָמָה *adámā*: (ἀδάμ) *leader, chief* Gn 4. 20, 21 Nu 3. 24.

30, 35 Jes 9. 5, 22. 21 Neh 11. 13 ICh 24. 31; = *patēr*

14, 37

„ πατήρ: *father* Gn 32. 10 IIS 9. 7; *grandfather* Gn 32.

10, 49. 29 IIS 9. 7 ICh 32. 13; esp. as epithet of Zeus Jes 63. 16 Jer 2. 27 Mal 2. 10; respectful mode of addressing persons older than oneself IS 24. 12

IIR 2. 12, 5. 13, 6. 21; metaph., *father, author* Jer

2. 27 Job 38. 28; π. ἡς πόλεως אֲבִי הַגִּלְעָד Jos 17. 1

אֲבִי בֵית־לַחֶם... אֲבִי בֵית־גִּדְרָה ICh 2. 50 אֲבִי קִרְיַת־יֶצְרֶה

אביו, אביו, אביו	ἑφηβος ἄνθρωπος: originally, a young man dedicated to or a gift from Zeus IR 14. 31 ICh 3. 10 IICh 13. 20	123, 336
אביו	ἀγαθός, -θοῦ: well-born; brave; good, capable; good, in moral sense ICh 8. 11	82, 122
אביו	ἑφηβος θεοῦ: originally, prayed for, or apprenticed in the worship of God IIS 3. 4; אביו	122
אביו	ἑφηβος Μολόχ: originally, a follower or gift of Moloch Gn 20. 2; אביו	128
אביו	εὖνοος: well-disposed, kindly, friendly Jud 4. 6	123
אביו	ἀγός: אביו IS 21. 3 Ps 68. 31 [a play on words: אביו, ἀγός/βοῦς, אביו, μόςσχος/ὄχλος] Thr 1. 15	378-9
אביו	ἀμρποτος: poet. Adj. immortal, divine Ps 132. 2, 3	37, 39, 108
אביו	βοῦς	40, 562
אביו	ἵππος: אביו Jud 5. 22 Jer 47. 3	40
אביו	ἀμρποτος = ἀμρποτος, אביו Gn 49. 24 Jes 1. 24	37, 39, 108
אביו	εὐδωπος: generous [cf. אביו]; εὐδωρξ: well-mailed [cf. אביו, אביו]; εὐπους: fleet of foot [cf. אביו] ICh 2. 28	124
אביו	εὐδωπος: generous IS 26. 6 IIS 10. 10; אביו, אביו	
אביו	εὐάτος: easy to heal IS 22. 20	41, 73, 123
אביו	καπνίσμα: Pass. to be turned into smoke, burnt to ashes Jes 9. 17	60
אביו	καπνός: smoke Jes 5. 24 [corroborates καπνίσμα]	60, 77
אביו	κάπνισμα: incense Cant 3. 6 [corroborates אביו]	60
אביו	ἀδδελον, ἀμβλύς	94
אביו	ἀλγός: Dim. of ἄλγος [poet. Noun, stone, generally, stone Gn 29. 2; אביו]	53, 294
אביו	Μαγνήτις λίθος, ἡ [prefix-suffix metathesis in order of words, אביו]: the magnet Jos 15. 6	361
אביו	ἡμνός	29, 400, 423
אביו	ἀβα, ὀπήεις	94
אביו	ἀβάρται, πτέρον, πτέρυξ	56, 94
אביו	εὕρημα, later -ρεμα: (εὕρισκω) intention, discovery, thing discovered not by chance but by thought; that which is found unexpectedly [much like Ἑρμαῖον (prop. gift of Hermes, i.e. unexpected piece of good luck, windfall, treasure trove אביו)]; foundling Gn 17. 5	121
אביו	εὐλογέω; praise, honour; bless, praise a god;	

- προσκυνέω: *make obeisance* to the gods or their images; esp. of the Oriental fashion of *prostrating oneself before* kings and superiors Gn 41. 43 116
- אֲבָצְלוֹם eὐγάλενος: *easy calm* IIS 18. 18 123
- אָגֶר ἀγύρτης 127 tm
- אָגֶר, אָגֶר ἀργυρίς: = δραχμή (*drachma*, worth six obols, (דרכמן) Ex 30. 13 IS 2. 36 Esr 2. 69 63, 81, 92
- אָגֶל ὄχλος: generally, *mass, multitude*; v. עָגַל Job 38. 28; אָגֶלִים ἀγοραῖν Jcs 15. 8 93
- אָגֶן σχοῖνος: *rush, reed, rushbed; land measure* Jcs 58. 5 Job 40. 26; v. קֶהָ 77
- אָגֶן ἀγγεῖον: *vessel; jar or case for water* Ex 24. 6 Cant 7. 3 38
- אָגֶן ἀγαθός: v. אֲבִישׁוֹב Ez 12. 14; τόπος, ου: *place, region* Ib 38. 6 64
- אָגֶר ἀγείρω: *gather, assemble; of things, collect, gather* Ptn 6. 8 43, 127, 326
- אָגֶרֶס γυρτόν [an atavism]: = σκύφον (כֶּף, כֶּסֶף, כֶּסֶף ספרה צפה. צפה. צפה. צפה): *cup; κρατήρ: (κεράνυμι) mixing vessel, esp. bowl, in which wine was mixed with water, bowl of wine* 66
- אָגֶרֶף χειροπληθής: *filling the hand, handful* Ex 21. 18 57, 66, 69
- אָגֶרֶף γραφή: v. p. 113 66
- אָדֶד עָדוֹא, אָדוּ 28 t; הָדָר, הָדָר, הָדָר 27 t, 30 t, 42 t; אָדוּ 28 t
- אָדוֹרִים ἀγοραῖν 355 tm, 377
- אָדוֹם, אָדוֹם ξανθός: *yellow, of various shades, freq. with a tinge of red; in Ep. mostly used of fair, golden hair; of complexion; after Hom. of all kinds of objects, of gold* Nu 19. 2 IIR 3. 22 Zach 1. 8 Cant 5. 10; cf. Gn 25. 25; v. זָהָב, זָהָב 56, 67, 93, 310
- אָדוֹן Ἄδωνις: *Adonis* [possibly an atavism, the homologue of ἡθεός] 31 t, 46, 121, 332-3 tm
- „ δυνατός: (δύναμις) *strong, mighty, powerful, influential; οἱ δυνατοί, the chief men of rank and influence* (אָדוֹנִים IR 22. 17); *δυναστής: lord, master, ruler, of Zeus; μεδέων: (μέδω) guardian, ruler, always of Zeus; generally, ruler* (אָדוֹן Gn 15. 2) Gn 42. 30, 33 Ex 23. 17 Dt 10. 17 Jos 3. 11 Mal 1. 8, 3. 1 Ps 114. 7; *πάστας (πάομαι): ouper* Gn 39. 20 IR 16. 24 86 t, 326, 330 t
- אָדוֹן, אָדוֹן 24 t

- אֲדוֹת *διὰ σε, διὰ ταῦτα, διὰ τοῦτο* 169 tm
- אֲרָן *τότε, τόκα: at that time, then* Dan 2. 15, 17 64
- אֲרָר *אֲדִיר, אֲדִירָה, אֲדִירָה, אֲדִירָה* *ἀδορος: skin; δέρρος: skin, hide;*
δέρρος: skin; δορά (Λ): skin when taken off, hide Jud 5.
 25 IR 19. 19 Jon 3. 6 Mich 2. 8 Zach 13. 4 Esth 1. 6 15, 66, 81,
 100, 326
- אֲרָרָה *δορά σατύρου: the skin of a* *לַעֲרֹר* 15 t, 57
- אֲדִיר *ἀνήρ, ἀνδρός* 82, 285-7 tm
- אֲדִירִי הַצֶּאֱן *αἰγῶν ἀνὴρ: Virgil's vir gregis* 82, 285-7 tm
- אֲדָם *ἀνὴρ, ἀνδρός* 63, 67, 76 t, 82, 285-7 tm, 289 t
- אֲדָם *אֲדָמָה, אֲדָמָה* *γῆ* Gn 2. 9, 4. 2, 8. 13, 28. 15, 47. 20 Jes
 14. 2, 32. 13 Ez 11. 17 Am 7. 17 Prv 30. 14 92, 290 tm
- אֲדָם *ἔδωκα; ξανθός* 310 t, 401 tm
- אֲדָן *ἔδαφος: bottom, foundation, base of anything* Ex 26.
 19 Job 38. 6 Cant 5. 15 49
- אֲדָן *ἡθεος, ἄθεος: unmarried youth [= Ἰδωνις]* 128
- אֲדָן *ἡθεος Διός: originally, an acolyte at the*
temple of Zeus, or his gift IR 1. 5, 8 128
- אֲדָרָה *ἀνδρες δικασταί: jurors, gentlemen of the jury* 58, 82, 286-7 tm
- אֲדָרָה *דְּרָחִים: 2. אֲדָרָה* Esr 2. 69, 8. 27 66, 69, 78, 100
 אֲדָרָה, אֲדָרָה 27 t
- אֲדָרָה *אֲדָרָה, אֲדָרָה, אֲדָרָה* *χείρ: hand and arm, arm* Jes 52.
 10 Job 22. 8-9, 31. 22 Dan 2. 32 Esr 4. 23 IICh 32. 8 30 t, 46,
 47, 66, 69, 99, 169 tm, 258 tm
- אֲדָרָה *ὄπλον* 315 tm
- אֲהָב *ἀγαπάω, Ep. and Lyr. for ἀγαπάω: show affection,*
generally, love; desire; seldom of sexual love, for
ἐράω (but ἀ. ἐταίρας to be fond of them IR 11. 1-2)
 Gn 34. 3, 37. 3 44, 49, 91, 100, 108, 326, 332, 334 t, 381
- אֲהָבָה *ἀγάπη: love* Cant 3. 10 73, 334 t
- אֲהָבָה *ἀγαπητός* 91, 102 tm, 107-8, 327
- אֲהָבָה *ἀγάπημα: darling, of a person; generally, delight*
 Jer 30. 14 Ez 16. 33 Hos 2. 7, 14 69
- אֲהָל *αὐλή: open court before the house, courtyard* Ps 132. 3;
generally, court, hall Ps 132. 3; *court of temple* IR 2.
 29, 30 Ps 15. 1; *any dwelling, abode, chamber* Jos 22. 8
 IR 12. 16 30 t
- „ *αὐλὴ: tent or place for passing the night in* Gn 12. 8
 Dt 1. 27 Jer 6. 3, 35. 7 [cf. αὐλίζομαι: (αὐλή) lodge,
pass the night אֲהָל Jes 13. 20; v. לֵן] 30 t

- לָקָח *phylon*: race, tribe, clan (pl.) Jud 6. 5 Ps 78. 67 66, 73
- אֵין *ou*: the negative of *fact* or *statement*; used sometimes with the ellipsis of a definite verb; not (W) Prov 31. 4 39, 66, 334: 69, 291: 1
- כֹּחַ *phatis*: v. כֹּחַ Dt 18. 11 Jes 29. 4 69, 291: 1
- אֵין-אֵין, אֵין-כִּי *kai tote*: *even then* or (at the beginning of a clause) *and then* Lev 26. 41 Jos 1. 8 IIS 19. 7 64
- קִיץ *pyrōalon, -daron*: *small wood for burning* Jes 7. 4 Am 4. 11 62
- אֵין *azō, oīō*: cf. ἀγαπάω 94 tm
- אֵילִי, אֵילִי, אֵילִי *ōis*: dat. pl. ὄρεσι; Lat *oris*; *sheep*, both of the ram and the ewe Ex 29. 22 31: 1, 37, 39, 314: 1
- אֵילִי *pollakis*: *perchance* Gn 16. 2, 32. 21 61
- אֵילִי *olos*: *whole*, i.e. *safe and sound* Ps 73. 4 49, 67
- אֵילִי, אֵילִי *aulē, sup.* IR 6. 3, 7. 6-8 Ez 8. 16, 40. 7, 48 IICH 29. 17 67
- אֵילִי *all' oūn*: (ἀλλά *laka*, *but*; οὐν/וְכֵן, *then, therefore*) concessive, *at all events* Job 13. 3; *but then* Ib 13. 4, *however* Ib 2. 5 327
- אֵילִי *phaulōtēs*: *meanness, poorness, badness* Prov 18. 13, 19. 3; אֵילִי *phaulos*: *ineffectual, bad* Jes 19. 11 65, 415: 1
- אֵין-אֵין (אֵין-אֵין?) *dynamis*: *power, might*; in Hom. esp. of *bodily strength* Gn 49. 3 Jes 40. 29 Job 9. 26; אֵין-אֵין *ōdis*: *pangs* or *throes of birth*; אֵין-אֵין *ō emōs ōdionon* (אֵין) *ponos* (אֵין) [suffix-prefix metathesis], of a child (literally, *my stress of pangs of childbirth*) Gn 35. 18 Dt 26. 14 Hos 9. 4 57, 62, 29: 1
- אֵין-אֵין *odūnē, edūnē*: *pain of body; pain of mind; grief, distress* (pl.); = אֵין-אֵין 59, 290 tm
- אֵין-אֵין, אֵין-אֵין *hēmōn* Gn 41. 45, 50; v. אֵין-אֵין *āta, āta* (ā-): *reckless guilt or sin* Nu 23. 21 Ps 55. 11 124: 1, 312: 1
- אֵין-אֵין *éphōs*: *boiled*; *éphōs χρυσός* *refined gold* אֵין-אֵין; אֵין-אֵין *āpephōs*: *boiled down*; ā. (χρυσός) *refined gold* אֵין-אֵין (אֵין) [אֵין-אֵין, possibly 'from Ἐφέσος'] 116-17 tm, 334
- אֵין-אֵין *āpyros*: *uncooked*; ā. χρυσίον (*unsmelted piece of gold*) *unsmelted*, opp. *āpephōs*; ā. χρυσός, of nuggets, or gold-dust אֵין-אֵין 116-17 tm
- אֵין-אֵין *kapānē, āpānē*: *chariot* Ex 14. 25 Nah 3. 2 [calling the part for the whole] 60
- אֵין-אֵין *taxizō*: *make swift*; *thoázō*: *move quickly, rush, dart* Prov 19. 2, 28. 20, 29. 20 51, 63

אור	φῶς; אור ὅραω: v. ראה	101, 337 im, 406 t
האיר	ἀναπυρίξω; ἐκπυρσεύω: kindle Jes 27. 11 Mal 1. 10	
	Ps 18. 29	56, 62
אור	φάος, φῶς מאורה, מאור, אורה, אור	47, 63, 101, 290, 337-8 im
אור	εἰρη: Lacedemonian youth who had completed his twentieth year (cf. Nu 14. 29, 26. 4)	127
אור	γῆ: land, country; city; estate, farm Gn 11. 28; cf. עיר	68, 290 im
	קט: fire Ez 5. 2	62
אורה	ἐφῆρα, ἐπέρα: stable IR 5. 6 ICh 32. 28 IICh 9. 25	78
אורי	τοὺς εἰρη Ex 31. 2 IIS 11. 3. 8	123
אוראל	εἰρη θεοῦ Est 8. 16 ICh 6. 9	122, 125, 128
(אורי)	ראה: v. ὅραω ארה (אורי)	
אורם	Ἥραι: Ἥρα personified as the goddess of destruction and revenge (אלה Zach 5. 3); the 'Eperies (avenging deities) say that Ἥραι is their own name Ex 28. 30 Nu 27. 21 Dt 33. 8 Est 2. 63	121
אידר	ἀπερθύνω: make straight, restore; guide aright, direct, govern, rule; καταρθώω: metaph., keep straight, set aright Jes 45. 2	311
אז	ἐκεῖ, τότε: then Ps 90. 11, 124. 3. 126. 2; ισχύς: might, power, vigour Ps 75. 8	24 t, 28 t, 54
אזב	ῥύσσωπος: hyssop Ex 12. 22 Nu 19. 18 IR 5. 13 Ps 51. 9	46, 49
אז	קט	98 im
אז	ὅς, ὡτός: ear Dt 5. 1; from resemblance to אז ear, handle Prov 20. 12	257 im
אזה	ἡθεος: v. אדנ; e.g. אחיה	122-3, 128
אזה	ἀδελφός: brother Gn 24. 29; sister Ib 24. 50	23 t, 87 t, 299, 333 t, 384
אזה	εἰς, εἰς, אזה, אזה 285 im; אזה, אזה 13, 38, 44, 75 t, 116, 169, 264, 290 im, 361 im, 389	
עשר	ἐνδεκα: eleven Dt 1. 2; v. עשר עשר	389 t
אזו	αἰχμή: v. אמן Gn 41. 2 Job 8. 11	77
אזו	ἔχω, ἔχθω: hold, hold fast IR 1. 51 Cant 3. 4 Esth 1. 6; of a woman in travail Jes 13. 8, 21. 3; of arms and clothes, bear, wear IICh 25. 5; hold or keep in a certain direction Job 17. 9, 23. 11; extend, reach to IR 6. 6; stay, keep back, check, stop Neh 7. 3	53

אָחָא, אָחָא	λάχος, εὖς: allotted portion; portion obtained by lot, share Lev 25. 46 Nu 27. 4; cf. οὐσία	56, 92
אָחָא	ἡίθεος: v. אָחָא; e.g. אָחָא	128
אָחָא, אָחָא	ἡίθεος Διός: granted by Zeus IIR 1. 2 IICH 20. 35	128
אָחָא	Διός ἡίθεος: a gift of Zeus IS 14. 3	122, 128
אָחָא, אָחָא	ἀγαθός, οὐ: v. אָחָא IS 22. 9, 11	82, 122
אָחָא	ἡίθεος Μολόχ: originally, a young man dedicated to the worship of Moloch, or his gift IS 21. 2	128
אָחָא	ἀδάμας (δαμάω): properly, unconquerable; Subst., adamant, i.e. the hardest metal, prob. steel; diamond Ex 28. 19; cf. ברזל	49
אָחָא, אָחָא, אָחָא	αἰμάτη: = λεκάνη (dish, pot) Gn 21. 14, 42. 27 Esr 6. 2	95 im
אָחָא, אָחָא	μετά	171-2 im
„	εἰς: v. אָחָא	361 im
„	εἰς	169 im
„	אָחָא ὕστερος: of Place, coming after, behind Gn 24. 61 Jud 3. 22 Cant 2. 9; last: Dt 11. 24; of Time, next, later than Gn 5. 4, 9. 28; ὕστατος: of Time, last: Ex 4. 8 Neh 8. 18; οἱ ὕστεροι posterity Jes 41. 4	57, 75:
אָחָא, אָחָא	τάχα ἰσως: τάχα (quickly, presently, forthwith); strengthd. τάχα ἰσως Ruth 2. 2	63
אָחָא	Ξέρξης Esth 1. 1	52
אָחָא	ὀθόνη: fine linen Prov 7. 16	38, 288:
אָחָא	φάτις: v. אָחָא Jes 19. 3	65
אָחָא	πακτόω: fasten, close; stop up, caulk Prov 17. 28, 21. 13	61, 67
אָחָא	πότερος, κό-: one or other, either of two; ἀριστερά: (with or without χεῖρ) left hand Jud 3. 15	62
אָחָא	ἡ: dat. sg. fem. of relat. Pron. ὅς, ἥ, ὅ, in adverb. sense; of Place, which way, whither, where Gn 4. 9 IR 13. 12; of Manner, how, as Jer 5. 7; v. אָחָא	38
„	אָחָא πεῖ, ποῦ: where? Gn 3. 9, 22. 7	61-2
אָחָא	גָּח: v. אָחָא, אָחָא	38, 55, 92, 112 i, 325
אָחָא	πάθος: accident, misfortune, calamity	29 i, 61, 93
אָחָא	Αἶας: Ajax IIS 3. 7	121
אָחָא	ἡίθεος, contr. ἡθεος, ἄθεος; of the θεῶν sent to Delos; rarely as fem. ἡιθέη: v. אָחָא	122, 128

- אֶבְלָה *ἡθέλη Βααλ*: an unmarried young woman attendant at the temple of Baal, or his gift IR 16. 31 128
- אֵי זוֹ, אֵי זוֹ *ὅσγε*: *who* or *which*, with emphasis IS 9. 18
IR 13. 12 Jes 66. 1 Jer 6. 16 Esth 7. 5 76 tm
- אֵיךְ, הֵיךְ *πῇ, καὶ*: interrog. Particle; of Manner, *in what way?*, *how?*, *how in the world*, *wherefore?* Gn 26. 9
IIS 1. 5, 14, 2. 22 Jer 12. 5 Ps 137. 4 Ruth 3. 18
Eccl 2. 16 ICh 13. 12; of Space, *which way?*, *whither?*;
less freq. like *ποῦ*: *where?* Jer 3. 19; cf. *ὅπως* 27 t, 49, 69
- אֵיכָה, אֵיכָה *ὅπη, ὅκα*. Ep. *ὅπη* (better written *ὅπη, ὅκα*), *ὅπα, ὅπα*: Adv., relat. and indirect interrog.; of Place, *by which* or *what way*, *in which* or *what direction* or *part*; sts. nearly = *ὅπου* *where*
IIR 6. 13; of Manner, *in what way*, *how*, *as* Dt 1. 12
Cant 1. 7, 5. 3 Thr 1. 1 Esth 8. 6 27 t, 34 t, 39, 42 t, 47-
49, 53, 402
- אֵיל, אֵילָה, אֵילָה *δορκάς, ἄδος, ζορκάς, ἱορκος*: an animal of the deer kind; *roe*, *gazelle*, *antelope*, *dorcas*; = *δορκάλις*; *αἰόλος*: *quick-moving*, *nimble*; *speckled*, *striped*, *mottled* (W) IIS 22. 34; *αἰλός*: *pipe*, *flute*
Ps 22. 1 53, 79, 96 tm, 314
- אֵילָה, אֵילָה, אֵילָה *πυλών, -ωμα*: *gate-way*; freq. separated from the house or temple to which it gave entrance; *gale tower*, *gatehouse*; *πύλη, πύλον*: *gate* Ez 40. 16-40 62
- אֵילָה *θύελλα*: *hurricane*, *squall*; *θύελλαι*, prob. *thunderstorms* Ps 29. 9 59
- אֵילָה, אֵילָה *ὠφέλεια, -λησις*: *aid*, *succour*, *use*; *help*, *service*, *advantage* Ps 22. 20, 88. 5 66, 93
- אֵילָה *ξύλον*: *tree* Dan 4. 7
- אֵיכָה, אֵיכָה *δείμα, τος* [both nominative and genitive homologies]: *fear*, *terror*; pl. *φόβοι καὶ δ. אֵיכָה*
ופחד [pref.-suf. phenom.] Ex 15. 16 Dt 32. 25 58
- אֵיכָה *ἡγεμών* 28, 637-40 tm
- אֵין, אֵין *ἵνα*: *in which place*, *where* Ez 13. 15 Cant 6. 1 28, 34 t, 38
- אֵיכָה *κόφινος*: *basket*; Bocotian measure, containing nine Attic choenices, i.e. about two gallons Ez 45. 11, 13 [To this day, *basket* is referred to in Egypt both as *كُفَّة* and *كُفَّة*] 46, 60, 78

איפה	ὅπου: v. איך; ὅπου, ποῦ: <i>where?</i> v. איכה Jud 8. 18	34 t, 39, 42 t, 47, 402
איש	ἀνὴρ, ἀνδρός, ἄνθρωπος	63, 75-6 t, 82, 285-7 tm, 289 t
„	εἷς: v. חא	290 m
„	ἕκαστος	76 t, 290 tm
„	איש-ה' ה'θεος: v. אדני; e.g. איש-בשת	124, 128, 312
איש-בשת	ה'θεος πόσιος: a gift of the Spouse (Baal)	
	IIS 3. 8	122, 126, 311
איש-ה'	ה'θεος Διός: originally, a worshipper of Zeus	
	or his gift IS 16. 1 ICh 2. 13	122, 128
איהו	ה'θεος: v. אדני	122, 128
איהוה	ה'θεος θεοῦ: originally, a person granted by, or devoted or dedicated to God Prv 30. 1	128
איתן	αἰδώς	49 tm
„	αἷτιος: <i>culpable, guilty</i> Prv 13. 15 (?)	49, 68
„	ἑδωφος: <i>bottom, foundation, base; sea-bed</i> (W) Ex 14. 27	49
„	ἀθάνατος, φάτις: v. חא Job 12. 19	65
אֶלֶּח	ἑξοχος: <i>standing out from, raised above, most eminent; freq. in Hom. in pl., ἑξοχα as Adv., especially, above others, beyond compare</i> Dt 16. 15	49
„	οὐκ, οὐχ: οὐ is used before consonants, οὐκ before vowels with spir. lenis, οὐχ before vowels with spir. asper Jon 2. 5; עז Ez 28. 15; v. חא	32 t, 49, 326
אכזרי	ἐχθρός: <i>hated, hateful; hating, hostile; as Subst., enemy</i> Jer 6. 23; ἐχθρός is one who has been φίλος, but is alienated; one who has long been alienated and refuses to be reconciled Job 30. 21	326
אכל	φαγεῖν: <i>eat, devour; eat</i> Ex 34. 28 Dt 8. 10 [όφαγεῖν, ἐσθίω, ἐσθω, ἔδω—all homologues of אכל—are associated verbs respectively used in different senses]	40, 43, 65, 67, 86 t
אכלה	בָּלֶלָה, מְכֹלָה, מְאָכְלָה, מְאָכֵל, אָכְלָה, אָכִילָה: <i>food, victuals</i> Gn 1. 29, 6. 21, 41. 35 IR 5. 25, 19. 8	
	ICh 2. 9; v. אדני; ἑδεσμα	65, 69, 70, 71, 73
אכלה	κατακαίω: <i>burn completely; ἐπι-: burn on the surface, scorch</i> Ex 3. 2 Nah 1. 10	
„	καταφαγεῖν: <i>devour, eat up</i>	86 t
אכלה	καυσις: <i>burning</i> Ez 15. 6	73
אל	ἥλιος	38, 92, 128, 309-10 tm

- אל עליון 'Hélios 'Υπερίων 121, 124-5, 310
 אל, אל, אלה, אלהים θεός, θιός, σιός, θεός: *God, the Deity* Gn 1. 1, 21. 33 Ex 15. 11 Dt 32. 15; *one set in authority* IIR 24. 15 Jes 44. 6, 60. 7 Ez 17. 13 Ps 29. 1 Job 41. 17; *judge* Ex 22. 8 31 t, 59, 76, 83 t, 121, 123-4, 128, 303, 320 t, 330, 332, 390
 אל ὅλος: *every* Gn 30. 40 49, 124
 אל, אל, אל, ה, ה: definite or prepositive article Gn 17. 1, 24. 65 Jud 6. 20 Ez 13. 11, 13 67, 75 t, 299
 אל, אל, אל, אל: an enclitic post-position: joined to names of Places to denote *motion towards* that Place [prefix-suffix phenomenon]: οἰκαδε: to the house תיבת ICh 8. 11, 42 t, 73, 84 t; εἰς 5, 30 t, 84 t, 26 t, 169 tm, 320; ἐπὶ 170 tm; ἐν 170 tm, 423; ὡς 170 t, 28, 34 t; παρά 172 tm; πρὸς 62, 173 tm; ἐπὶ 28 t, 174 tm; αἰ, αἰ 318 tm
 אל, אל, אל, אל: οὗ: α. α Gn 22. 12 Ez 23. 15 67, 334 t
 אל, אל, אל, אל: οὗ: α. α IS 27. 10 34 t, 62, 67, 100
 אל, אל, אל, אל: θεός: α. אל
 אל, אל, אל, אל: πολὺς: of Number, *many*; of Size, Degree, Intensity, *much* (e.g. πολλὰ ἔργα) 128
 אל, אל, אל, אל: ἡ γύψος: *chalk*; γυμνός: *cement* Ez 13. 11, 13 67, 75 t, 299
 אל, אל, אל, אל: πολυδαίδαλος: *working with great art or skill, very skilful* Nu 11. 26-7 61
 אל, אל, אל, אל, אל, אל, אל, אל: πολυειδήμων: *knowing much* Gn 25. 4 IIS 5. 16 ICh 7. 10, 14. 7 23 t, 61, 125, 310 tm
 אל, אל, אל, אל, אל, אל, אל, אל: ἀράσμαι: poet. Verb, *pray* to a god; more freq. in bad sense, *imprecate, curse* Jud 17. 1 IS 14. 24 23, 67, 326
 אל, אל, אל, אל, אל, אל, אל, אל: ἀρά: *prayer*, esp. for evil; *curse, imprecation*; mostly in pl. Gn 23. 28, 24. 41 Dt 29. 11, 13, 18-20 IR 3. 31 Ez 16. 59 Ps 10. 7 23, 39, 42 t, 47, 326
 אל, אל, אל, אל, אל, אל, אל, אל: ἥρωες: *hero*; the *Fourth Age of men*, between δαίμονες and ἄνθρωποι; *heroes*, as *objects of worship*; esp. of *local deities*, founders of cities, patrons of tribes, etc. Gn 6. 2, 4, 30. 8 Ps 82. 6; α. אל 14
 אל, אל, אל, אל, אל, אל, אל, אל: ὅδε, οἷδε: demonstr. Pron., *this*, formed by adding the enclit. -δε to the old demonstr. Pron. ὅ, ἡ, τό, and declined like it through all cases. ὅδε, like οὗτος, is opp. ἐκεῖνος, to designate what is *nearer* as opp. to what is *more remote*; but ὅδε refers more

- distinctly to *what is present*, to *what can be seen* or *pointed out*, though this distinction is sts. not observed; of Place, to point out *what is present* or *before one* Gn 9. 19, 32. 18, 33. 5 Dt 1. 1 ICh 20. 3; of Time, to indicate *the immediate present*; ἀπόλλυμαι τάλας ἔτος τόδ' ἤδη δέκατον I, wretch, have been perishing now for *these* ten years, Sophocles, *Philoctetes* 312 (cf. Esth 4. 11) Ib 9. 27 75-6 t
- יִלְךָ, אִלְךָ, אִלְךָ יְדוּ: יְדוּ is aor. 2 imper. Med. of ὁράω; but יְדוּ, as Adv., *lo! behold!*: with Nouns and Pron.; in the imper., esp. in offering a thing, *take it!* Dt 11. 30 Jos 10. 13 Dan 2. 31 27 t
- אִלֹּהִים, אִלִּים, אִלִּים: εἰδωλόν: *image of a god, idol* Lev 26. 1 Jes 19. 3 Hab 2. 18 Zach 11. 17 Ps 96. 5, 97. 7 Job 13. 14 (γλυπτὸς is secondary) 31 t, 38, 112
- אִלֵּם, אִלֵּם: εἰς Gn 35. 8 Jes 44. 14 Hos 4. 13 62, 352-3 t
- אִלֵּם, אִלֵּם: θεογενής: *born of God*; θεὸς ἐγέννησε: God begat, created, engendered (the bearer of the name) IS 1. 1 IIS 21. 19 40, 59, 129
- אִלֵּם, אִלֵּם: εἰρήνη: ε. אִלֵּם; אִלֵּם εἰσώ 122, 127, 169 t
- אִלֵּם, אִלֵּם: θεοῦ εἰρήνη: originally, God's young man, given by God as a gift to his parents ICh 5. 24 61, 128
- אִלֵּם, אִלֵּם: Διὸς εἰρήνη: originally, Zeus's young man. a person given by Zeus—not Ζεὺς θεὸς ἐμὸς ἐστὶ: my god is Zeus IR 17. 1 IIR 1. 5 125, 128
- אִלֵּם, אִלֵּם: θεὸς μου Μολόχ ἐστὶ: Moloch is my god; or, and more likely, εἰρήνη τοῦ Μολόχ: originally, a young man (*Lacedaemonian youth who had completed his twentieth year*) dedicated to, adherent of or granted by Moloch Ruth 1. 2 128
- אִלֵּם, אִלֵּם: εἰρήνη γαμέτου: granted by the 'husband' or 'spouse' (i.e. Baal); cf. אִלֵּם, אִלֵּם 83 t, 125-6 t, 128, 415 t
- אִלֵּם, אִלֵּם: καλλίπους, ποδός: *with beautiful feet* Gn 36. 4; -παις: *blessed with fair children* 60, 61, 128
- אִלֵּם, אִלֵּם, אִלֵּם: εἰρήνη Πλούτωνος: granted by Pluto (god of the nether world as the *wealth giver*) ICh 3. 8, 11. 35, 15. 18; πολυφίλητος: *much loved*; πολύφιλος: *dear to many* 62, 125, 128
- אִלֵּם, אִלֵּם: Διὸς/θεοῦ εἰρήνη: granted by Zeus/God Nu 1. 5, 3. 35 61, 122, 125-6

XIX. CATALOGUE OF GENERAL HOMOLOGIES 445

אֱלִיצְפָן אֱלִיצְפָן אֱלִיצְפָן	Ex 6. 22 Nu 34. 25 Zeph 1. 1	122	
אֱלִיקָה εἶρην τοῦ θεοῦ	IIS 23. 25	61	
אֱלִישָׁה Ἑλλάς: Hellas	Gn 10. 4	133, 300	
אֱלִים אֱלִים אֱלִים αὐλή: א. לֶאֱלִים	Ez 40. 16, 21-2, 24-6, 29-31, 33-4, 36, 48-9	67	
אֱלִמָּה ἄμᾶλλα: sheaf; οὐλός: corn sheaf	Gn 37. 7	69	
אֱלִיִּצְפָן אֱלִיִּצְפָן αἰθανασία: immortality; ἀθάνατος: undying, immortal; of things, etc., everlasting, perpetual	Prv 12. 28 Esr 2. 24	49, 59	
אֱלִיִּצְפָן אֱלִיִּצְפָן ἄγαμος: unmarried, single, prop. of the man, whether bachelor or widower	Gn 38. 11 Jer 51. 5	34 t, 68	
אֱלִיִּצְפָן אֱלִיִּצְפָן ὁ μέγας	296 t, 299, 300		
אֱלִיִּצְפָן אֱלִיִּצְפָן ἡθεός θεοῦ: devoted or dedicated to, or granted by, God	IIS 2. 18 Jer 29. 3	125, 128	
אֱלִיִּצְפָן χιλιός: a thousand	Gn 20. 16 Ex 12. 37 Ps 90. 4; χιλός: green fodder for cattle, esp. for horses and beasts of burden, forage, provender; pasturage	Ps 50. 10	56
אֱלִיִּצְפָן αἰκίμος: stout, brave, of men and things	Prv 30. 31	297	
אֱלִיִּצְפָן אֱלִיִּצְפָן		27 t	
אֱלִיִּצְפָן μήτηρ: mother; in titles	Gn 3. 20 Jud 5. 7 57. 69. 100-1, 326		
אֱלִיִּצְפָן אֱלִיִּצְפָן אֱלִיִּצְפָן λαός: pl., men or people; men, i.e. soldiers, both of the whole army and smaller divisions	Gn 25. 16, 23 Ex 1. 9 Nu 21. 29 Dt 20. 1-2, 5, 8-9 Jos 7. 3, 8. 1, 9-11 Jud 7. 2-8, 9. 36 IIS 18. 7, 19. 41 IIR 13. 7 Jes 13. 4, 51. 4 Ez 17. 15 Joel 2. 5 Ps 2. 1, 9. 9, 111. 9. 148. 11 Prv 11. 26	39, 55-6, 92	
אֱלִיִּצְפָן אֱלִיִּצְפָן אֱלִיִּצְפָן δῆμος: people, common people, rank and file, opp. officers; in a political sense, the sovereign people, the free citizens; the popular assembly	Gn 23. 13 Jos 8. 16 IIS 22. 28 Job 12. 2 Thr 1. 11; א. אֱלִיִּצְפָן	58	
אֱלִיִּצְפָן αν, κε(ν), κα, εις αν: if so	אֱלִיִּצְפָן Gn 25. 22, 43. 11; Hom. has generally εις κε, if thus	IS 14. 9. 10 85-6 t	
אֱלִיִּצְפָן אֱלִיִּצְפָן εις: if, whether	Gn 4. 7 Ex 19. 13 Lev 3. 1, 27. 26 Jos 22. 22 Cant 7. 13 Ruth 3. 10 Thr 1. 12 Eccl 12. 14; και εις even if	אֱלִיִּצְפָן Jer 2. 22, 22. 24, 37. 10 Ruth 3. 12; εις μη except; unless (W) Ps 127. 1; η: or Gn 27. 21	12, 35 t, 85-6 t, 100
אֱלִיִּצְפָן אֱלִיִּצְפָן η: or	Gn 24. 49 Jud 20. 28 IIR 18. 5, 14		

- אֵם ἤ: *in truth, of a surety*; freq. strengthd. by the addition of one or two other particles, as ἤ ἄρα אִם-שָׁרָה Gn 17. 17; v. אִמן 12
- „ οὐ: v. אִן 12, 314, 334
- אִמָּה אִמָּה δμωή: *female slave, serving woman*, only in Il. in Hom. Gn 21. 10 Ex 21. 32 Dt 12. 12 58
- אִמָּה ὤμια: (ὤμος) *shoulder, i.e. (apparently) angle of a building* Gn 6. 16 Jes 6. 4 57
- „ ὤμος: *the shoulder with the upper arm* (ὤλεν being the lower) Gn 6. 15 IS 17. 4 57
- אִמִּין אִמִּין Ἰμμων: the Libyan Zeus Jer 46. 25; v. אִן 121
- אִמִּין ἤ μὴν: μὴν, a Particle used to strengthen asseverations, *verily, truly*; ἤ μὴν, *now verily, full surely*; later in strong protestations or oaths Nu 5. 22 Dt 27. 15 IR 1. 36 Jes 65. 16 Jer 11. 5, 28. 6 Neh 5. 13, 8. 6 55, 93
- אִמִּין τιθηνέω: *take care of, tend, nurse; nurse, suckle; tend as a nurse, tend, foster* Esth 2. 7; Pass. Jes 60. 4 [cf. κηδεμονεύω] 60, 64, 75:
- אִמִּין אִמִּיתִי τιθηνός, -νη: *one who nurses or brings up, foster-father; nurse* Nu 11. 12 IIS 4. 4 IIR 10. 1. 5 Jes 49. 23 Ruth 4. 16 [cf. κηδεμών] 59-60, 64, 92
- אִמִּין δαίμων = δαήμων *knowing, experienced in a thing, knowing, skilled in*; cf. αἶμων (expl. by Gramm. as = δαίμων, for δαήμων, *skillful*) Cant 7. 2 52
- אִמִּים אִמִּים אִמִּים μὴν, Ep. μάν; original μάν has prob. been changed to μέν: used absolutely to express certainty, *indeed, of a truth*, synonymous with μὴν (v. אִן) Nu 22. 37 Jos 7. 20 IIR 15. 17 Job 19. 5; καὶ μὴν, sis. simply to add an asseveration; freq. to introduce something new or deserving special attention אִמִּים-הֵן Job 19. 4. 34. 12 אִמִּים-הֵן Gn 18. 13 אִמִּים-הֵן Gn 20. 12 אִמִּים-הֵן Job 36. 4 אִמִּים-הֵן IR 8. 27 31:
- אִמִּים αἱματόεις: *blood-red, of blood*; = αἱματώδης (*blood-stained*) Zach 6. 3, 7; v. אִמִּים 28:
- אִמִּים αἰνίζομαι: v. לָלֵךְ 110 im
- „ εἶπον: (pres. ἐπω is used by Nicander . . . the pres. in use is φημί, λέγω, ἀγορεύω . . . , the fut. ἐρῶ, ἐρῶ (fut. of εἶρω (B)), the pf. εἶρηκα) *speck, say; proclaim, order or command, promise; φημί: say, affirm,*

קַי	καί: <i>even, also</i> Gn 40. 16 Dt 33. 20 IS 2. 7 Jes 40. 24, 44. 15, 19 Job 6. 27 Cant 1. 16 (—κ, י/ב)	48, 59
קַי	קַי (קע) καί <i>even</i> כִּי קַי Prv 15. 11, 19. 7; καί <i>ei even</i> יִשׂא קַי Job 36. 29; קַי אֶמְפִּי: <i>added to</i> IS 1. 5	60, 168 tm
קַי	πνοή: <i>breath</i> ; πνοή Ἡφαίστοιο <i>the breath of Hephaestus, i.e. flame</i> Gn 27. 45, 30. 2 Ex 11. 8 Nu 25. 4 Dt 29. 19, 32. 22 IIR 24. 20 Jes 30. 30, 48. 9 Ps 78. 21, 124. 3 Prv 14. 17, 21. 14, 27. 4 Cant 7. 9 Thr 2. 6; ἀνα-: <i>of the nose</i> Ps 115. 6	300 i
קַי	ὤψ: <i>pl., eye, face</i> Gn 3. 19, 19. 1 IS 20. 41, 25. 23	61
קַי	ἀπτήσιμος: <i>for roasting</i> Lev 2. 4	69
קַי	ἐπωδός: <i>enchanter, a charm for or against</i> Jud 18. 14 IS 23. 6, 30. 7 Hos 3. 4; ἐπενδύτης: <i>robe or garment worn over another</i> IS 2. 28 (—ν)	46
קַי	ἀφανίζω: <i>disappear, be missing</i> Gn 47. 15, 16 Jes 16. 4, 29. 20 Ps 77. 9 (—ν, ז, ב)	51, 379 i
קַי	כִּי קַי ὅπως, ὅ. κε: <i>however</i> Nu 13. 28, 29. 13 Am 9. 8	49
קַי	τόπος: <i>region</i> ; the universe divided into three τόποι Dt 33. 17 Jer 16. 19 Ps 2. 8 Prv 30. 4 (—τ)	64
קַי	ποδοῖν: <i>dual of ποῖς, ποδός, foot</i> ; <i>prop. from the ankle downwards</i> Ez 47. 3 (—א, δ, ב)	37
קַי	ὄφεις: <i>serpent</i> Jes 30. 6 Job 20. 16	93
קַי	ἀμπέχω: <i>surround, cover, enclose</i> Jon 2. 6; ἀμύβαινω	56
קַי	τέφρα: <i>ashes</i> Gn 18. 27 Nu 19. 9 (—τ)	60
קַי	ῥάβδος, ῥά-: <i>commonly, a wide cloak or mantle without sleeves</i> IR 20. 38, 41; v. קַי	80
קַי	ὑπερῶν	46, 89 tm
קַי	αἰφνιδίως (αἰφνιδίς, -δόν): <i>suddenly</i> Nu 6. 9, 35. 22 Jos 10. 9, 11. 7 Jes 29. 5, 30. 13, 47. 11 Jer 51. 8 Hab 2. 7 Prv 6. 15 Job 9. 23 Eccl 9. 12 Esr 4. 13 IIR 29. 36; v. pp. 361-2	82
קַי	μασχάλη: <i>arm-pit</i> [cf. Latin <i>axilla</i>]: <i>pi. corner</i> Jes 41. 9 Jer 38. 12	39
קַי	ἀποτίθημι: <i>put away, stow away; lay aside; put away from oneself, avoid; put by for oneself; reserve, keep back; put by (W)</i> Gn 27. 36 Nu 11. 17, 25 Eccl 2. 10	392, 423
קַי	παρά	172 tm
קַי	θησαυρίζω: <i>store, treasure up, lay by; hoard; lay up treasure; Pass., to be reserved</i> : Jes 23. 18, 39. 6 Am 3. 10; cf. τίθημι, ἀπο-	392, 423

אוצר	θησαυρός: <i>store</i> Dt 28. 12; metaph., Jes 33. 6; <i>treasury</i> Jos 6. 19, 24 Zach 11. 13 ICh 32. 27; <i>granary</i> ICh 27. 25; cf. θησαυρίζω: אצל, אצר, אצור 59, 77
אֶקְדַּח	φλόξ: of precious stones Jes 54. 12 79
אֶרְבֵּי	κρύπτω: <i>hide oneself, lie hidden, keep covered</i> , esp. for purposes of concealment Dt 19. 11 Jud 21. 10 Ptn 1. 11, 7. 12, 23. 28 Job 31. 9 Thr 3. 10, 4. 19 46
אֶרְבֵּי	ἔργον: of women's work, weaving Jud 16. 14 cf. IIR 23. 7) 49
אֶרְבֵּי	ἀλουργής: <i>cloth of purple</i> ICh 2. 6, 13 46, 50, 63
אֶרְבֵּי	ἀλουργημα: <i>purple clothing</i> Jer 10. 9 Dan 5. 7 32 i, 50, 63, 68
אֶרְבֵּי	ἄγγος: <i>vessel, vase</i> IS 6. 8 48
אֶרְבֵּי	ρόδοις: <i>rose-coloured</i> Gn 10. 18 40
אֶרְבֵּי	ἔρμα: ארמנות, ארמנות, ארמנות 34 i, 80, 349 im
אֶרְבֵּי	31 i
אֶרְבֵּי	ἵπποτροφεῖον: <i>place for horsebreeding, stud-stable</i> 31 i
אֶרְבֵּי	ἄρκευθος: <i>Phoenician cedar</i> Jud 9. 15 IR 5. 13 353
אֶרְבֵּי	ῥα: <i>any period fixed by natural laws and revolutions, whether of the year, month or day</i> Gn 13. 11 50
אֶרְבֵּי	ἔρχομαι 384 im
אֶרְבֵּי	ἀρχή; אֶרְבֵּי ἀλείψω 384 im
אֶרְבֵּי	θηρίον: in form Dim. of θήρ (<i>beast of prey, of a lion</i>) <i>wild animals</i> , freq. of elephants Gn 49. 9 Nu 24. 9 Jes 11. 7 57, 59, 80-1, 92
אֶרְבֵּי	ὄρος θεοῦ the Mount of God Jes 29. 1, 2, 7 122
אֶרְבֵּי	προσήκων: freq. in Part. as Adj., <i>befitting, proper, meet</i> Esr 4. 14; οὐ προσήκον <i>it is not fitting</i> 62, 112
אֶרְבֵּי	φάρμακον: generally, <i>remedy, cure; a means of producing something</i> Jer 30. 17, 33. 6 Neh 4. 1; אֶרְבֵּי ἀρκεσις: <i>help, aid</i> ICh 24. 13 112
אֶרְבֵּי	ἀρμὸς ῥοοῖν: <i>joining of two rivers</i> Gn 24. 10 129, 133, 300
אֶרְבֵּי	ἔρα: <i>earth</i> 35 i, 75 i, 77 i, 83 i, 86 i, 131 i, 319, 325
אֶרְבֵּי	ἀράσμαι: v. אלל Gn 12. 3; אֶרְבֵּי אֶרְבֵּי Nu 22. 6; אֶרְבֵּי κατ-: <i>call down curses upon, curse, execrate</i> Gn 5. 29 68, 326
אֶרְבֵּי	κατάραμα: <i>curse</i> Dt 28. 20 69

אֶרֶב	ῥα: = τὰ ῥαῖα, the produce of the season, fruits of the year IIR 4. 39; אֶרֶב in Hom., part of the year, season; mostly in pl. the seasons Jes 26. 19	50
אֶרֶתְחֶסֶתְחָא	Ἀρταξέρξης Esr 4. 11, 7. 1	52
אֶרֶב, אֶרֶב	ἡθεος: v. אֶרֶב	122, 128
אֶרֶב, אֶרֶב, אֶרֶב, אֶרֶב	ἡθεος θεοῦ: God's man Gn 32. 29 Nu 26. 31 ICh 4. 16, 7. 11, 25. 2	66, 122
אֶרֶב	ἔθος: custom, habit Dt 33. 2 (עֶדָה, דָּת)	
אֶרֶב	ἔχω: there is; ἔχω, barbarism, אֶרֶב (Iraqi vernacular) 28 t, 290 tm	
אֶרֶב, אֶרֶב, אֶרֶב	ἡθεος: v. אֶרֶב	122, 128, 312
אֶרֶב	ἡθεος Ἡλίου: the Sun-god's gift Gn 40. 21	128
אֶרֶב	ἡθεος Βάαλ: adherent, follower of Baal, his man, his gift ICh 8. 33 (cf. IIS 2. 5)	122, 128, 311-12 t
אֶרֶב	Ἀθῆναι: Athens Jos 11. 22	129, 134
אֶרֶב	γυνή, γυναικός: woman, wife, spouse; female Gn 2. 23, 28. 9 Nu 31. 18 IIS 11. 11 Cant 1. 8; cf. ἀνδρῖς	75 t, 82, 110, 112 t, 288 tm, 333 t
אֶרֶב	ἐκάσθη Ex 26. 3 Ez 1. 9	290 tm
אֶרֶב	ἐστίμα; κνίσσα: steam and odour of fat which exhale from roasting meat, smell or savour of a burnt sacrifice	60, 73, 268 tm, 300 tm
אֶרֶב	λόγος: v. אֶרֶב Hos 13. 7	79, 392 tm
אֶרֶב	ὁδός: way, road Job 23. 11	367 tm
אֶרֶב	πούς, ποδός: foot Ps 17. 5, 37. 31, 40. 3, 44. 19 Job 31. 7	79, 125
אֶרֶב	Ἀθήνη: Athene IIR 17. 30	121
אֶרֶב	σταφυλή: bunch of grapes Gn 40. 10 Jes 65. 8 Cant 7. 8, 9	37, 40
אֶרֶב	ξανθός: v. אֶרֶב Gn 10. 3	52, 93, 400
אֶרֶב	ἀγνοέω: not to perceive, to be ignorant of; go wrong by mistake Lev 2. 4	62, 98
אֶרֶב	ἀθετεύ; deal treacherously with, break faith with; ἀσμός; go wrong; to be ignorant of what is right, act amiss; draw breath, inhale Lev 5. 23 Nu 5. 6 Jud 21. 22 Jer 2. 3 Ez 25. 12 Hos 4. 15, 13. 1, 14. 1 Hab 1. 11 ICh 19. 10; אֶרֶב ἀθέτημα	67, 92, 98 tm, 119 tm
אֶרֶב	ψάω, ψέω: crumble away, vanish, disappear Ez 6. 6 Joel 1. 18	53, 62
אֶרֶב	αἷτιος: culprit, responsible; guilty Gn 42. 21	49

- אֶשֶׁף, אֶכְשֶׁף, כֶּשֶׁף, מְכֶשֶׁף *θέσις*: filled with the words of God,
inspired Dt 18. 10 Jos 11. 1 Jer 27. 9 Dan 2. 10 47, 59, 77, 92
 אֶשְׁפָּה *ἀσπίς*; *θήκη*, *θήγη* 477 im
 אֶשְׁפָּר *ξανθός* 366 im, 401
 אֶשֶׁר *ὀρθόω*: go straight; flourish Prv 9. 6 634
 אֶשֶׁר *κατ-*: keep straight, set right Jes 9. 15; *ὀρθιάζω*;
μακαρίζω: bless, deem or pronounce happy Gn 30. 13
 Mal 3. 12 634
 אֶשֶׁר, אֶשֶׁר, אֶשֶׁר, אֶשֶׁר *ἀντήρ*, *ἀνδρός*; *ἀνδριάς* 285-6 im, 288 im
 אֶשֶׁר *ἀντί* 168 im; *ὅσπερ*, *ὅστε* 76 im, 131 i, 290 im,
 414; *ὅτι* 290 im; *ὅστις* 76-7 im, 291 im; *ὅπου*,
ὅπουπερ 290 im
 אֶשֶׁר *כִּפִּי* *ἐπειδήπερ* 290 im
 אֶשֶׁר, אֶשֶׁר, אֶשֶׁר, אֶשֶׁר *ἀστήρ*: star; *ὁ τῆς Ἀφροδίτας*
(ἀστήρ) the planet Venus IR 14. 23, 15. 13 IIR 17. 10,
 21. 7, 23. 6, 7 Jes 17. 8, 27. 9 IIC 34. 4, 7; *ξύλον*:
tree Dt 16. 21 Mich 5. 13; *ἀσκηρά*: εἶδος τι τῶν
καστανίων a certain kind of chestnut; *ἄσκρα*: *δρῦς*
ἄκαρπος a barren tree, a tree without fruit 121, 288 i.
 290 im, 402
 אֶשֶׁר, אֶשֶׁר *θώραξ*, *-σκεῖον*, *-άκιον*: *breastwork*, *parape*! Est
 5. 3, 9; cf. *τείχος* 393
 אֶשְׁתַּבַּח, אֶשְׁתַּבַּח *אֶשְׁתַּבַּח* 31 i, 4:7
 אֶת *ἀπό* 169 im
 אֶת *ὁ, τό*: *ε.* אל 28 i, 75-7 i, 86 i, 131 i, 174 i; *εἰς*
 169 im; *ἐπί* 170 im; *μετά* 171 im
 אֶתְּבַעַל *ἡίθεος Βάαλ*: Baal's present to the parents of
 the bearer of the name IR 16. 31 122, 128, 311
 אֶתְּנָה *θήλεια (ὄνος)*: she-ass (+ א, θ, ה, א. 2) 47, 50, 323
 אֶתְּנָה, אֶתְּנָה *χθὲς (ἐχθὲς) ἡμέρα* xxix im
 אֶתְּנָה *σύ*: thou 341
 אֶתְּנָה, אֶתְּנָה *ἔδνον* 349 im, 387; *ב* *ἀνά* 168 im; *ἀπό* 29 i,
 168 im, 383 i, 389 i; *διά* 169 im; *ἐν* 131 i, 170 im,
 383 i; *ἐπί* 83 i, 170 im, 389; *ע*: *ε.* *ב* א 114-15;
πρός 173 im; *περί* 172 im; *ὑπό* 174 im
 בֶּאֱר *πόρος*: means of passing ■ river; freq. of rivers Ps
 55. 24; cf. Job 33. 28 79
 „ *בֶּאֱר*, *בֶּאֱר*, *בֶּאֱר* *φρέαρ*, Ep. *φρεῖαρ*: an artificial well
 Gn 16. 14, 26. 15, 37. 24 Jer 6. 7 31 i, 81
 בָּבֶל *Βαβυλών*; *πάμπολυς* [pronounced *βάμβολις* in

modern Greek] <i>very great, large, or numerous</i> Gn 11. 9	
Dan 4. 27	22, 300
בָּז בָּאָגוֹס, φάγημα: v. לָכֹל Dan 1. 5	42, 73
בָּז אֲθֵעָטָו: cf. ἀσμός; v. מִנְחָה	92, 98 tm
בָּז ῥάβδος: <i>rod, wand; shaft of a hunting spear</i> Ex	
25. 13	63, 93
„ φυτόν: v. כָּח Ex 30. 34	73, 80
בָּז אֲΠΟΣΤΑΤΕΩ	89 tm
בָּז אֲΠΟΣΤΑΔΑ	89 tm
בָּז κίβδηλος: <i>adulterated, base</i> Jes 1. 23	60
„ μόλυβδος	381 tm
בָּז ἱμάτια: v. בְּהִים; cf. βαδδίν: βύσσινον ἔνδυμα	
ἐξαίρετον, <i>choice garment of fine linen</i> [this word	
is an atavism]	30 :
בָּז לִבְדִּיל ὀρίζω: <i>divide or separate from, as a border</i>	
or <i>boundary; part, divide</i> Gn 1. 6, 14 Ex 26. 33 Lev	
20. 24 Nu 8. 14, 16. 21 Ez 22. 26 Esr 6. 21	63, 67, 250
בָּז ἐπισκευή: <i>repair, restoration</i> IIR 12. 6-7	
בָּז ῥίαθος: = <i>rush-mat</i> used for sleeping on	15 :
בָּז φαειρός: <i>bright, beaming</i> Job 37. 21	59
בָּז	30 :
בָּז βῆμα: = πρόβατα (<i>cattle</i>); βόσκημα: in pl.,	
<i>fatted beasts, cattle; sg., of a single beast</i> Gn 6. 20 Mich	
3. 12; v. במה	44, 80, 385 tm
בָּז μέγας	296 tm, 300
בָּז βαίνω: βα in compds.; <i>go, go away, depart; come,</i>	
<i>arrive; have sexual intercourse</i> [v. בעל]; προσβαίνω:	
<i>step forward, advance; advance in age</i> Gn 6. 13, 19. 23,	
24. 1, 38. 9 IIS 14. 32 Jon 1. 3	14, 43, 46, 62, 75 t, 86-7 :
בָּז εἰσβαίνω: <i>causal in aor. 1, make to go into, put</i>	
<i>into</i> Thr 3. 13	14, 75, 345
בָּז ἀναβαθμός	69, 175 tm
„ ἀνάβαθρον, βάθρον: <i>raised seat or chair; throne</i> IIR	
16. 18	70, 175 tm
„ δυσμή, δυθμή: <i>setting of the sun</i> Dt 11. 30	70
בָּז φύτευσις: <i>planting; generation, production, growth</i>	
Lev 25. 15, 20, 23. 39 Dt 22. 9, 33. 14 Jer 2. 3 Prv	
8. 19	72
בָּז φῶς; ὑπεροψία	237 tm, 290 t, 337 tm
בָּז πλήσμη: = πλημυρίς (<i>flood, deluge</i>) Gn 6. 17	70

454 XIX. CATALOGUE OF GENERAL HOMOLOGIES

מְבוֹסָה	πατησμός: <i>treading on, trampling</i>	70
בֹּקֶה	ἰωκή (for διωκή): (διώκω, φιώκω) <i>rout, pursuit</i>	
	Nah 2. 11	78
בֹּר	τάφος: <i>grave, tomb</i> Jes 14. 15 Ez 31. 14; דִּבְחָה	63, 294 tm
בוֹשׁ	αἰδέομαι, αἰσχύνομαι: <i>to be ashamed, feel shame</i>	46, 96 t, 109
בִּשְׁת	בוֹשָׁה, αἰδώς 37, 50, 257 tm; מְבוֹשִׁים αἰδοία 51, 259 tm; בִּשְׁת αἰσχυρία 96 tm; בִּשְׁת αἰσχύνη 310 t; בִּשְׁת πόσις 310 tm; בִּזָּה ὠδε: = פֶּה (q.v.) + δε	
בַּח	ἀρπάζω: <i>seize, plunder</i> Nu 31. 32	63
בִּזָּה	ἀρπαστός: <i>carried away</i> ; -πακτός: <i>gotten by rapine, stolen</i> Jes 42. 22	63
בִּזָּה	ἀρπαγή: <i>thing seized, booty, prey</i> Jes 10. 6 Dan 11. 24	29 t, 63
בֹּר	σπείρω: <i>scatter like seed, strew</i> ; Pass. <i>to be scattered or dispersed</i>	29 t, 69
בֹּר	δια-: <i>scatter or spread about</i> ; squander	29 t
מְבַהֵלָה		30 t
בַּחַן	βασανεύω: <i>put to the test</i> Job 23. 10	56
בַּחַן	βασανισμός: <i>torture</i> Ez 21. 18	56, 381-2 tm
בַּחַן	אֶבֶן בַּחַן, βασανίτης λίθος: = βάσανος (<i>touchstone</i>) Jes 28. 16 (v. בַּחַן אֶבֶן)	56, 381 tm
בַּחַר	αἰρέω 37, 46, 50, 85 t, 87, 109 tm, 325. 402	
בַּחַר	καθ-: <i>put down by force, destroy</i> ; <i>razed to the ground, demolish</i>	87, 109 tm
בְּחִיר	αἰρετός: <i>chosen, elected</i> IIS 21. 6	107
מְבַחֵר, מְבַחֵר	ἀφαίρεμα: <i>that which is taken away as the choice part</i> Ex 15. 4 IIR 19. 23	70
בְּחֹר	ἡίθεος, ἄθεος: ב. אֱדֹנָי; cf. κόρος, κοῦρος A.	124 t, 312 tm
בְּחֹרָה	κουροσύνη: <i>youth, youthful prime</i> Eccl 11. 9, 12. 1	
מְבַשֵּׂא	φθέγμα: <i>saying, word, utterance</i> Nu 30. 7	70
בַּטָּח	πιστεύω: <i>trust, put faith in, rely on a person, thing or statement</i> Ps 118. 8, 9 Prv 31. 11	16, 46, 67, 84-5
בַּטָּחָה, בַּטָּחָה, בַּטָּחָה	πιστόν: <i>pledge, security, warrant; confidence</i> IIR 18. 19 Jes 30. 15 Job 12. 6	73
מְבַטָּח, מְבַטָּחָה, מְבַטָּח	πίστωμα: = πιστόν, sup. Jes 20. 5 Jer 48. 13 Prv 14. 16, 22. 19	70
בְּדָ	διά, δ. χειρῶν	169 tm
בִּין, בִּין	πέπνυμαι: Ep. pf. Pass. with pres. sense, <i>to be wise</i> ; in aor. opt. Pass., πνυθείης ἀκόνιτον: <i>understand it</i> Jes 10. 13 Dan 10. 1	61

בון	πεινυμένος, πινυτός: <i>wise, discreet, prudent, understanding</i> Gn 41. 33 Prv 17. 28	61, 74
בנה	πυστή: <i>understanding, wisdom</i> Jes 11. 2 Prv 3. 5	73
הבונה	πίνυσις: <i>prudence</i> Prv 10. 23	72-3
בן	διά 169 tm; μέσος 291 tm; μετά 171 tm, 330	
בירה	βρία, γῆ, πόλις: v. אור Esth 1. 2	68, 412
בית	οἶκος: <i>house, temple; reigning house; family; palace</i> (W) Gn 12. 15, 17 Nu 3. 24 Jos 7. 14 IIS 5. 11, 7. 5 IR 9. 1, 11. 28, 14. 10 IICh 24. 7 13, 20-2, 24 t, 26, 39, 42 t, 49, 73, 77, 83 t, 101, 109 tm, 170 tm, 310, 319-20 t, 326	
בית לחם	οἶκος Δημήτερος: <i>the temple of Demeter</i> Gn 35. 19	129
בית החיים	οἶκος αἰῶνος 319 m; בית עולם οἶκος τέλεος 319-20 m; בית עלמין οἶκος τέλεος 319 m; בית μετά 171 tm, 381 tm	
בית	βῆτα: <i>second letter in the alphabet</i>	21
בתיב	ἱμάτια, τά: <i>generally, clothes</i> IIR 23. 7	30 t
ביתן	ποτόν: <i>that which one drinks, esp. of wine</i> Esth 1. 5, 7. 7. 8	73, 80
בכה	κωκῶ: <i>shriek, wail, lament or shriek over one dead</i> Gn 29. 11, 50. 3 Dt 34. 8 Jud 21. 2 IIS 1. 12 Ruth 1. 9; λαλέω: <i>cry, bewail, shriek</i>	60, 326
בכה, בכי, בכיה	κωκυτός: <i>shrieking, wailing; lamentation</i> (W) Gn 35. 8 [cf. Βάκχη: <i>Bacchante</i>], 50. 4 Esr 10. 1; cf. μέθη/בִּכְיָ/Bάκχος (μ. ב., θ/χ/ב); λαλή: <i>wail</i>	31 t, 77-8
בבד	αἰρέω: <i>choose, prefer; ἐξ-: choose for oneself</i> [cf. ἐξαίρετως: <i>for choice, for preference</i>]; ἐφ-: <i>choose as a successor</i> Lev 27. 26 Dt 21. 16	34
בכורה	ἐξαιρετός: <i>picked out, chosen, choice</i> Jes 28. 4 Hos 9. 10	103 tm, 107, 203 tm
בל	ἥλιος	109 t, 309 tm
בל	μή: <i>not</i> Jes 26. 14 Ps 10. 4, 6	46, 378 t
בלה, בלהה		379 t
בלה	παλαιός: <i>aged</i> Jos 9. 4	411
בלי	παρά	172 tm
בלימה	πλήμη	344 tm
בלע	βρογχιάζω: <i>gulp down</i> Jer 51. 34	57
בלע	βρόγχος: <i>gulp, draught</i> Jer 51. 44	57
„	βουλή: <i>council of elders, senate</i> Gn 14. 2	378
בלעם	πολυόμματος: <i>many-eyed</i> [a euphemism for the	

- prophet who was of weak eye-sight, Nu 24. 3-4]
 Nu 22. 5 121
- קִלְבַּן φύλαξ: guardian, keeper, protector Nu 22. 2 45, 121
- בִּמְהָרָה βῆμα, βωμός: raised base or tribune to speak from
 in a public assembly, etc.; raised platform, stand, for
 chariots; mostly, altar with a base IR 3. 2-4, 11. 7 41, 43,
 78-9, 100-1, 378 t, 385 tm
- בֵּן γόνος: that which is begotten, child, offspring, son
 Gn 4. 25, 11. 29, 19. 8 Prv 17. 2; cf. παῖς 131 t, 289, 291 t
 „ πέπων: in addressing a person, mostly as a term
 of endearment or familiarity, kind, gentle Gn 43. 29
 IS 24. 17; γένος 61, 291 tm
 „ φυτόν: v. זֶרַע Gn 49. 22 73, 80, 291 tm
- בֶּן-אָדָם בֶּן-אֱמָנָה בֶּן-אֶחָיָה ἀνθρωπος, ὡς ἀνὴρ 63, 67, 82,
 289 tm
- בֶּן-אֲחִי οὐ ἐμὸς ὠδίνων πόνος; v. אָח 57, 61, 291 tm
- בֶּן-אַמּוֹן Ἀμωνιδης: son of Amon, King of Judah
 Zeph 1. 1 73
- בֶּן-הוֹמֶר בֶּן-הַמֶּלֶךְ בֶּן-הַמֶּלֶךְ Ὁμηριδης: son of
 Homer Gn 10. 3, 34. 2 ICh 4. 37, 6. 31 73, 291 tm
- בֶּן-יָקֹב οὐσίγονος Gn 37. 3 291 tm
- בֶּן-חַכְמָיָה v. חֲכָמִים ICh 11. 11 125 t
- בֶּן-פְּטוֹלֵמַי Πτολεμαϊδης: son of Ptolemy Esr
 2. 42, 46 73
- בֶּן-פֶּלֶא Πηλειδης: son of Peleus Nu 16. 1 291 tm
- בֶּן-פֶּלֶא Πηλειδης: son of Peleus Nu 16. 1 73
- בֶּן-פֶּלֶא φάσις (A): appearance Ex 25. 9, 40 Dt 4. 16, 17
 Jes 44. 13 Ez 10. 8 72
- בֶּן-פֶּלֶא πόσις: v. בעל Ez 30. 17 128
- בֶּן-פֶּלֶא ὑπέρ 174 tm; μετά 172 tm; πρὸς 26, 173 tm
- בֶּן-פֶּלֶא βουῆς Ex 22. 4 Nu 20. 4, 11 Ps 78. 48 40, 663 tm
- בֶּן-פֶּלֶא βαίνω, βα in compds.: of the male, mount, cover;
 = φλεῖν, of sexual intercourse Prv 30. 23; πάομαι:
 get, acquire, possess Jes 26. 13
- „ בֶּן-פֶּלֶא στυγέω: hate, abhor; detest (W); Pass., be de-
 tested 28 t
- בֶּן-פֶּלֶא βουλή: v. בעל Jos 15. 9, 29 ICh 4. 33 378 t
- „ בֶּן-פֶּלֶא ἥλιος [ἡλιος/שֶׁשׁ (ל/ח, as in ἀλήθεια/תשח)] 92, 100,
 121, 123-5, 172, 288 t, 291 tm, 304-12, 330, 402
- „ πάστας (πάομαι) 291 tm; πολίτης 124, 291 tm, 378;

πόσις 291 tm, 310 tm; πολὺς 124, 128, 291 tm, 310 tm	
בַּעֲלִידָּע πολὺς: v. בעלִידָּע	128
בַּעֲלִידָּע πολυειδήμων: knowing much; ἡλιοειδής: like the sun, bright and beaming; Ἡλιάδης: child of the sun	125
בַּעֲלִידָּע πολύγλωσσος: many-tongued	124, 128
בַּעֲלִידָּע „ πολύμητις: of many counsels	128 t, 291 tm
בַּעֲלִידָּע „ πολυρραγής: of rivers, violent	128 t
בַּעֲלִידָּע „ πολύκερας: many-horned	128 t
בַּעֲלִידָּע „ πολύσοφος: very wise	44, 128 t
בַּעֲלִידָּע „ πολύθριξ: with much hair	124, 128 t
בַּעֲלִידָּע ἄγριος: wild, savage Ps 73. 22, 92. 7 Prov 30. 2	29
„ βούς	40, 662 tm
בַּעֲלִידָּע πυρόω: v. אָרָה Nu 11. 3 Jer 20. 9	42 t, 44, 87, 93
בַּעֲלִידָּע ἐκπυρσεύω: burn to ashes, consume utterly Ex 22. 5 IR 14. 10, 16. 3 IICh 28. 3	66, 87, 196 tm
בַּעֲלִידָּע καταβιβρώσκω: eat up, devour; δια-: eat up, consume Ex 22. 4	56
בַּעֲלִידָּע γηθουλίς, γαθ-: spring onion Nu 11. 5	326
בַּעֲלִידָּע ἀποσώζω: save or preserve from	29 t, 31 t
בַּעֲלִידָּע χρήμα: money, price Gn 37. 26 Mal 3. 14 Ps 30. 10	328, 426
בַּעֲלִידָּע ὀρέσσω: fence in, hedge round, hence with collat. notion of defence, secure, fortify Dt 1. 28, 28. 52	112
בַּעֲלִידָּע ὀρέγμα: boom placed in a harbour; contrivance for catching fish Jer 49. 22 Am 1. 12	129
בַּעֲלִידָּע φραγμός: fence, hedge, fortification Nu 13. 19 Dt 4. 43 Nah 3. 14 Thr 2. 2 Jer 49. 22 Am 1. 12	70
בַּעֲלִידָּע χρήμα: treasures, property, substance Job 22. 24. 25 مَخَارِی (م/خ, خ/م)	328, 426
בַּעֲלִידָּע διχάς: half Ex 38. 26	37, 46
בַּעֲלִידָּע διαίρέω: distinguish	34 t
בַּעֲלִידָּע βούς	xxix t, 40, 83 t, 662-3 tm
בַּעֲלִידָּע ἱστορία: inquiry Lev 19. 20 Ez 34. 12	78
בַּעֲלִידָּע ἐπιζητέω: seek after Nu 16. 10, 35. 23 IS 19. 2; wish for Ib 14. 4 Neh 5. 18; make further search for Hos 2. 9 Cant 3. 1; request Ps 27. 4 Esth 2. 15; demand, require Dan 1. 20	75
בַּעֲלִידָּע πυρός 66, 77, 291 tm; אָנֹשׁ ἄνθρωπος 289 tm; בַּעֲלִידָּע παῖς 291 tm	

ברא	βιβρώσκω: <i>eat, eat up</i> ; v. בער	27 i, 26
„	περάω: <i>intr., penetrate, pierce, of a pointed weapon</i>	
Ez 23. 47		66
„	φέρω: <i>generally, create, form</i> Gn 1. 1, 27	42 i, 290
מרדף, בראדף		29 i
בראש	πρόρρησις: <i>previous instruction, proclamation; instruction, order, public command</i> (W) ICh 16. 7	98
ברבור	βοῦς IR 5. 3	663 tm
ברד	ρόδοις: <i>rose-coloured</i> Zach 6. 3	40, 50, 57
„	παρδιαῖος: <i>spotted</i> Gn 31. 10	41 i
ברת, ברות	κυπάρισσος, -ιττος: <i>cypress</i>	36 i, 41, 55
ברזל	περίσκληρος: <i>very hard</i> ; cf. ἀδάμας	29 i
ברח	φαρμακεύς: <i>poisoner</i> Jes 27. 1	93
ברא	βαρύς: <i>heavy in weight, in Hom. mostly with collat. notion of strength and force</i> Jud 3. 17 IR 5. 3 Ps 73. 4	405 i
ברה	ρήτρα; φράτρα, ρέω (ἐρῶ): <i>verbal agreement, bargain, covenant; compact, treaty; of the written laws of Lycurgus, which assumed the character of a compact between the Law-giver and the People</i> Gn 9. 9-11, 15. 18, 17. 9-10 Dt 9. 9	20, 40, 46, 50, 109 i, 310 i, 330
ברך	κατευλόγῃω: <i>strengthened for</i> εὐλόγῃω 41, 43; ברכה εὐλογία, εὐέργεια 43, 115 tm; ברך εὐλογητός 104 tm, 114-15; ברך προσκυνέω 116 tm; ברך ἄρθρον xxviii tm, 257, 258	
ברק	βόστρυχος: <i>thunderbolt, flash of lightning</i>	329
„	φλόξ: <i>flash</i> Dt 32. 41 Ez 1. 13 Hab 3. 11	79
ברק	ράφανίς, ράφη	93, 329-31 tm
ברר	ἐξαιρέω: <i>choose, select</i> (W)	41 i
בשם	ὁσμή, ὀδμή: <i>scent, perfume</i>	24 i, 50
בשר	ἀνδρός, ἀνήρ; πόσθη	285-7 tm, 290 tm
בשל	ἔψω: <i>boil, seethe, of meat and the like; πέσσω: soften, ripen, or change by means of heat; cook</i> Ez 24. 5 Joel 4. 13	334
בשל, הבשל	ἐξ-: <i>boil thoroughly; ἐκπέσσω: cook thoroughly; of plants, ripen</i> Gn 40. 10 Dt 14. 21, 16. 7 Thr 4. 10	334
בשל	ὑπέρ 39, 174 tm; בשל ὀψίζω 90 tm	
בשת, בשבת, בִּשְׁת	πόσις	82, 121, 123-4, 126, 128, 304-7, 310-11 tm, 411
„	φύσις: <i>the characteristic of sex, esp. of the female organ</i> IS 20. 30	310
„	αἰδώς	310 tm

XIX. CATALOGUE OF GENERAL HOMOLOGIES 459

כְּשֶׁה	αἰσχύνῃ: <i>shame, dishonour</i> Hos 10. 6 (v. בָּרַשׁ)	310 t
כַּת	βανά, γυνή: <i>woman</i>	88 t
בַּת-כֹּוֹעַ, בַּת-כֹּוֹעַ		23 t, 28 t, 400 t, 415 t
בַּת-כֹּוֹעַ, בַּת-כֹּוֹעַ	ἡθεος, φάτις: v. אֲדָנִי	126
בַּת-כֹּוֹעַ, בַּת-כֹּוֹעַ	ἡθεος/φάτις θεοῦ Gn 22. 22 Joel 1. 1	128
בַּת-כֹּוֹעַ, בַּת-כֹּוֹעַ	ἀβρατος: <i>untrodden; metaph., pure, chaste; maiden, girl, virgin; πῶλος: young girl, maiden; cf. παρθένος: maiden, virgin; ἀφθόρος: unmarried; ἡθέρη: παρθένος</i>	
	Gn 24. 16	62, 108, 112
בְּרֶקֶת	πετρῶν (γῆ): <i>(land) of rocks [Petra]</i> IIS 2. 29	300
בָּאָה	βοάω: <i>cry aloud, shout; of things, roar, howl, as the wind and waves</i> Ex 15. 1	37, 46
בָּאָה, בָּאָה, בָּאָה	βοή: <i>loud cry, shout, in Hom. mostly battle cry; of things, roar of the sea; aid called for, succour</i> Jes 24. 14 Jer 48. 29 Job 37. 4, 38. 11	42 t, 78, 326
בָּאָה	γαῦρος: <i>exulting in; haughty, disdainful</i> Jes 2. 12 Job 40. 11; גֹּאֲוָה גֹּאֲוָה: <i>exultation</i> Jes 9. 8 Ps 31. 19 Prv 29. 23	57, 415 t
בָּאָה, בָּאָה, בָּאָה	γαῖα, γαῖα: v. אֲדָנִי D: 34. 6 IIR 2. 16, 23. 10 Jer 7. 31 Ez 6. 3 Zeph 2. 14	92
בָּאָה	λύομαι: <i>loosen; of men, release, deliver, esp. from bonds and prison, and so, generally, from difficulty or danger; set free, release by payment of ransom, redeem</i> Gn 48. 16 Ex 6. 6 Lev 25. 30, 49 Jes 52. 3, 9 Ruth 3. 13	38, 46-7, 67, 326
בָּאָה, בָּאָה, בָּאָה	κηλιδώ: <i>stain, soil; metaph., defile, sully</i>	14, 24 t, 38
בָּאָה, בָּאָה, בָּאָה	κατα-: <i>strengthened for κηλιδώ</i>	28 t, 116
בָּאָה, בָּאָה, בָּאָה	βῆμα, βᾶμα; βωμός: v. בָּהֶה Ez 16. 24, 31, 43. 43	77, 79, 385 t
בָּאָה, בָּאָה, בָּאָה	γυῖον: <i>the whole body</i> Ps 129. 3	23 t, 29 t, 77, 79
בָּאָה, בָּאָה, בָּאָה	ύψω: <i>lift up, raise high; metaph., elevate, exalt; Pass. to be exalted</i> Ez 17. 24, 31. 5 Job 39. 27	46, 94 t, 326
בָּאָה, בָּאָה, בָּאָה	ύψος: <i>height</i> IS 17. 4 Am 2. 9 Prv 16. 18	29 t, 31 t, 40
בָּאָה, בָּאָה, בָּאָה	ὄρος, ὄρεος (written ὄρβος), ὠρος, οὔρος: <i>boundary, landmark, pl.; pillar (whether inscribed or not); boundary-stone marking the limits of temple-lands</i>	
	Gn 10. 19 Dt 3. 16, 19. 14; ἐφόρια: <i>boundaries</i>	46, 50
בָּאָה, בָּאָה, בָּאָה	πύον: <i>milk</i> Job 10. 10	38, 80, 326
בָּאָה, בָּאָה, בָּאָה	κυμβιον: <i>Dim. of κύμβα (A) I (drinking cup, bowl קַבְעָה), small cup</i> Jer 35. 5	39, 79

XIX. CATALOGUE OF GENERAL HOMOLOGIES 461

מָרָה, מַעְרָה, מַעְרָה	δειμα: <i>fear; object of fear</i> Jes 31. 9, 66. 4 Jer 20. 4 Ps 34. 5 Prv 10. 24	70
נָר	κυρέω: <i>hit, light upon; meet with, fall in with</i> Ps 5. 5	25, 29 t, 399
„	οικέω: <i>inhabit; colonize, settle; intr., dwell, live, of persons, families, or tribes, have their abodes, settlements; of cities, to be situated</i> Gn 32. 5, 35. 27 Ex 12. 49 Jud 17. 8, 19. 16 IIS 4. 3 Jes 11. 6 Jer 49. 18 Ps 61. 5 Ruth 1. 1	29 t, 75 t, 399
מָרָה, מַעְרָה	οἶκημα: <i>dwelling-place; in pl., building, house; store-room</i> Gn 17. 8, 37. 1 Hag 2. 19 Job 18. 19	70
מַעְרָה	οἰκημάτιον: <i>Dim. of οἶκημα, sup.</i> Joel 1. 17	70
מָרָה	ἀγερμός: <i>the call-to-arms of the Greeks against Troy</i> Jer 6. 25, 49. 29	70
נָר	θηρίον: <i>in form Dim. of θήρ (beast of prey, esp. a lion)</i> Gn 49. 9; κόρος: ז. נָר	25, 57, 66
נָר	πρόσχωρος: <i>neighbour, inhabitant, colonist</i> Ex 3. 22 Job 19. 15	62
הַתְעִירָה	ἐγείρομαι: <i>rouse, stir up; rouse or stir oneself</i> Jer 30. 23	29 t
נָר	ποκάζω, -ίζω: <i>shear wool; = πέκω (shear)</i>	38, 46, 326, 636 tm
נָר	πόκος, πείκος, πέκκος, πέκος: (πέκω) <i>fleece; lock or tuft of wool</i>	636 tm
נָר	ξεστός: (ξέω) <i>hewn, shaved, planed; of stone, hewn; of horn, polished; of elephant's ears, smooth</i> Ex 20. 25 Ez 40. 42; cf. ξυστός	52
נָר	ἀρπάζω: <i>snatch away, carry off; plunder; pillage (W)</i> Gn 21. 25, 31. 31 Jud 9. 25, 21. 23 Jes 10. 2 Prv 4. 16, 29. 24 Job 24. 2	63, 67
נָר	נָר, ἀρπαγή: <i>seizure, robbery; thing seized, booty, prey</i> Lev 5. 21, 23 Eccl 5. 7	63
נָר	τρωχάλλις, τριξέλλας, τοξάλλις: <i>grasshopper or locust</i> Joel 1. 4, 2. 25	326
נָר	ρίζα: <i>root, mostly in pl.</i> Jes 11. 1 Job 14. 8	50, 63, 68, 78
נָר	δικάζω: <i>judge; decree as punishment; condemn; ordain her slaughter</i> Esth 2. 1	58, 85 t
„	καθαιρέω: <i>as a law-term, condemn</i> Ez 37. 11	46, 85 t
„	σπαράσσω: <i>tear, rend; rend asunder</i> IR 3. 25-6 Ps 31. 23; cf. σχίζω: עָרָב IR 3. 25	53, 93 t, 417

462 XIX. CATALOGUE OF GENERAL HOMOLOGIES

707	σπάραγμα: <i>piece torn off, shred, fragment, mangled corpse</i> Gn 15. 17 Ps 136. 13; cf. σχίσαις	417 i
708	ξηρά: <i>aridity</i> ; ξηρός: <i>dry</i>	21 i, 23, 38, 43
712	ράκίς, pl. ρακίδες: <i>branch, shoot</i> ; <i>branch of a blood-vessel</i> Gn 32. 33 Jcs 48. 4 Ez 37. 6 Job 40. 17	56, 93
713	γέλως: <i>laughter</i> ; <i>a maniac's laugh</i> ; χαιροσύνη: <i>joy</i> ; χαρά: (χαίρειν = γαδεῖν, = γαδ-) <i>joy, delight</i> ; = γαδεώ Jcs 16. 10, 35. 2 Ps 65. 13	43, 408
714	ἡλιξ: <i>of the same age</i> Dan 1. 10	57
715	κολώνη: <i>hill, mound</i>	34 i
716	ζάγκλον: <i>reaping hook, sickle</i> , Sicilian for δρέπανον (717) Jcs 50. 16	51, 70
717	κύκλος: <i>wheel</i> Jcs 28. 28	73, 325
718	κεφαλή: <i>head</i> ; <i>per head, each person</i> Ex 16. 16 IIR 9. 35; κώδεια: <i>head</i>	79
719	δέρος: <i>v. 718</i> Job 16. 15	66
720	δηλόω: <i>show, make known, disclose, reveal</i> ; <i>intr. to be clear or plain</i> Gn 35. 7 Ex 20. 26 IS 3. 7. 9. 15 Jcs 40. 5, 56. 1 Ez 16. 36, 21. 29 Prr 20. 19	46, 325
721	Δήλος: <i>Delos</i> Jos 18. 1 IIS 15. 12	129-31, 300
722	βλήμα: <i>coverlet</i> ; κάλυμμα: <i>head-covering, hood, veil, garment</i> Ez 27. 24	73
723	έλασις: <i>driving away, banishment</i>	131 i
724	καταξυράω	119 tm, 636 tm
725	κύλινδρος: <i>roller, cylinder</i> ; <i>roll of a book, volume</i> Jcs 8. 1	73
726	κυλίδριον: <i>Dim. of κύλινδρος</i> Jer 36. 2, 25, 28	70
727	όπλίτης: <i>heavy-armed, armed, man in armor</i>	60
728	κηλιδόω, κατα-: <i>v. 727</i> Jcs 9. 4	47
729	κυλίδω, -δαίνω, -λίω: <i>roll, roll away; roll, wallow</i> Gn 29. 8 Jos 5. 9 IIS 20. 12 Job 16. 15; <i>ρέω: flow, run, stream, gush</i> Am 5. 24	40, 47, 50, 67
730	βόλιτον: <i>cow-dung, mostly in pl.</i>	xxx1 i
731	μέγας: <i>v. 729</i>	56, 296 tm
732	αγαλμα: <i>sculpture, statue</i> ; γλύμμα: <i>engraved figure</i> Ps 139. 16	73, 376
733	όπλα	342 tm
734	ἀμείβω: <i>repay, requite</i> ; <i>mostly, return good for good</i> ; but also <i>bad for good, bad for bad</i>	34 i, 288
735	κάμηλος	81, 101, 314 tm

XIX. CATALOGUE OF GENERAL HOMOLOGIES 463

גב	κλέπτω: <i>steal; cozen, cheat</i> Gn 31. 26-7, 30	39, 87
גב	התעב, עב: Pass., <i>steal from; disguise, elude</i> IIS 19.	
	4 Job 4. 12	87
גער	βοή: <i>loud cry, shout</i> Prv 17. 10; in Hom. mostly <i>battle-cry</i> Jes 30. 17; <i>cry of mourning</i> Eccl 7. 5	29 t, 383 t, 389 t
נעש	ρύαξ: <i>rushing stream, mountain torrent; esp. stream of lava from a volcano</i> Jos 24. 30 IIS 23. 30	63
גן, נפה	γυῖον: v. גב	29 t, 32 t
„	ὕψος: v. גבה	29 t
גפן	οἰνός, οἶνη, ὕλην: <i>the vine</i> Nu 6. 4 Jes 24. 7 Jer 6. 9, 8. 13 Ez 15. 6 Joel 2. 22 Ps 78. 47 Cant 7. 12	xxix, 50, 119 m
גרב	ἐρπης: <i>shingles</i> Dt 28. 27	77
גרה	ט. אגרה Ex 30. 13	63, 81
גרה	מסור, משר: πρίων: <i>saw; cf. πριστηρ</i> نَسَار/نَجَّار 30 t, 49, 70, 79	
גרון	φάρυγξ: <i>throat</i>	38, 42 t, 46, 93, 326
גרון	σκεπαρνηδόν: <i>carpenter's axe, adze, for hewing and smoothing the trunks of trees</i> Dt 19. 5 IR 6. 7 Jes	
	10. 15	46, 52
גדל	μέγας: v. גדול	38, 56, 92, 295-301 tm
גדל-המה	μεγάθυμος	89, 295-301 tm, 413
גרב	ρήγνυμι, κατα-: <i>rend</i> Nu 24. 8	50
גרע	ἀγγρίζειν, αἰρέω, ἰσ-	94 tm
„	ρέω: v. גלל; κατα-	40, 50, 62, 369 tm, 412-13
גרע	ὀργίζω	406-8 tm
„	χωρίζω	25, 42 t, 51, 244, 256 tm, 407-8 tm
גרסום	גרטון, κόρος Διός: <i>a gift from Zeus</i>	34 t
גרם	הגשם, ψακάω: <i>rain in small drops, drizzle</i> Jer 14.	
	22 Ez 22. 24	53
גרם	ψακάς: <i>drop of rain, drizzle; generally, rain, shower</i> Gn 7. 12 Jes 55. 10 Ez 38. 22 Joel 2. 23 Ps 68. 10, 105. 32 Prv 25. 14, 23 Job 37. 6 Eccl 11. 3, 12. 2	53
גן	τρυγητήριον: <i>wine-press</i> Jud 6. 11 Jes 63. 2 Thr 1. 15	65
דאב	δυνάω: (δύη, דאב) <i>plunge in misery</i> Jer 31. 12 (11), 25 (24)	46
דן	δύος: = δυερός (<i>miserable</i>) Thr 1. 22	43
דאב	צעה, θοάω (A): <i>trs., more quickly, ply rapidly; intr., more quickly, rush, dart</i> Dt 28. 49 Jes 63. 1	38, 46
דבה	διαβολή: <i>false accusation, slander</i> Nu 14. 36-7	78
דבלה	παλάθη: <i>cake of preserved fruit</i> IIR 20. 7	73
דבק, דפק	διώκω: <i>pursue, chase, in war, hunting; follow</i>	

- Gn 19. 19, 33. 13 Jer 42. 16 Ps 63. 9 (2, 3)
 πῆγνυμι: *stick or fix in; stick or fix on; fasten* (different parts) *together* Gn 34. 3 Job 19. 20, 29. 10, 31. 7, 41. 15; *Pass.*, *to be joined or put together* Jos 23. 12 Jer 13. 11 46, 87
- דָּבַק ἐπι-: *Pass.*, *to be fastened on* Job 38. 38, 41. 9 87
- דָּבַק πῆγμα: *anything fastened or joined together; framework* Jes 41. 7 79
- „ πηγμάτων: *Dim. of foreg., small attachment* IR 22. 34 80
- דָּבָר, דְּבַר, דְּבָרָה ἔπος, older *fépos*: *word* Gn 37. 14, 44. 18 Jos 6. 10 Ps 109. 3; *utterance* Jos 6. 10 IIR 13. 20 Ps 59. 13, 109. 3; *generally, that which is uttered in words, speech, tale* Ex 33. 4; *song or lay* Ps 137. 3; *pledged word, promise* Nu 30. 3 IS 3. 13 IR 8. 56 Jer 31. 23 Ps 119. 49; *fulfil, keep one's word* Dt 9. 5 IS 1. 23 Jer 44. 17 Joel 2. 11 Ps 103. 20 Dan 9. 12 Esr 1. 1; *word in season, counsel* Jud 20. 7; *word of a deity, oracle* Ex 34. 28 Nu 23. 5 Dt 4. 13, 18. 20 Jud 3. 20 IS 3. 21 IIS 16. 23 IR 13. 2, 17. 22 IIR 23. 16 Jes 16. 13 Jer 5. 13, 7. 2, 18. 18, 20. 1, 25. 30, 37. 17, 50. 1 Ez 12. 23, 33. 30; *saying, proverb* Jer 31. 23 (22); *subject of a speech, message* Ex 33. 4 Esth 3. 15, 8. 14, 9. 30; *joined with ἔργον deed, action; thing, matter, or πρᾶγμα (deed, act; occurrence, matter, affair, thing of consequence, affair), plot (W)* Gn 18. 14, 19. 8 Ex 2. 14, 18. 22, 33. 4 Nu 25. 18 IS 20. 2 IR 14. 19 Am 6. 13 Ps 145. 5 Job 5. 8 Eccl 1. 10, 7. 8 Esth 2. 15, 22; *purpose* Am 6. 13; *in pl., epic poetry; generally, poetry; lines, verses, esp. of spoken lines in the drama* Dt 31. 30, 32. 44 IIS 22. 1 Ps 18. 1, 137. 3 38, 46, 50, 75, 112, 132, 137, 139, 145, 148, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000
- דָּבַר ἐννέπω, ἐνέπω: *speaking; say (W)* 86:
- דָּבַר ὄπλον: *large shield (?)* 315 m
- דָּבָשׁ ὄβος: *hump of a camel* Jes 30. 6 46, 50, 347-8, 380
- דָּגָה τίκτω: *bring into the world, engender* Gn 48. 16 46
- דָּגָה δίφθογγος: *with two sounds; later -ον, τό* 21 m, 426
- דָּד, צָד, שָׁד, שֵׁד στῆθος: *breasts, of both sexes, being the front part of the θώραξ, divided into two μαστοί; of animals; τιτθός: a woman's breast; rarely the*

male breast	Jes 60. 4, 16, 66. 12 Ez 23. 3 Prv 5. 19	
Cant 4. 5 Thr 4. 3		24 t, 52, 57, 64, 77
רוֹדִים, רֹדִים <i>róðinos: pink</i>	Gn 10. 4 ICh 1. 7; <i>Ἰαροδάριος:</i>	
Trojan		41, 133
דוד, דוד, דוד <i>ἀγαπητός: v. אהוב</i>	IS 16. 13, 25. 23	
Cant 5. 6, 9		22, 39, 107-8, 121
דִּזְאִים <i>ζιζάνια: a weed that grows in wheat, prob.</i>		
darnel	Gn 30. 14 Cant 7. 14	38, 46, 51
דודה <i>τηθίς</i>		22, 262 tm
דיו <i>δύτιος: = δυερός: (δύη) miserable</i>	Thr 1. 22	43
דומה <i>δῶμα: house; freq. of Pluto, δῶμ' Ἥιδας the nether</i>		
world	Ps 94. 17, 115. 17; v. Jes 26. 19 Ps 22. 30	80, 386 tm
דן <i>ζῶ: lice; freq. metaph. of things, to be in full vigour</i>		
Gn 6. 3		38, 68
דון, דון <i>δόνημα: agitation</i>	IIS 21. 10 Prv 15. 18, 18.	
18, 21. 9		51, 70
דון <i>θαύω: v. דא</i>	Job 41. 14	51, 63
דוק, דוק, דוק <i>δαίω</i>		341-2 tm
דור <i>οἰκέω: v. גר</i>	Ps 84. 11	29 t
דוש, דוש, דוש <i>δαίω</i>		32 t, 329-31 tm, 341
דָּחַק <i>ἄδισμός: dispute, altercation</i>	Prv 26. 28	70
דִּי <i>σαγηνεύω: surround and take fish in a drag-net</i>	Jer 16. 16	57
דִּי <i>σαγήνη: large drag-net for taking fish</i>	Am 4. 2	57
דִּי <i>σαγηνεύς: one who fishes with a σαγήνη</i>	Jer 16. 16	
Ez 14. 10		31 t, 57
דִּי <i>δίκη: custom, usage; judgment; what is fit; personified,</i>		
Truth	Gn 34. 1 Dt 17. 8 Prv 20. 8, 29. 7 Esth	
1. 13		59, 68
דִּי <i>τείχος: wall, esp. city-wall; embankment, earthworks</i>		
Jer 52. 4 Ez 17. 17		80
דִּי <i>δυστυχής</i>		89 tm
דִּי <i>θῆλος, βα-: threshold</i>	Ps 141. 3	37, 46
דִּי <i>δουλοσύνη, -λῶσις: v. ולות</i>	Jer 40. 7, 52. 15	81
דִּי <i>δοῦλος: prop. born bondaman or slave; then, generally,</i>		
bondaman, slave		127
דִּי <i>χῆλως = ἄγγος (bucket, pail)</i>	Jes 40. 15	315 tm, 426
דִּי <i>Διὸς δοῦλος: a servant of Zeus</i>	Neh 6. 10	
ICh 24. 18; cf. modern Christodoulos		128
דִּי <i>σταλάζω: = -άσσω, -ττω (drop, drip); = -άω</i>	Job	
16. 20 Eccl 10. 18		52

466 XIX. CATALOGUE OF GENERAL HOMOLOGIES

קלף	φλέγω: trans., <i>burn, burn up</i> ; metaph. <i>kindle, inflame</i> ; = φλογόω Ob 18; τρέχω: <i>run</i> Gn 31. 36	46, 64
נלף	θύρα: <i>door</i>	42 t, 73, 424
עף	αἶμα	378-80
„	δέμας: (δέμω) <i>bodily frame</i> ; οἰνάνθης δ., i.e. the vine shoot Ez 19. 10; δῆμος: <i>fat</i> ; δίπλακι δῆμῳ (of sacrifi- cial meat) <i>with fat above and fat below</i> (Il. 23. 243) Ez 44. 7	xxxī-xxxii tm, 43, 360 tm
לל-לל-לל	דמה, דמה, דמה: <i>óμοιάζω: to be like</i> Jes 46. 5 Ps 39. 7 Cant 2. 9, 7. 8; trans. <i>compare, liken</i> Jes 40. 25 Cant 1. 9	38, 46, 85 t
לל	δέμας; עמף, עמף	xxxī tm, 38, 67-8, 386
לל	ἡίθεος: v. ללל	128
לל	ἡίθεος θεοῦ God's gift: ICh 3. 1	128
לל	θετός Esth 2. 7	117 m
לל	לל, לל: <i>θυραῳρός: warder of the gate, varia lectio for</i> <i>πυλαῳρός; θυρωρός; θυραῳρός, θυρουρός: door-keeper,</i> <i>porter; θυραυλέω: wait at another's door, of visitors;</i> <i>freq. of lovers waiting on their mistresses; conf. לל,</i> <i>לל; زير نساء</i>	128
לל	לל, לל: <i>δ. θεοῦ: warder of the gate of</i> <i>God's temple, an habitude of God's temple, a friend</i> <i>and lover of God</i> Nu 1. 14, 2. 14 Est 2. 2	30 t, 59, 128
לל	לל: <i>τύπτω: beat, strike, smite</i> Cant 5. 2; cf. <i>κόπτω;</i> <i>ψοφέω: knock at the door inside to show that one is</i> <i>coming out (opp. κόπτειν or κρούειν knock at the door</i> <i>outside); but the two words are sts. used indis-</i> <i>criminately</i> Cant 5. 2	53, 65
לל	κατα-: <i>make a loud noise</i> Jud 19. 22	53
לל	ψακός: <i>drop of rain, particle; metaph., grain of sand</i> Jes 40. 15	53, 62
לל	לל, לל, לל: <i>δαιξω: ל. לל</i>	341 tm
לל	לל, לל, לל: <i>διαδοχή: succession; in turns: cf.</i> <i>διαδόχος: a kind of gem</i> Ex 3. 15, 28. 17 Dt 23. 3 Esth 2. 12 Dan 3. 33	24 t, 30 t, 101, 326
לל	δρέπανον: <i>sickle, reaping-hook; scythe; curved sword,</i> <i>scimitar</i> IS 13. 21 Ecc 12. 11	57, 80
לל	ἐλακω	106-7 tm, 109 t
לל	ἐλατός	106 tm
לל	τρόπος: <i>turn, direction, way</i> (طريق, طرف, ذرب) Gn 3. 24, 18. 19, 24. 48, 49. 17	38, 42 t, 403 t

דָּרוּר	σπουδός: v. חֲסִידָה Ps 84. 4; ἐλευθερία: freedom Lev 25. 10 Jes 61. 1 Jes 34. 17	59
דָּרַשׁ	ἐρωτάω: ask, ask about; question a person Lev 10. 16 Dt 13. 15, 17. 4 IIR 8. 8	45, 330 t
בְּדָרַשׁ	ἐρώτημα: answer to inquiry put to higher authority; cf. ἐρώτησις: questioning, consulting IICh 13. 22, 24-27	70
דֶּשֶׁא	δαῖς: hairy, shaggy; thick with leaves, thickly wooded, bushy Gn 1. 12	92
דָּשַׁן	ἀνθρακεύω: burn to = cinder Ps 20. 4	63, 68
דָּשַׁן	ἀνθρακία: black, sooty ashes Lev 6. 3-4	63, 68
דָּת	ἔθος: custom Esth 1. 8, 13, 2. 12, 3. 8	80
דָּתָן	Gn 37. 17	83 t
הָ	ὁ, ἡ: demonstrative Pronoun; in Attic, definite or prepositive Article ὁ ἡ Gn 7. 1; ἡ ἱερώα Ib 12. 7; ἡ Ib 19. 8, 25 ἡ ἱερώα Ib 9. 19, 38. 25, 41. 35 ἡ Ib 1. 1 ἡ ἱερώα Ib 26. 3 ἡ ἱερώα Ib 1. 1 ἡ Ib 1. 4 ἡ ἱερώα Ib 2. 11; v. זֶה	75 t
הָ	ἀπό	168 tm, 174, 299
הָ	ἔρα: Gn 3. 11 Dt 32. 6; v. אָבִי	28, 63, 92
הָ	ἢ: or; ἢ . . . ἢ either . . . or אֲב . . . זֶה Gn 27. 21	
הָ	ἐρα: v. אָרָצָה; Gn 38. 9 Ex 4. 3 (ἐραζε); cf. אָרָץ Gn 1. 1 (ἐρα) Ths 2. 1 (ἐραζε)	63 t
הָ	ἐ- negativum, e.g. הַבְּהֵמָה, ἀδύνατος	512
הָאֵם	ἐρα μή: a plainly negative answer is implied Nu 17. 28; v. אָבִי	63, 92
הָ	ἐρ' οὖν: used to draw an affirmative inference Job 6. 13	92
הָבֵה	διδωμι	58, 361 tm
הָבֵה	ἔγε: imp. of ἔγω used as Adv., come on! Ex 1. 10; freq. in Hom., who mostly strengthens it, εἰ δ' ἔγε, οὖν δ' ἔγε δή, ἀλλ' ἔγε ἔγε; in Attic freq. ἔγε οὖν הָבֵה Gn 38. 15	86 t
הָבֵל	εἰδός: delusion; colloquially, nonsense, humbug, affection Eccl 1. 2; cf. ἀγαλμα	65
הָבֵר	ἐλέπω: see; see too clearly; look; ἐπι-: look attentively; look well at, observe Jes 47. 13	114 t
הָבֵן	ἡχεῖον: drum, gong; apptly. a metallic sounding-plate; Adj., ἡχεῖον ὄργανον sounding instrument Ps 92. 4	44, 79
הָבֵה	ἡχώ: echo; generally, ringing sound Ps 90. 9 Job 37. 2	28
הָדָה, הָדָה	ἡχώ: v.s. Ez 7. 7 Job 39. 20	24 t, 46
הָדָד, הָדָד		30 t, 42 t

468 XIX. CATALOGUE OF GENERAL HOMOLOGIES

הדה	ἡγέομαι, τίθημι	31 t, 42 t, 50, 372, 423
הדה	ᾠδωνις: i.e. ὁ Ἀδωνις <i>The Adonis</i> Jer 22. 18	31 t, 77 tm, 332-3 t
הדו	ἀνοδος: <i>journey inland</i> , esp. into Central Asia Esth 1. 1	300
הדום	ἔδος: <i>seat, stool</i> Jes 66. 1	12, 43, 67, 326
הדור	αἰδεστός: <i>revered, venerated</i> Jes 63. 1	50
הדור	ὁδός: <i>way, road</i> Jes 45. 2	44, 50, 326
הדסה, הדסה	ἡδύς, ἀδύς, βάδύς: <i>pleasant to the taste, to the smell, to the hearing</i> Jes 41. 19 Esth 2. 7; ו. דסה	117
הוא	היא: ὁ, ἡ: Demons. Pron.; joined to a Subst., to call attention to it Ex 29. 18 Lev 8. 21 Esth 1. 1; freq. without a Subst., <i>he, she, it</i>	75 tm, 162 :
הוי	οἱ: exclamation of pain, grief, pity, astonishment, <i>ah! woe!</i> IR 13. 30 Jer 22. 18, 34. 5	332-3 :
הון	ῶνος: <i>price paid; purchase; articles of traffic</i> Ez 27. 12 Ps 44. 13 Prv 19. 4	28, 51, 77
הידד	ἰσσα: exclamation of malicious triumph over another's distress Jes 16. 9 Jer 51. 14	28, 31 t, 38
היה	εἰμί: <i>be</i> Gn 1. 2 Ps 22. 15; <i>exist</i> Ib 53. 6 Eccl 1. 10	76 t, 86 t, 330 :
היכל	οἶκος: ו. ביה Jes 6. 1 Prv 30. 28	28, 77
הילל	ἡλιος (ו. בל, p. 268)	38, 92
הכי	ἀρά γε: ו. אבי Gn 29. 15 IIS 9. 1 Job 6. 22; ἀρ' οὐχί: implying a firmly affirmative answer Gn 27. 36	63, 92
הלא	ἰδού: Adv., <i>lo! behold!</i>	27 t, 38
הלאה	παρά	172 tm
הלה	χωλεύω: <i>to be or become lame, halt, limp</i> Mich 4. 7	44, 326, 422, 427
הלך	הלך-לו, הלהלך, ἔρχομαι: <i>start, set out; walk; (much more freq.) come or go; traverse</i> Gn 2. 14, 12. 4 Jud 21. 24; as a hortatory exclamation Nu 22. 37 IS 15. 32 Jes 2. 3, 5 Jer 36. 14 Cant 7. 12	14, 28, 44, 76 t, 85 t, 87, 174 t, 316 t, 327
הלהלך, הלך	ἐπ-: <i>come upon</i> , esp. <i>come suddenly upon; go or come against, attack</i> Prv 24. 34	87
הלהלך	μετ-, συν-: <i>come or go among</i> IS 30. 31	87
הוליך	ἐπελεύθω: <i>bring to</i> IIR 24. 15 Jer 31. 8 (9)	87
הלך	κελευθήτης: <i>wayfarer</i> IIS 12. 4 (κελευθήτης → κελευθ (apocope) → הλευθ (κ/ה) → הλευך (θ/χ) → הלך)	44
הלך	ρέω: ו. גלל Gn 2. 14 Joel 4. 18 (cf. ἔρχομαι)	50, 369 tm

לָלַהּ	ἀγάλλω, ἀελλεῖ	95 tm
לָלַהּ, לָלַל, לָלַל, לָלַל	ἄγαλμα: <i>pleasing gift</i> , esp. for the gods Lev 19. 24 Jud 9. 27, 12. 13 Prv 27. 21	70, 376 -
לָלַל	ἄγαλμα θεῶ: a gift to God Gn 5. 12	
לָלַהּ	ἀγαλαίς: <i>rejoicing</i> ; αἰνεσίς: <i>praise</i> Ps 32. 1, 71. 6 Neh 9. 5	72
לָלַהּ, לָלַל	αἰνίζομαι (ἡλלה/ἀλαλαί ἐν Παιών)	110 tm
„	ὀλολύζω, ἐλελ-	95 tm
לָלַהּ	καινίζω: of Poets, esp. <i>use for the first time</i> , <i>handsel</i>	30 i
לָלַהּ	εἶλω: a word whose meanings are traceable to various roots of similar form: <i>press</i> Jud 5. 22, 26	
לָלַהּ	ὄραμα: <i>sight, spectacle, vision</i> during sleep, <i>dream</i> Gn 16. 13; cf. לָלַהּ	73, 80
לָלַהּ	ὄδε	67, 76 tm
„	לָלַהּ ὦδε: <i>hither</i> Jud 14. 15; <i>here</i> Gn 16. 13 IIS 7. 18 ICh 17. 16	67
לָלַהּ	ὠρεύω: <i>roam about</i> Prv 7. 11	58
לָלַהּ	ὄμιλος, ὄμι-: <i>any assembled crowd, throng of people, mob, tumult, confusion</i> Jer 11. 16 Ez 1. 24	68, 79
לָלַהּ	„ Gn 17. 4 IS 14. 16 IR 20. 13 Jes 13. 4 Joel 4. 14 Ps 42. 5 ICh 20. 2	79
„	לָלַהּ δῆμος: <i>common people</i> ; in an army, <i>rank and file</i> IIS 6. 19 IIR 25. 11 Jer 52. 15	58, 68
לָלַהּ	ἀθανασία: <i>immortality</i> Ps 116. 15	37, 49, 59
לָלַהּ, לָלַהּ	ἡγεμών IR 5. 11 Esth 3. 1	637 tm
לָלַהּ	αἵματος, αἷμα	82, 379-80
לָלַהּ	ἀρα μή: v. לָלַהּ Jer 2. 10 Job 9. 11, 12. 14	92
לָלַהּ	ἐνθάδε: of Place, <i>hither</i> Gn 45. 8 Jos 2. 2 IS 20. 21 Jes 57. 3 Jer 31. 7 Prv 9. 4; of Time, <i>here, now</i> Gn 21. 23	92
לָלַהּ, לָלַהּ	ἐνθα καὶ ἐ. <i>hither and thither</i> IR 20. 40	92
לָלַהּ	ὄν, Arcadian and Cyprian for ὄδε (Demonstr. Pron., <i>this</i> ; like οὗτος, is opp. ἐκεῖνος, to designate what is <i>nearer</i> as opp. to what is <i>more remote</i> ; but ὄδε refers more distinctly to <i>what is present</i> , to <i>what can be seen or pointed out</i> , though this distinction is str. not observed) Gn 12. 19, 22. 7	40
לָלַהּ	ἀνοχή: <i>holding back, stopping; relief from disease</i> ; = ἀνοκωχή: reduplicate form, <i>stay, cessation</i> Esth 2. 18	78
לָלַהּ	ἡσυχάζω: abs., <i>impose silence; leave unspoken</i> Jud 3. 19 Am 6. 10	92

הפעיל	a scale of compound verb	168
הצללפתי	ή καλλιφωνος ICh 4. 3	54, 75, 89 tm
הצן	ὄχειος (ἵππος), ὄχημα, ἀζανίτης	95 tm
הר	ὄρος: mountain, hill Dt 11. 11, 33. 15 Ez 40. 2	
	Ps 50. 10	14, 28, 37, 43-4, 50, 86 t, 303, 352 t, 410
הר אלהים	ὄρος θεοῦ: the mountain of God, Olympus	
	Ez 28. 16	303, 352 t
הרר	ὄρεός: poet. Adj. for ὄρεινός; of or from the mountains, dwelling on the mountains	27 t, 30 t
הר	ῥίον: peak Nu 20. 22, 33. 39	44, 50
הרנ	ἐναρίζω; הרנני; ἐναρά	107 tm, 293 tm, 415 t
הרה	φέρω: bear, of a pregnant woman Gn 16. 4, 11	14, 65
הרין, הרין	φορά: gestation Gn 3. 16 Ruth 4. 13	65, 79
הרים	χρῆμα: a thing that one needs; hence in pl., goods, property, treasures, money Ps 95. 4	93, 327, 427
הרם	θαρσέω: to be of good courage; in bad sense, to be overbold: c. inf. make bold, venture Ex 19. 21, 24	59
„	πέρθω, πορθέω: poet. Verb, waste, ravage, sack, destroy, in Hom. only towns Jud 6. 25 Jes 14. 17 Jer 50. 15 Ez 13. 14, 16. 38, 38. 20 Ps 11. 3, 58. 7 ICh 20. 1; of Persons, destroy, slay Ex 15. 7 Jes 22. 19; take by plunder, take at the sack of a town Joel 1. 17	62, 293
הרס, הרסות, הרסות, הרסה	πόρθησις, -θημα: sack of a town IIS 11. 25 Jes 49. 19 Am 9. 11	62, 82, 293
הרס	ῥήλιος	30 t, 92, 293, 309 tm
הה	ἐπί: Thessalian (before τ) ἐτ, Preposition	170
ההתלה	σκάωμμα: jest, joke [התלה IR 18. 27 κατασκώπτω: make jokes upon; mostly in bad sense, jeer, mock]	70
ההפעל	a scale of compound verb	168, 327
ו	the augment	84, 174
ו	καί: Conj., copulative, joining words and sentences, and Gn 1. 1 IR 1. 1	
זאב	δάου, δάος: wolf Jes 11. 6	38, 325
זבל, זבל	ἐδωλιάζω: furnish with seats Gn 30. 20; ז. זבל	57
זבל, זבל, זבל	ἐδωλίον, ἐδωλον: seat, mostly pl., abodes Gn 30. 20 Jes 63. 15; ἐδωλία, τά, in a ship, a raised quarterdeck at the stern, rowers' benches; sg., step of the mast (ד/ל)	57, 92
זבז	τεττιγώδης: like a τέττιξ (cicala) Eccl 10. 1	64
זבח, זבח	θύω: offer by burning meat or drink to the gods; sacrifice, slay a victim; simply slaughter; abs., offer	

- sacrifice* Ex 8. 21, 20. 24 Dt 12. 21 IS 28. 24 IR 1.
 9 IICH 18. 2; cf. σφάζω 30 t, 32 t, 46, 67, 76, 308
 וָבֵחַ θῦμα: *feast* IS 20. 6; θύος: *burnt sacrifice*; σφάγιον:
slaughter, sacrifice Lev 17. 5, 7 Dt 12. 6 Est 6. 3 30 t, 32 t, 80-1,
 119 m
 מִזְבֵּחַ θυσιαστήριον: *altar* Gn 8. 20 70
 וְבָן ὠνέομαι: v. קנה Dan 2. 8 51
 וְדֹסְאֹפִים sg. as collect. noun, *dried grapes, raisins* Nu
 6. 4 46, 119 m
 הַלֵּלִים הַלֹּחַ הַלֵּל הוֹאֵל הוֹלֵל הוֹלֵל (הַלֵּל) הוֹלֵל הוֹלֵל
 הוֹלֵל (הַלֵּל) הוֹלֵל הוֹלֵל Gn 2. 23, 5. 1, 29, 7. 1,
 12. 7, 15. 4, 24. 65 Jud 6. 20 IIR 6. 19 Ps 132. 12 24 t, 29 t,
 31 t, 67, 75-6 t, 101, 131 t, 299
 כֹּהֵן כֹּהֵן כֹּהֵן כֹּהֵן ἀτε: Lacon. = ὡς; as Adverb of Manner,
 ὡς and ὡς so, thus IIS 17. 15; καὶ ὡς even so Ib 11. 25 51, 75 t
 וְהָבָה ξανθός 30 t, 82, 93, 99, 101, 116 t, 366 tm, 400
 וְיָוִי γωνία: *corner, angle* Zach 9. 15 Ps 144. 13 78, 417
 כַּוֵּנָה σταθμός: *door-post* Dt 6. 9 Jes 57. 8 70
 וְזֶלְזַל ἀλλά: sts. = ἀλλ' ἢ, *except, but* Dt 1. 36 IS 21.
 10 IIR 24. 14 Jes 26. 1 46, 50
 כֶּמֶח θοίναμα: *meal, feast* Gn 45. 23 70
 וְנָתַתָּ γυνή: *woman*, in θέσσα γυνή; c. וְנָתַתָּ; θοινάτῃ:
one who gives a feast Jos 2. 1 (וְנָתַתָּ/γυναικίζω) 146
 „ κοινός: *common*; of Persons, *one who shares in a thing,*
partner; in bad sense, κοινή, ἡ, *prostitute* Gn 38. 15 399
 וְנָתַתָּ σείω: *shake, move to and fro*; metaph., *agitate, disturb*
 Eccl 12. 3 Esth 5. 9 Dan 6. 27 417
 וְהָלַל δειδω: *fear*; *to be alarmed, anxious about*; c. acc.
fear, dread Job 32. 6 Dan 4. 2, 5. 19 30 t, 46
 וְנָתַתָּ διαγωγής 89 tm
 וְנָתַתָּ ἀνδρός, ἀνῆρ; ἀρσεν, ἀρσεν: *male*
 Gn 1. 27 Ex 23. 17 Jes 57. 8 (וְנָתַתָּ/καίρος) 82, 285-6 tm,
 386, 399
 וְנָתַתָּ σῶζω: *keep in mind, remember* Gn 40. 23 86 t
 וְנָתַתָּ καιρός: *due measure, proportion* אֶזְכְּרָה Lev 2. 2,
 5. 12 וְנָתַתָּ Neh 2. 20 וְנָתַתָּ Gn 26. 12; *vital part*
of the body וְנָתַתָּ Jes 57. 8 וְנָתַתָּ Jud 20. 16;
generally, time, period; chronological sequence of events
וְנָתַתָּ Mal 3. 16; in pl., οἱ καιροί *the times*, i.e. *the*
state of affairs Esth 6. 1; Pythagorean name for seven t 399

472 XIX. CATALOGUE OF GENERAL HOMOLOGIES

תִּלְיָה	δουλεία: <i>slavery, bondage; the slave-class; δουλοσύνη</i> : poet. and Ionic for δουλεία, <i>slavery</i> ; δούλωσις: <i>enslavement</i> Ps 12. 9	38, 81, 310 81
תִּלְיָה	ἐλπίς: v. תִּלְיָה Gn 35. 26	28, 637 tm
תִּלְיָה	ἡγεμών	63
תִּלְיָה	χρόνος: <i>time; definite time, period</i> Eccl 3. 1 Esth 9. 27, 31 Neh 2. 6	399
תִּלְיָה	κομίζω: <i>gather in, reap, reap the fruit</i> Lev 25. 3-4 Jes 5. 6	68, 326
תִּלְיָה	κόμη: <i>hair of the head; metaph., foliage of trees</i> Nu 13. 23 Ez 8. 17	70
תִּלְיָה	ὕμναριον: Dim. of ὕμνος (<i>hymn, ode, in praise of gods or heroes</i>) Ps 3. 1	341, 353 tm, 391
תִּלְיָה	στόλος: <i>stump of the tail, in animals</i> Dt 28. 13 Jud 15. 4; <i>army</i> Jes 7. 4	43, 46, 51
תִּלְיָה	ζιζάνιον: v. זִיזָאִין Jes 18. 5 IICh 16. 19	93
תִּלְיָה	τοκίζω: <i>lend on interest</i> Hab 2. 7	
תִּלְיָה	מִצָּר, מִצָּר, מִצָּר, מִצָּר μικρός, συμ-, μικρός: <i>small, little; in Size; in Quantity; in Amount or Importance; of Persons, of small account; of Time, short, of Age, young</i> Gn 19. 20, 31 IS 9. 21 Jes 16. 14, 23. 10, 60. 22 Job 36. 2 IICh 24. 24	32 1, 41, 52
תִּלְיָה	θυμός: <i>anger, wrath</i> Jes 30. 30 Ps 69. 25 (cf. Jer 10. 25), 78. 49 Thr 2. 6	79, 297 tm, 299
תִּלְיָה	θύω (B): <i>rage, seethe; of wind-swept sea</i>	299 tm
תִּלְיָה	κωκύω: <i>shriek, wail; cf. κραυγάζω</i> Dt 22. 24 IR 20. 39 Jer 11. 11, 47. 2, 48. 3 ICh 5. 20	32 1, 47
תִּלְיָה	κωκυτός: <i>shrieking, wailing; cf. κραυγή</i> Gn 18. 20, 27. 34 IS 4. 14 Jes 30. 19, 65. 19 Prv 26. 13 Eccl 9. 17 Esth 4. 1, 9. 31 Neh 9. 9	78
תִּלְיָה	συνάγω: <i>bring together, gather together; in hostile sense, collect, levy soldiers</i> Jud 4. 10, 13, 6. 34-5, 18. 22-3 IS 14. 20	32 1, 47, 399
תִּלְיָה	πώγων, γένειον: <i>beard</i> IIS 10. 5 Ps 133. 2; <i>chin; a lion's mane</i> IS 17. 35	47, 258 tm, 326
תִּלְיָה	σιαγών: <i>jaw-bone, jaw; cheek</i> Lev 13. 29, 30 Ez 5. 1	78, 258 tm, 326
תִּלְיָה	τήκω: <i>melt, melt down; bring clouds down in rain</i> Job 28. 1, 36. 27; v. תִּלְיָה	69
תִּלְיָה	δια-: <i>melt, soften by heat</i> Mal 3. 3 Ps 12. 7	47

474 XIX. CATALOGUE OF GENERAL HOMOLOGIES

חֲבִית, חֲבִיתָהּ	ὀπτάκιον: place for roasting, kitchen, oven Lev 6. 14 Ez 4. 3 ICh 9. 31	14, 70, 328
חבל	ἄμπελος 329 tm; ἀγκαλὶς 78, 329 tm; βολή 78, 328 tm; ἵππος; καβάλλης; κέλης; κεφαλὴ 79; κοῖλος; κύβος; νεφέλη 329 tm; ὄπλον 14, 315 tm, 329 tm, 342 tm; χηλή 315 tm	-
„	πάλος: lot cast from a shaken helmet Ps 16. 6; κύβος	66
„	τόπος: place, region Dt 3. 4, 32. 9 Ps 105. 11	64
„ חבל, חבלה	καταβολή: throwing down, esp. begetting Job 39. 3; paying down, esp. by instalments; money as a deposit (by way of caution) Ez 18. 7	79
חֲבִיּוּת	βούλευσις, ἐπι-: deliberation, conspiracy; plotting, treachery Prv 1. 5 Job 27. 12	72
חֲבִצְלָה	ἀναγαλλίς: rimpernel Jes 35. 1 Cant 2. 1	73
חבק, חבק	ἀγκαλιζομαι: embrace Cant 2. 6 Eccl 3. 5	75
חֲבִיר	ἄπτω, καθ-: assail, upbraid; in military sense, attack Job 16. 4; cf. Od. 18. 415	33 t, 68
חֲבִירָה, חֲבִירָה	συνάπτω: join together; associate with Job 35. 16 ICh 20. 35, 37	27 t, 68, 116 t
חֵבֶר	ἐταῖρος	56, 63, 387 t
חֲבֵרָה, חֲבֵרָה	ἐταῖρα, ἄδρα	56, 63, 94 tm, 387 t
חֵבֶר, חֲבֵרָה, חֲבֵרָה	ἐταιρεία, -ρία: association, brotherhood; unchastity Hos 4. 17, 6. 9 Prv 21. 9 Job 34. 8	55
חֵבֶר, חֵבֶר	Κάβειρος	303 t
חֲבֹשׁ, חֲבֹשׁ	ζεύγνυμι, ἐπι-; ὡς ζευκτης Jes 3. 7	117 tm
חֲבֹשׁ	ζευκτός: yoked, harnessed Jud 19. 10	117
חֲבֹשׁ, חֲבֹשׁ, חֲבֹשׁ	σκεπάζω: cover Ez 16. 10, 31. 4	117 t
חָג	ἀνάγω	89 tm
חֲגֹר	ζώννυμι: gird Ex 29. 9 IS 25. 13 IIS 20. 8 IR 20. 32 IIR 3. 21 Ez 23. 15 Joel 1. 8 Ps 65. 13	44
חֲגֹרָה, חֲגֹרָה	ζώνη; ζωνάριον: Dim. of ζώνη	56, 98 tm
חָדָה	ὀξύς: sharp, keen, whether of a point or an edge	415 t
חֲדָה	ἀριθμέω: count, reckon Job 3. 6; cf. ὑποίζω	63, 382
„	ἡδομαι: to be glad, to be pleased, to delight in or at a thing or person Ex 18. 9	44
חָדַל	λήγω: stay, abate; more freq. intr., leave off, cease, come to an end Gn 18. 11, 41. 49 Jud 9. 9 ICh 25. 16	42 t
חֲדָלָה	Αἰδής	121, 318 tm
חֲדָקָה	αἰλουρος: cat, Felis domesticus [cf. Τίγρις] Gn 2. 14	129, 300
חֲדָר	έντερον: pl., guts, bowels Prv 18. 8 [cf. ἔδρα Job 9. 9]	326

חַדָּשׁ	τριακάς; שְׁחָדָה ὑπαγυσιότατος	238 tm, 289, 421, 672 tm
חָדַשׁ	κτίζω: found, establish; produce, create, bring into being, bring about Is 11. 14; καινίζω, ἀνα-	87-
חֹד	αἰνίζομαι; חֲדָה אֵינָה, αἰνύμα, αἶνος	110-11 tm
חֹה	ζωή, ζωή, ζοῖα: life, existence Gn 3. 20	77
חֹח	ἀκανθα: thorn, prickly; any thorny or prickly plant IIR 14. 9 Job 31. 40, 40. 26 Cant 2. 2 IIR 33. 11	22, 57
חֹט	χαίτη: loose, flowing hair Jos 2. 18 Jud 16. 12; μίτος: thread	299
חֹלֶלָה	Gn 2. 11	75
חֹל	χορεύω: dance a round or choral dance Jud 21. 21	43
חֹלֶלָה	חֹלֶלָה, χορεύμα: choral dance Jer 31. 4 (3), 13 (12)	44, 70, 80
חֹלֶלָה	point of vocalization	99
חֹמָה	חֹמָה, חָמָה, ξανθός: ח. אֲדָמָה Gn 30. 32 Cant 6. 10	44, 401
חֹץ	חֹץ, חֹץ, ὀδός: ח. הָדָר Jes 10. 6, 51. 23	40, 45, 50
חֹץ	חֹץ, חֹץ, ἔξωθεν = ἔξω	170 tm
חֹר	κύριος: supreme power, authority; concrete, one invested with authority IR 21. 8 Jer 39. 6 Eccl 10. 17; κύριος: Subst., lord, master	41, 44
חֹר	חֹר, חֹר, ὄω	65, 337-8 tm, 395
חֹר	ὤχρος: pale, wan, esp. pale-yellow; τὸ ὤ. the colour yellow Esth 1. 6	50, 69
חֹר	חֹר, חֹר, חֹר, ταχίζω: make swift; ταχίω: make quickly; intr., to be quick, make haste, hurry IS 20. 38 Jes 5. 19, 60. 22 Hab 1. 8 Ps 71. 12, 119. 60	32-3 4, 51, 64
חֹר	τάχα: Adv., (ταχύς) quickly, presently, forthwith Ps 90. 10	63
חֹר	σῆθος: breast, the front part of the θώραξ; of animals Lev 10. 15 [-σ, ῆ/ῆ, θ/ῆ, ο/ε]	52, 81
חֹר	σταθμός: upright standing-post, freq. in Hom.; sis. of the bearing pillar of the roof IR 7. 4, 5	70
חֹר	חֹר, חֹר, חֹר, ὄψανον: (ὄψομαι) vision, apparition Gn 15. 1, 21. 2 Jes 1. 1 Job 38. 15 IIR 9. 29	70, 73
חֹר	ὑπόσχεσις: undertaking, engagement, promise, contract Jes 28. 18	73
חֹר	חֹר, חֹר, חֹר, חֹר, ἰσχύς: strength of body; might, power Ex 13. 3 Jud 4. 3 Jes 8. 11 Ps 18. 2 Dan 11. 2	92, 171
חֹר	ἰσχυρός, ἀζαχής	95 tm
חֹר	κύκλος: ring, circle; any circular body Ex 35. 22 IIR 19. 28 Ez 29. 4	57

476 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- אָפּ *ἀμαρτάνω*: *do wrong, err, sin; miss the mark, esp. of*
spear thrown, abs.; cf. ἀθετέω 92, 98 tm, 270
- אַפּהָ *ἐξ-*: *miss the mark, fail; abs., miss one's, aim* Jud
 20. 16; *trans., cause to sin* IR 14. 16 270
- אָפּ *ἀμαρτάνων*: *sinner (W)* 49, 119 tm
- אָפּ *καθαρίζω* Lev 14. 49, 119 m; אָפּ *καθάρισ* 82,
 271 tm; *-σιον* 119 m
- חָפּ, חָצַב, חָפַץ *κόπτω*: *cut, strike; cut down or fell*
trees; κ. ὄνους dress, prepare mill-stones Dt 19. 5 Jes
 10. 15 IIR 6. 6 ICh 22. 2 (1) 26, 29 t, 33 t, 422 t
- חָפַץ *ξέσμα*: (*ξέω*) *that which is smoothed* IIR 12. 13 70
- חָפַץ *καθίστημι*: *replace, restore* Gn 31. 39 64
- חָפַץ *βοτόν*: *beast, mostly in pl. -τά* Dt 32. 14; *ἐκτή (B)*:
poet. word for corn Ib 8. 8 [v. בָּלַח] 55
- חָפַץ, חָפַץ *ἀρπάζω*: *seize hastily, snatch up; plunder* Ps 10. 9 33 t
- חָפַץ *πτόρθος, πόρ-*: *young branch, shoot, sapling; generally,*
branch Jes 11. 1 (cf. ὄζος); *σκυτάλη* 62, 93, 262 tm, 371 tm,
 415-16 tm
- חָפַץ *ζῶ, ζώω*: *prop. of animal life, live, pass one's life;*
ζήτω ὁ βασιλεύς long live the king חָפַץ... חָפַץ Gn
 5. 5 Dt 4. 1, 5. 30 IR 1. 31 Eccl 6. 6 40, 320 tm
- חָפַץ *ζῶον*: *living being, animal; the word is post-Hom., no*
generic word used for animal being found till after
the middle of the fifth cent. B.C. Gn 1. 20, 7. 14, 21,
 8. 1 Jes 35. 9 Ez 5. 17, 14. 15 76 t, 83 t, 302-3 t
- חָפַץ, חָפַץ, חָפַץ, חָפַץ *αἰών; ἐπιόν (ἐπειμι (B))*: *next,*
following Gn 18. 10 319-20 tm, 662 tm
- חָפַץ, חָפַץ *λόχος*: (*λέχομαι*) *ambush; place for lying in wait;*
ambuscade; the men that form the ambush; any armed
band, body of troops (of foot, rarely of horse), vary-
ing in strength 39, 43, 56, 79, 406 t
- חָפַץ *ἵλη, εἵλη, ἵλα* (Boeot. *εἰλ-* in *εἰλαρχίω*): *band, troop;*
as a military term, troop of horse, varying in number
[cf. خَيْل]; generally, troop or company of soldiers 39
- חָפַץ *ὄπλον; ὄπλα* 315 tm, 392 tm
- חָפַץ *ὀπλίτης* 264 tm, 342 tm
- חָפַץ, חָפַץ *στόλος* 339 tm, 341
- חָפַץ *τύχη, τιούχα, τούχα*: *the act of a god; the act of a*
human being; regarded as an agent or cause be-
yond human control: fortune, providence, fate; chance;

- regarded as a result: *good fortune, success* Nu 24. 18
Dt 8. 18 Ez 28. 4 Ps 60. 14, 84. 8, 118. 15, 16 Prv
31. 29 Job 21. 7 Ruth 2. 1 [cf. Jer 12. 1]; *ill-fortune,*
misfortune, ill-luck; the quality of the fortune or fate
may be indicated by an Adj., ἀγαθὴ τ. or ἡ ἀγαθὴ τ.;
freq. in dat., ἀγαθῇ τύχῃ *by God's help*; ἀλλ' ἴωμεν
ἀγαθῇ τ.; = *إِنَّهٗ إِذْ عَلَا* 65, 333 t
בְּחֵיל μέγα, -άλα 56, 296 tm
חֵיל, חל δῆλος: in political sense, *popular assembly* Esth
1. 3; generally, *mass, multitude* Ob 20 56, 93
חֵיךְ τεῖχος, -χίον [cf. αἰδωτάτον τεῖχίονα]; τεῖχίον: *wall*;
used of walls of buildings, not, like τεῖχος, of city-
walls 64, 80, 95 tm
חֵרֶם ἔρμαιον: prop. gift of Hermes, i.e. un-
expected piece of luck, godsend, wind-fall, treasure-
trove [cf. אֶבְרָהָם]; Ἐρμαιον: *temple of Hermes* [cf.
בַּעַל חֵרֶם]; Ἐρμαῖος: *called after Hermes* 24 t, 32 t, 129, 393 t
חֵטָה ἥτα 20
חֵךְ ἡχείον: v. חֵךְ Ps 119. 103, 137. 6 Prv 8. 7 Cant
2. 3 79
חֶכֶה δέχομαι, προσ-: *expect, wait* Prv 9. 12; αἰεῖν,
expect, wait for; wait IIR 7. 9, 9. 3 Hab 2. 3 Dan
12. 12; cf. καθικετεύω 58
חֶכֶה ἄγκιστρον: (ἄγκος פֶּחַס) *fish-hook*; generally, *hook*
Jes 19. 8 Hab 1. 15 Job 40. 25 57
חֶכֶה γινώσκω: *come to know, perceive*—as distinct from
οἶδα know by reflection, γινώσκω = know by observa-
tion, perceive, discern, distinguish, learn, know Dt 32. 29
IR 5. 11 Prv 9. 9, 12, 13. 20 Job 39. 9; חֶכֶה κατα-:
c. acc. criminis, *lay as a charge against a person,*
pronounce a verdict of murder against; c. acc. poenae,
give judgment or sentence against a person; Pass., *be*
condemned Ps 105. 22; חֶכֶה ἀνα-: *know well, know*
certainly, Pass. Prv 30. 24; ἐπι-: of things, *find out,*
discover; *learn to know* חֶכֶה Eccl 7. 16; συγ-: *join*
in a plot with חֶכֶה Ex 1. 10; συγ-, later form
συγγνωμονέω: *join in a plot with*; οἱ συνεγνωκότες
conspirators 86 t
חֶכֶה γνώμων: *one that knows or examines, an interpreter,*
discerner Dt 4. 5 IR 3. 12 ICh 22. 15 (14) 300

- הכחנ γνῶμη: *intelligence; thought, judgment, sense, reason; prudence (W); γνώσις: knowledge* Ex 28. 3 IR 5. 9 Ps 37. 30 Job 12. 2 Eccl 7. 11, 9. 18; *higher, esoteric knowledge* Job 28. 12-28 75 t
- לה Εἶλωσ and Εἰλώτης: *Helot*, name of the Spartan serfs derived by . . . from Ἔλος—a town in Laconia, whose inhabitants were enslaved—by others from Pass. of ἔλω = αἰρέω [possibly an atavism] Ob 20; ὄχλος: *multitude* 13 t
- להγ γάλαγος: *poet. for γάλα (milk)* Ex 3. 8 37, 42 t, 44, 46, 108, 326
- להב ἀλείφαρ: (ἀλείφω) *unguent, anointing oil, oil, fat*, used in funeral sacrifices; ἀλοιφή: (ἀλείφω) *anything with which one can smear or anoint*, esp. *hog's lard, grease* Ex 23. 18 Lev 3. 16, 17; λίπος; ἄλευρον: *mostly in pl., wheat meal (opp. ἄριστα barley meal)* Dt 32. 14 [v. השה] Ez 39. 19 Ps 147. 14 להב Ez 27. 18 57
- להד τὸ ὅλον (ὅλος, οὖλος): *the universe* Ps 49. 2; τὰ ὅ. *one's all* Ib 39. 6 49
- להי, להק, להי ἀγάλμα: *statue in honour of a god; statue* Cant 7. 2; *ornaments*, cf. להי στελάγμιον: *Dim. of στάλαγμα (drop), in pl. ear-drops, ear-rings* Ib., Prv 25. 12 355 m, 376
- להי κόλλιξ: *roll or loaf of coarse bread; κεῖός, κέντος: empty; κόυλος: hollow* [Egyptian loaf is hollow] Lev 24. 5 Nu 15. 20 119 m, 395
- להי θυρίδος, θύρις: *Dim. of θύρα (door), window* Gn 8. 6, 26. 8 IR 6. 4 Jer 22. 14 395
- להי αἰσος: *distress, anguish* Ex 32. 18 81, 395
- להי, להי παραχή 63, 97 m
- להי οὐχ ὅλον (ὅλον οὐ): *not at all* Gn 18. 25 49, 405
- להי ἐλπίς: *hope, expectation; personified* להי Job 14. 14 73, 81
- להי, להי ἀλλαγμα, -γή, -μός: *that which is given or taken in exchange; reward, price of a thing; change* Gn 45. 22 Nu 18. 21 37, 73, 76 t
- להי διακενόω: *empty outright* [a body pierced by the sword was emptied of blood] 396 t
- להי κενός: *empty* (v. להי) 42 t
- להי ἐξόλλυμι: *destroy utterly* Ez 24. 21 Ps 74. 7; γεννάω: *create* Job 26. 13 67, 396

NIN. CATALOGUE OF GENERAL HOMOLOGIES 479

„	ἐπαυλέω: <i>accompany on the flute</i> IR 1. 40	395-6 t
לילי	אֵלוֹס: v. חילי IS 10. 5	79, 395
ללל	καὶνίζω: v. שדק	30 t, 174, 396
„	κατακηλιδόω: <i>strengthened for κηλιδόω (stain, soil; metaph., defile, sully)</i>	396 t
ללל	ὄραω, ὀλάω 39, 67, 345-6 tm, 406; ללל ὄραμα 14, 73, 80, 91, 327, 350 t, 406	
ללל	ἀδάμας: v. חלמח Dt 8. 15 Jes 50. 7; cf. χερμάς	49
ללל	ρέω: v. ללל Jes 8. 8	40
ללל	πλόκαμος: poet. -μῖς; <i>lock or braid of hair</i> ; in pl., <i>locks, curling hair</i> , prop. of women Jud 16. 13, 19; in pl., of wicker baskets Esr 1. 9	70
ללל	ἐλκω	106-7 tm
ללל	ἐξ-	107 tm
ללל	ἐλκτός	103 tm, 107 t, 114
ללל	γλουτός: <i>buttock</i> , pl. Gn 35. 11	45, 258 tm
ללל	λαγχάνω: <i>obtain by lot</i> ; generally, <i>obtain as one's portion</i> Jos 18. 2 Prv 17. 2, 29. 24; ללל δια-: <i>divide or part by lot</i> Jos 13. 7, 19. 51	92
ללל	ללל לאχος: <i>allotted portion; lot, destiny; portion obtained by lot, share</i> Gn 14. 24, 33. 19 Nu 18. 20 Zach 2. 1 Ps 16. 5 Ruth 2. 3 Ths 3. 24 Eccl 9. 9	92, 114 t
ללל	φαλακρός: <i>baldheaded; like a bald head</i> [cf. ὀαλακρότης, <i>smoothness</i>] Gn 27. 11; μαλακός: <i>soft, fair words; soft; soft, grassy</i> Jos 11. 17 Jes 30. 10 Ps 12. 3 Prv 3. 3	56-7, 65
ללל	ללל γάμβρος: <i>father-in-law</i> ; = πενθερός (in pl. <i>parents-in-law</i> ; generally, <i>connection by marriage</i>) Gn 38. 13 Mich 7. 6 Ruth 2. 11; cf. κηδεμών	57, 59, 252 tm
ללל	Σάμανδρος	316 tm
ללל	Φοῖνιξ: v. ללל Gn 9. 18, 22	93
ללל	ללל καύμα: <i>burning heat</i> , esp. of the sun, <i>sun heat, heat of the day</i> Gn 8. 22, 18. 1 Jes 18. 4, 24. 23 Job 30. 28; cf. ξανθός	37, 43, 73
ללל	αἰνίζομαι	85 t, 110 tm
ללל	αἰνικτός: <i>expressed in riddles, riddling</i> Dan 9. 23, 10. 11	110
ללל	ללל πένθος: <i>grief, sorrow</i> ; esp. of grief for the dead, <i>mourning; public mourning</i> Dan 10. 3 [cf. Dt 26. 14 Hos 9. 4] IICh 21. 20	73

480 XIX. CATALOGUE OF GENERAL HOMOLOGIES

מחמד, מחמל	ἐπιθύμημα: <i>object of desire; yearning, desire</i>	30 t, 70
חמה	θυμός	79, 297 tm, 300
חמה	ξανθός: v. אדם Jes 30. 26 Cant 6. 10	.
חמו	ἀμφί	127, 168 tm
חמואל	Ἀμώθεος IIR 23. 31, 24. 18 ICh	
	1. 41	128
חמץ	αἱματόεις, αἷμα	28 t, 356 tm
חמץ, חמץ	ζυμίτης: <i>leavened bread</i> ; ζυμωτός: <i>fermented, leavened</i> Ex 12. 15, 13. 3, 23. 18 Lev 7. 13. 23. 17	
	Jes 30. 24	41, 44, 51
חמץ	ζύμωσις: <i>fermentation</i> Nu 6. 3	120 m
מחמצת	ζύμωμα: <i>fermented mixture</i> Ex 12. 19	70
חמוק	χνόη: <i>joint</i> Cant 7. 2	
חמור	ὄνος, ὄ, ἡ: <i>ass</i> Ex 21. 33	37, 41, 44, 50, 77, 100-1, 288
„	Ὅμηρος: <i>Homer</i> Gn 34. 1	50, 73, 100-1, 121, 291 tm
חמס, חמס	αἷμα, -ατος	82, 356 tm, 379-80, 425
חמר, עמר	χοῖνίξ: <i>a dry measure, esp. for corn; one man's daily allowance</i>	33 t
חמר	ἡμερίς	xxix tm, 50
חמס	πέντε: <i>the number five</i> Gn 5. 6	23 t, 99, 299
חמה	αἱμάτη, ἀγγεῖον	95 tm
מחמה	σκήνημα, σκάνημα: = σκήνη (pl., camp, tabernacle; camp Gn 32. 3, 8 Jud 21. 8 Cant 7. 1 ICh 9. 19	
	ICh 31. 2	70, 81
חנ	ξανθόω: <i>dye yellow</i> ; ξανθίζω: <i>make yellow or brown</i> Cant 2. 13	45
חנינה	σκηνή, -ιγμα: <i>tent, booth</i> Jer 37. 16	81
חנך	καινίζω: v. עדה D: 20. 5	44, 247 tm
חנך	κενός: <i>empty; to no purpose; without the fruits of toil; abs., empty-handed</i> Gn 29. 15 Ex 21. 2, 11 IS 19. 5. 25. 31 Jer 22. 13	325, 395 t
חנן	ἐλεέω: <i>to have pity on, show mercy</i> IIS 12. 22	50
חן, חנינה, חננה	ἔλεος: <i>pity, mercy, compassion</i> Gn 6. 8. 39. 21 Jos 11. 20 Jer 16. 13 Esth 2. 15 Esr 9. 8: τὸ γενναῖον: <i>nobility, noble birth</i> Prv 22. 1, 31. 30	50, 72
חנן	ἐλεεινός, ἐλεινός: <i>showing pity; ἐλεήμων: pitiful, merciful</i> Ex 22. 26 IIS 10. 1 Ps 116. 5 Neh 9. 17	50
חננה, חננה	ἐλεεινολογία, ἐλεινο-: <i>piteous appeal; ἐλεητύς: = ἔλεος, pity, mercy; also in pl. Jos 11. 20 Esr 9. 8</i>	72
חנן	γεννάω: <i>mostly of the father, beget; produce from oneself, create; metaph., engender, produce</i> Gn 33. 5	23 t, 33 t, 53

- תנאל, תנאל θεογενής: *born of God; θεογεννής: begotten of a god* Jer 31. 38 (37), 32. 7 59, 129
 תנול, תנול, תנול διογενής: *sprung from Zeus; in Hom. epith. of kings; generally, divine* IR 16. 1 Jer 28. 1, 36. 12 58, 127, 129
 תנול ὑφηγέομαι: *go just before, guide, lead; abs., go first, lead the way* Ps 119. 29 50, 68
 תנול ἀγχω: *compress, press tight, squeeze, esp. the throat; strangle, throttle; Med., strangle oneself* IIS 17. 23 38, 42 t, 95, 326
 תנול ἀγχόνη: *strangling, hanging* Job 7. 15 [cf. πένυμα] 70
 תנול ἐπισκiasμός: *shading, covering* Jcs 25. 4 Ps 94. 22, 104. 18 Job 24. 8 70
 תנול ἀλητός, χρηστός 95 tm (v. הכיח, p. 492); תנול δσιδον, μέγας σπρουθός 98 tm, 314 t
 תנול ισχυρός: *hard; vigorous, strong* Am 2. 9; powerful Ps 89. 9 352
 תנול חרעו: (חרה, חרעו, חרעו) *want, need* Dt 28. 48 Am 4. 6 Prv 28. 22 24 t
 תנול חרעו: (חרעו, חרעו) *need, a thing that one needs or uses* Jud 19. 19, 20 Ps 34. 10 Prv 6. 11 70
 תנול σκεπάω: *cover, shelter* Ps 68. 14; κύπτω 31 t, 33 t
 תנול νυμώειον (sc. δώμα): *bridchamber* Joel 2. 16 Ps 15. 6 80
 תנול ἀμπέχω: *surround, cover* Dt 33. 12 56
 תנול ἀγαπάω 44, 51, 91, 240 tm, 326-7, 332, 334
 ,, ἐφθόω, ἐψω: *boil, seethe* Cant 2. 7 334 t
 ,, κοιμίζω 13, 51, 353 tm, 421
 תנול σκοπάω, -ιάω: *spy* Dt 1. 22 Jos 2. 2 41, 52
 תנול αγορά: *a democratic city with two assemblies, one popular and the other a Council of Chiefs; a township where two markets were held, one in the forenoon, when the market-place was full, d. πλῆθουσα; and the other after midday, when they went home from market, d. διάλυσις* Jos 19. 19 377
 תנול ἐπιχρύπτω: *freq. in Med., disguise, with concealment or secrecy; [v. תנול] IS 28. 8 IR 20. 38, 22. 30* 87
 תנול ὑφάσματος, ὑφασμα: *woven robe, web* Ez 27. 20 40
 תנול τύχη: *fortune, providence, fate; good fortune, success; ill fortune, misfortune, ill-luck* IR 13. 17 Job 34. 6; οἰστός: arrow יצח IS 20. 37 65, 411 t, 414-15 t, 421 t
 תנול δατέομαι, δάσσομαι: *divide among themselves* Ex 21. 35; cut in two Ib.; in act. sense, simply divide, divide into;

- διχάζω: *divide into two*; Pass. Gn 32. 8, 33. 1 Jud 7. 16 IIR 2. 8, 14 Ez 37. 22 Job 40. 30; in Pass. sense, *to be divided, distributed* Dan 11. 4 58
- חצה ἀριθμέω, v. חדה; σχίζω, v. גזר 53, 382
- „ σχίζω: *split, cleave; divide them into parts* Dan 11. 4; generally, *part, separate, divide* Gn 32. 8, 33. 1 IIR 2. 8; *the army divided* Jud 7. 16 53, 93, 421
- „ ἤκω: *to have come; to have reached a point* Jes 30. 28
- „ ψηφίζω: *count, reckon, prop. with pebbles* (ψηφοί) Ps 55. 24 חצץ Job 21. 21 53, 66, 93, 421
- חציר חצר οἶκος: *house* Gn 25. 16 Jes 34. 13 77
- „ δρόσος: *dew* Ps 90. 5, 103. 15 66
- חצץ ψῆφος: *small round worn stone, pebble* Prv 20. 17 Thr 3. 16 66
- חצצרה τίτυρος: *reed or pipe* (cf. τιτύρινος: τ. αὐλός, a shepherd's pipe); σύριγξ: *shepherd's pipe* Nu 10. 2 Hos 5. 8 ICh 16. 42; מַחְצֵצֶר -ריסחֵס ICh 5. 13 57, 64
- חקה דִּיקָה: *custom, usage* חק Gn 47. 22 Ex 12. 24 Dt 4. 8 Jud 11. 39 חקה Ex 12. 14 Nu 15. 15; *normal course of nature* חק Job 26. 10 חקה Jer 31. 35 (34) Job 38. 33; *in the way of, after the manner of* חק Ez 20. 18 חקה Lev 18. 3, 20. 23 Ez 33. 15; *order, right* חק Gn 47. 22 Ex 5. 14 חקה Ex 12. 43 Nu 19. 2 Ez 43. 18; *what is fit* חק Jes 5. 14; *truth* حَقِّه; *justice* חק Mich 7. 11 Est 7. 10; *judgment* חק Jes 10. 1; *punishment, vengeance, penalty* חק Zeph 2. 2 24, 53
- חקק δικάζω: *judge, sit in judgment; give judgment; decide between persons, judge their cause* Jes 10. 1 Prv 8. 15 58
- חקק מַחֲקֵק δικάσῃς: *a judge* Jud 5. 9, 14 Jes 33. 22 58
- חקק ῥήγνυμι, later ῥήσσω: Pass., of a stone, γράμματα ῥηγνύμενον *scored with lettering, i.e. inscribed* Nu 21. 18 Jes 30. 8, 49. 16 Ez 23. 14 Prv 8. 27, 29 (חרשׁ) 50, 69
- חקר σκοπέω, ἐτάζω, ἐξ- 245 tm, 431
- חרר κόπρος: *excrement, ordure, of men and cattle* IIR 18. 27 Jes 36. 12 101
- מַחְרָא κοπρών: *place for dung, privy* IIR 10. 27
- חרב ξηραίνω: *patch, dry up; drain dry* Gn 8. 13 Jes 19. 5, 6 44-5, 52, 402
- חרב חרבה, חרבו ξηρός: *dry* Lev 7. 10 Prv 17. 1; of

a dried-up river Jos 4. 18 Ez 30. 12; τὸ ξ. <i>aridity</i>	
Ex 3. 1, 17. 6, 33. 6	44
חַרֵּב θερμη, -μότης: <i>heat</i> Gn 31. 40; ξηρότης: <i>dryness</i>	
נַחֲרַב πολεμέω: <i>to be at war or make war; fight, do battle</i>	
IIR 3. 23 حارب	61
חָרַב φθείρω: <i>destroy</i> Jes 60. 12	63
חָרַב חָרְבָה, φθορά: <i>destruction, ruin</i> Jer 49. 13 Dan 9. 2	63
חָרַב Ἀρης, Ἀρεως: <i>the god of destruction</i> חָרַב חָרְבָה, Jes	
61. 4, 64. 10 خراب; in Poets, Appellative for <i>war</i>	
حرب, the sword חָרַב Gn 3. 24, 31. 2; ῥομβαία: <i>large, broad sword; generally, sword</i>	35 t, 100 tm, 415 t
חָרְבָן חָרְבָן ἐπέβηθος: <i>chick-pea</i> IIR 6. 28 Ps 32. 4	29 t, 77
חָרַד ἐθροίζω, ἀθ-: <i>gather together, collect, muster; Pass., to be gathered or crowded together</i> IS 16. 4 Hos 11. 10, 11 Am 3. 6; <i>muster in force</i> IS 13. 7	28
חָרַד ἄραδος	44, 97 tm
חָרַד ἐρίζω: <i>strive, wrangle, quarrel</i> IS 14. 15	92
חָרַד ἔρις (A), ἔδος: <i>strife, quarrel, contention; generally, quarrel, strife</i> IS 14. 15 Jer 30. 5	79, 82, 97 tm
חָרַד ἀράσσω, ἀραδ(ήσ)ει	63, 97 tm
חָרַד παραχῇ, παραγμός, ἀραδος	63, 93, 97 tm
חָרַד ὀρίζω = ὀρίσσω: <i>freq. of a feeling of chill, shiver, shudder; of the effect of cold, shiver (הרעיד Esr 10. 9; of the effect of fear, shudder חָרַד Gn 27. 33 IR 1. 49 Ez 26. 16 Mich 4. 4 Dan 10. 11; feel a holy thrill or awe at, thrill with passionate joy; cf. Ps 2. 11)</i>	66
חָרַד ὀρίκη: <i>shivering fear, shuddering, esp. from religious awe; generally, shivering fear, horror</i> Ez 26. 16	66
חָרַה πυρώω: <i>burn with fire</i> Gn 4. 6 Nu 11. 33 IS 20. 7; Pass., <i>to be set on fire</i> Cant 1. 6 נהר, v. pp. 146-7	62
חָרַץ τροχός: <i>wheel</i> Jes 28. 27; <i>wheel of torture</i> IIS 12. 31 Am 1. 3 ICh 20. 3; <i>cake</i> IS 17. 18	24 t, 64
חָרַץ χρυσός: <i>gold; freq. used by Poets to denote anything dear or precious</i> Zach 9. 3 Prv 8. 10, 19	116 m
חָרִי γέρπον: <i>anything made of wicker-work; generally wattle</i> Gn 40. 16 Jes 19. 9	80
חָרַך ἀριθμέω: <i>count, reckon</i> Job 14. 5; <i>reckon, account</i> Prv 12. 27; ἐν-/הַעֲרִיךְ: <i>value</i> Lev 27. 8	326
חָרַך χάραξ: <i>pointed stake; palisade</i> Cant 2. 9	45

הָרָמָה	ἱερωμα: consecrated object, offering Lev 27. 21, 28, 29 Nu 18. 14 Dt 13. 18	23
הָרָמָה	ἑρπης: (ἑρπω) shingles Dt 28. 27	27
הָרָמָה	הָרָמָה ἥλιος 30 i, 38, 92, 309 tm; ἡρῶ ἀγρευτεῖ, ὑβρίζω 95 tm	
הָרָמָה	αἰρέω, ἀγρέω: take for oneself, take to oneself, choose Lev 19. 20; v. καρπίζω, p. 247	382 tm
„	ἀρπάζω: snatch away, carry off; seize hastily, snatch up, plunder IIS 23. 9 [cf. IS 27. 7-12]	323
„	ρὺπαίνω: (ρύπος 𐤓𐤕𐤓); defile, disfigure Job 27. 6	50
הָרָמָה	ῶρα (C): Hom. and Hes. distinguish three seasons; winter Jer 26. 22 Am 3. 15 Ps 74. 17; (spring خريف)	13, 50
הָרָמָה	רָצוּץ, רָצוּץ רָהֲגוּמִי, רָהֲשָׁא: The word is hardly used by correct Attic Prose writers, except in Pass., break asunder, rend, shatter Lev 22. 22 Jes 36. 6, 38. 6	50
„	ἀριθμέω	102 tm, 325
הָרָמָה	ρύζω or ρυζέω, like ράζω: growl, snarl, like an angry dog Ex 11. 7 Jos 10. 21	44, 51
הָרָמָה	ράγος, ράξ, ρώξ: grape Nu 6. 4	115 m
הָרָמָה	ρώχειν, = βρύχειν, βρούκω: gnash or grind the teeth; τριζω: grind, gnash	64, 109 i
הָרָמָה	a point of vocalization	99, 412
הָרָמָה	ἐρήρη, χέρσος, χέρπος: dry land, barren soils; metaph. barren, of women	33 i, 53
הָרָמָה	τρυγός, τρύξ: lees of wine, dregs Ez 23. 34	65
הָרָמָה	ἀροτρεύω, -ριάω, ἀράω, ἀρώω: plough, till IR 19. 19	36 i
הָרָמָה	בְּהַרְשָׁה, בְּהַרְשָׁה ἀρατρον = ἀροτρον: plough IS 13. 20	70
הָרָמָה	הָרָמָה, ἡκροάζομαι: hearken, listen Jes 41. 1 Job 33. 31, 33 (כְּהַרְשָׁה); χρονίζω: take time, tarry, linger Gn 24. 21, 34. 5 Jud 16. 2 IIS 19. 11; delay Ps 50. 3; χρηστηριάζω: consult an oracle Job 11. 3 Jud 14. 18 [a pun]	51
הָרָמָה	הָרָמָה, ῥάχis: ridge of a hill or mountain; χρηστήριον: the seat of an oracle, such as Delphi; distr. from the νηός, ναός (temple 𐤒𐤓) Jud 4. 2 IS 23. 15, 19; oracular response, pl., הָרָמָה Jes 3. 3	45
הָרָמָה	הָרָמָה, χαράσσω, -τω: cut into furrows, scratch; en- grave, carve, inscribe; simply, write (Perh. a Semitic loan-word, cf. Hebr. hāraf 'engrave'; or cogn. with Lithuanian žerėti 'rake, scrape'.) [If it is a	

loan-word, then it is an atavism] Ex 32. 16 Jer		
17. 18 Am 9. 16		36 t, 41, 44
חרטת חרות γραπτός (γράφω)		40, 103 tm
חַסַּךְ חָסַךְ ἰσχω: redupl. form of ἔχω; keep back, restrain;		
stay, stop Jes 58. 1 Job 16. 6; σώζω: save		34 t
חָסַף ἀζάπα, γυμνός		95 tm
„ σπάω		351 tm
חָסַף ספאָס σπάσμα		351 tm
חָסַף חָסַף ψηφίζω: count, reckon; prop. with pebbles;		
resolve to do something Lev 25. 27 IS 18. 25 IIR		
22. 7 Jes 13. 17 Thr 2. 8 Esth 8. 3, 9. 24, 25	53, 62, 93, 327	
„ ψέφω: ψέφει: φροντίζει (consider, reflect, take thought,		
give heed, pay attention, ponder) Gn 15. 6, 50. 20,		
Ex 35. 35 Dt 2. 20 IIS 19. 20 Jes 5. 28, 10. 7, 53.		
3-4 Mal 3. 16 Ps 40. 18 Prv 27. 14 Job 13. 24,		
35. 2, 41. 19		62
„ ἀσκέω: practise, exercise, train Am 6. 5		
חָסַף καταψηφίζω: Pass. (so always in aor.), to be con-		
demned Jon 1. 4		327
חָסַף חָסַף ψήφισμα: decree, act Jer 18. 11, 49. 30		
Esth 8. 5		62, 70, 327
חָסַף חָסַף ἡσυχάζω: keep quiet, be at rest Jud 18. 9 IIR		
7. 9; by resting from war IR 22. 3; impose silence Neh		
8. 11; leave unspeoken IIR 2. 3 Jes 62. 1 Ecc! 3. 7		92
חָסַף חָסַף σκοτία, -τος: darkness, gloom Gn 1. 2 Jes 5.		
20, 42. 7 Ps 82. 5, 107. 10, 14		34 t
חָסַף σκοτισμός: darkening Jes 29. 15, 42. 16 Ps 88. 7,		
143. 3; חָסַף חָסַף/σκοτίζω: make dark		52, 70
חָסַף ἡγεμών: leader, commander, chief Ps 68. 32		28, 637 tm
חָסַף ἀγαπάω		33 t, 91, 240 tm
חָסַף ξύσματος, ξύσμα: flings, shavings Jes 33. 11 قشاة		45, 52
חָסַף חָסַף Σκύθης: Scythian		129 t, 291 t
חָסַף חָסַף ἀπτω: engage, undertake, prosecute vigorously;		
set to work; kindle Jes 30. 14 Jon 1. 13		326
חָסַף חָסַף στολίζω; חָסַף στολίσις; חָסַף חָסַף στολή; חָסַף		
στολίσ		339 tm, 341
חָסַף τυπώω: impress, stamp; stamp a coin IR 21. 8		
Esth 8. 8		67
חָסַף τύπος: impression of a seal; stamp on a coin, on a		
branding-iron Gn 38. 18 Ex 28. 11 Cant 8. 6		79

- תתן ἑδνωτής: *a betrother* Jes 61. 10 Joel 2. 16 Ps 19. 6;
οἱ προσήκοντες (προσήκω): *relations* Gn 19. 14 IIR
8. 27 Neh 8. 18, 12. 28 328
- תתרה סκάμμα: (σκάπτω) *that which has been dug,
trench; place dug up* Ex 22. 1 Jer 2. 34 70
- סא- θεός: v. אל 128
- סבור ὀμφαλός: *navel; centre or middle point; later Delphi
(or rather a round stone in the Delphic temple) [cf.
הגדולה האבן in בית-שמש, the temple of the Sun-
god; and at גבען, referred to as הגדולה; the
rock in Jerusalem, and the كعبه in Mecca] was
called ὀ. as marking the middle point of Earth* Jud
9. 37 Ez 38. 12 (ס', as in ὀλός/θολός: *the ink of
the cuttle-fish*) 47, 51, 77, 109 t, 379 t
- סבב θύω: v. זבב Ex 21. 37 Thr 2. 21 32 t, 67
- „ ὀπτάω: *roast, broil, fry*; hence it appears that ὀπτάνω
was used of all kinds of *cooking by means of fire or dry
heat*, opp. ἔψω (*boil in water*)—לש—*which never
appears in Hom., whose heroes ate only roast meat*
[cf. ὀπτάνιον: *kitchen* مطبخ] Gn 43. 16 Prv 9. 2 47, 67, 100
- „ σφάζω: *slay, slaughter, prop. by cutting the throat;*
slaughter victims for sacrifice Ex 21. 37 Thr 2. 21 32 t
- ספף סόαγεύς: *slayer, butcher* IIR 25. 8 42 t
- ספף ספף סφάγιον: *slaughter, sacrifice, v. זבב* Ez 21. 15
Ps 44. 23 32 t, 80
- ספף ספף סφάγμα, -γιον: *slaughter* Jes 14. 21 70, 80
- סבל ἐμβάπτω: *dip in* Gn 37. 31 Lev 4. 6 IIR 5. 14 Ruth
2. 14; δύω: *plunge in* 67
- סבב δύω, δύνω: *non-causal, get or go into; enter, make
one's way into* دخل; *plunge into* סבב IS 17. 49 Jer 38. 6;
went beneath the earth סבב Thr 2. 9; *plunge into the
sea* סבב Ps 69. 3; *the sword entered his body* ספף Ez
21. 19; *of Sun and Stars, sink into [the sea], set* סבב
Dt 23. 12 Eccl 1. 5 סקע; *of clothes and armour, get
into* ספף Jes 61. 10 Jer 31. 4 (3) Job 40. 10 ספף IS
28. 14 Ps 104. 2 סקע Ps 65. 14 38, 47, 68, 87
- סבב ספף κατα-: *causal, make to sink* Ex 15. 4 Jer 38.
22; ἐκτυπόω: *model or work in relief; Pass., formed
on a model, to be shaped* Prv 8. 25 Job 38. 6 42 t, 68, 87
- סבב τύπος: v. ספף Gn 41. 42 Esth 3. 12 79

- סָהַר, סָהַר, סָהַר, סָהַר καθαίρω: *cleanse*, of things Lev 11.
 32 Nu 31. 23 Ez 22. 24, 43. 26; *purify, refine* Mal 3.
 3; *purge, clear* Ez 39. 16 Prv 20. 9; in religious sense,
purify Gn 35. 2 Lev 13. 13, 14. 7-8 Jer 33. 8 IICH
 29. 15; *purify oneself, get purified* Nu 8. 7, 19. 19 IIR
 5. 12 Ps 51. 9; of menstruation Lev 12. 7-8, 15.
 28; of the thing removed by purification, *purge*
away, wash off Lev 13. 6 22, 44, 59
 סָהַר περι-: *cleanse on all sides or completely* Lev 14. 48 61
 סָהַר κάθαρσις, κό-: *cleansing from guilt or defilement,*
purification Lev 12. 4, 6; 2. סָהַר 82
 סוֹב טובה, טובה αγαθού, -θός, αγασός, άζαθός: *good* Gn
 1. 4, 31 IIR 3. 19; *brave, valiant; good, capable* IS 8.
 16, 9. 2; *good, in moral sense; morally good* IIS 27. 9
 Jes 65. 2 Ps 100. 5 Prv 2. 20; of things, *good, service-*
able, good for it Gn 27. 9; *it is good to do so and so*
 Ps 118. 8, 9 Thr 3. 27; τὸ ἀ. *good, blessing, benefit* Gn
 2. 18; *the good* Eccl 3. 12, 7. 20; τὰ ἀ. *good qualities*
 Neh 6. 19; *goods of fortune, treasures, wealth* Gn 24. 10
 Dt 6. 11 IIR 8. 9 Job 22. 18; *good things, dainties*
 Jes 1. 19; 75-6, 82, 86 t, 101
 סוֹב καταβάπτω: *dye, colour* IIR 9. 30; αγαθώω, -θύω:
do good to one, do good, do well Lev 5. 4 Dt 28. 63
 Jer 4. 22 60
 סוֹב ἀναιθω: *light up; kindle* (W) Ex 30. 7 60
 סוֹב κλώμα: (κλώω) *thread* Ex 35. 25 50
 סוֹב τειχίζω: *build a wall* Ez 13. 12, 14 47
 סוֹב τείχος: *wall, esp. city-wall* Ez 13. 12 80
 סוֹב θυρίς: 2. חלון IR 7. 4 47, 393, 395
 סוֹב στίχος: *row* Ex 28. 17-20; of trees IR 7. 3; *course*
of masonry
 סוֹב קיר, τείχος: 2. סוֹב Ez 4. 3, 46. 23 80
 סוֹב ὁίς: *sand or mud at the bottom of the sea* Jes 57. 20
 Jer 38. 6 Zach 10. 5 39, 43, 47, 73
 סוֹב θύρα: 2. חלון; at Priam's *door*, i.e. before his
 dwelling-place, especially of kings and potentates,
court Gn 25. 16 Ez 25. 4; θωράκιον 23 t, 74, 393
 סוֹב θῆτα; סוֹטפח φῶς 20, 337 tm
 סוֹב θεός: 2. אל 128

- 428 δρόσος: v. חֲצִיר Dt 33. 28 Jud 6. 38-9 42 t, 57, 66, 69
 סֶלֶה סֶלֶה φάγλος: a lamb, either when it begins to be
 eatable or to eat alone Jes 40. 11, 65. 25; cf. ἀρήν 42 t
 סֶלֶל סֶלֶל σκιάζω: overshadow, shade, darken; generally,
 overshadow, cover Dan 4. 9 Neh 13. 19 33 t, 67
 סֶלֶל ἐπιτελέω: complete, finish, accomplish; get it completed
 Neh 3. 15 53
 סֶלֶמַן Πτολεμαῖος: Ptolemy Esr 2. 42; cf. סֶלֶמַן 62, 68, 73
 סֶלֶן τίθημι: put, place; deposit; lay in the grave, bury Gn
 35. 4 Ex 2. 12 Jos 7. 21 Jer 18. 22 Prv 19. 24 64, 117 t, 423-4
 סֶלֶן מֶכֶן, מֶכֶן θέμα: (τίθημι) that which is placed or laid
 down, money deposited, deposit; treasure Gn 43. 24
 סֶלֶן 45. 3 Jer 41. 8; סֶלֶן θετός 33 t, 70, 117 tm, 423
 סֶלֶן καλάθιον: Dim. of κάλαθος (basket narrow at the base;
 esp. for wool, for fruit; carried in procession in
 honour of Demeter) Dt 26. 2 60
 סֶלֶן הֶלֶן, הֶלֶן ἀποπλάζω: lead away from; Pass., stray away
 from, wander; ἀποπλανάω: lead astray, make to digress;
 Pass., wander away from, wander from the truth
 [πλανάω: Prose Verb = πλάζω (used once in
 Hom., also by Tragic writers . . .) Gn 20. 13
 Jes 63. 17 Ez 13. 10 Mich 3. 5 33 t
 סֶלֶן γεύω, γεύομαι: taste IIS 19. 36 Job 12. 11, 34. 3;
 taste, eat of; take food IS 14. 24 IIS 3. 35 Jon 3. 7;
 metaph., taste, make proof of Ps 34. 9 Prv 31. 18 47, 67, 325
 סֶלֶן מֶגֶן, מֶגֶן γεῦμα: taste Ex 16. 31 Nu 11. 8; food
 Gn 27. 4 Ps 141. 4 Prv 23. 3; γεῦμός = γεῦσις
 (sense of taste; taste, flavour; food); ἐδεσμα: meat, food;
 pl. eatables; χυμός: flavour Job 6. 6 39, 47, 67, 70-1
 סֶלֶן θυμός: v. חֶבֶן IS 21. 14 79, 297 tm, 300
 סֶלֶן τρυφερόν, τό: delicate, dainty [ἵψ Ez 17. 9]; of fish,
 tender, soft-fleshed; of an infant, τό τ. daintiness;
 τρυφήλός, rare form of τ. Gn 34. 29 Nu 31. 17,
 32. 16, 17 Esth 3. 13 طنل 43
 סֶלֶן στέγη, -γα: roof, ceiling [سقف سَخ] ; freq. in pl.,
 house, dwelling IR 7. 9 41
 סֶלֶן ὀπλή 314-15 tm
 סֶלֶן πρᾶος: mild, soft, gentle Jud 15. 15 Jes 1. 6 93
 סֶלֶן πρό, πρίν 86 t, 172 tm
 סֶלֶן θρύπτω: break in pieces, break small; σπαράσσω, -ττω:

- tear, rend*, esp. of dogs, carnivorous animals, and the like Gn 8. 11, 37. 33. 49. 27 Dt 33. 20 Ps 7. 3 43, 417-18, 425
- קָרַץ *krázzis*: *breaking in small pieces* Nah 3. 1 23, 43
- „ קָרַץ *krázzis*: (*krázzō*) *that which is broken off*, bit Gn 31. 39 Ex 22. 30 Lev 17. 15 Ez 19. 36 Am 3. 4; *τρυφερόν*; *τρυφός* 23, 43, 373 tm, 425 tm
- „ τροφή: (*τρέφω*) *nourishment, food*; τὸ τροφόν: *that which nourishes* Mal 3. 10 Ps 111. 5 Prov 31. 15 41, 43, 373 tm, 425 tm
- Ζεύς: *Zeus* 127
- ἡμέρα: *v. עוֹלָם*
- רָאָה *ráah*, *ráfos*: (*réw*) *stream, flow of water, current; current at sea; also current of air (רוּחַ)*; *flux, discharge of morbid humours* Gn 41. 1 Ex 8. 1 Jes 33. 21 63
- רָאָה *ráah*: (*férw*) *that which is borne; esp. that which is brought forth, fruit, produce, crop* Lev 26. 4 Hab 3. 17 79
- רָאָה *ráah*, *ráfos*: *brother-in-law, i.e. sister's husband or wife's brother; father-in-law; γαμβρά: sister-in-law* Dt 25. 5 Ruth 1. 15; *v. עוֹלָם* 57, 67, 326
- רָאָה *ráah*, *ráfos*: *thirst; of trees, to be thirsty, parched* Gn 8. 3 Thr 4. 8 58
- רָאָה *ráah*, *ráfos*: *used as fem. of δίψιος (thirsty, and of things, dry, parched)* Gn 1. 9 Ex 4. 9, 14. 6 58
- רָאָה *ráah*: *v. עוֹלָם* Ez 17. 24, 37. 2 58, 119 tm
- רָאָה *ráah*, *ráfos*: *ἔργον: work* Gn 31. 42 Jes 55. 2; *of works of industry; of tillage, tilled land* Job 39. 11; *generally, property, wealth, possessions* Dt 28. 33 Jes 45. 14; *in bad sense, mischief, trouble, of disease* Eccl 12. 12 49
- רָאָה *ráah*: *v. עוֹלָם* Gn 31. 47 34 t
- רָאָה *ráah*: *ἀγυία: street, highway, chiefly in pl.; rare in Prose* 403-4 t, 641-5 tm
- „ ἡγυεύς: *a name of Apollo as guardian of the streets and highways; pointed pillar, set up as his statue or altar at the street-door* 169 tm, 404, 641-5
- „ αἰγλή: *αἶγαι, the eyes; mostly poet.* 404 t, 641-5 tm
- „ γυῖον: *limb; the foot; the hand; the whole body* 101, 404 t, 641-5 tm
- „ λάχος: (*λαχεῖν*) *allotted portion; portion obtained by lot, share* 404 t, 641-5 tm

- דָּ ὁδός: v. הָדָר Ez 13. 18 47, 50, 404 t, 641-5 tm
 „ παγίς: (πήγνυμι) = πάγη (anything that fixes or fastens, snare, noose; fowling net; metaph., trap, net), trap Prv 6. 5 (v. שִׁקוֹר) 404 t, 642 t
 „ ποδός, πούς: v. אָשׁוּר 62, 79 t, 642 t
 יָדָה ἰάπτω: send, drive on, of missiles, send forth, shoot Jer 50. 14; throw Thr 3. 53; assail Zach 2. 4 (conf. κατ-: harm, hurt) 56
 הָדָה δόσις: (δίδωμι) gift Ps 56. 13 58, 72
 דָּדָה ἀγαπητός: v. אֱהוּבָה Jes 5. 1 Ps 84. 2 107-8
 יָדַע εἶδω, no Act. pres. in use, ὁράω being used; see, perceive, behold Jes 29. 15, 56. 10; pf. οἶδα I see with the mind's eye, i.e. I know Gn 4. 9, 12. 11; the aor. and pf. are usually supplied by γινώσκω: know carnally Gn 4. 1 IR 1. 4 47, 68, 85 t, 92, 108, 329-31
 „ διαίδω (A), δια-εἶδω (i.e. διαφείδω) (A): discern, distinguish Gn 3. 22; test Ib 39. 6, 8 58
 יָדָע γινωτός (A): of persons, well-known Dt 1. 13, 15; older and more correct form of γνωστός (pl., as Subst., = γνώριμοι well-known; notable, distinguished, notables Ib.; Act., knowing Jes 53. 3) 108
 מִדָּע, מִדָּע, מִדָּע γινωτός (B): kinsman, kinswoman Ruth 2. 1, 3. 2 108
 יָדָע, יָדָע εἰδήσις: knowledge Gn 2. 9 Dt 4. 42 IR 7. 14 Jes 28. 9, 44. 19 Ps 119. 66 Prv 1. 4, 7, 22; = γνώσις (knowing, being acquainted with a person) Jes 11. 2, 9 Jer 22. 16 Hos 4. 1, 6. 6; in pl., forms of knowledge IS 2. 3 73
 מִדָּע εἶδημα: knowledge Dan 1. 4, 17 70, 330 tm
 יָדָע, יָדָע ἡ θεὸς θεοῦ: God's votary; cf. יָדָע ICh 7. 6 128
 יָהּ Διός, Ζεύς: Zeus; Παιάν: Paeon Jes 38. 11 44, 58, 61, 92, 114 t, 121-3, 127, 352 t, 390 t
 יָהּ Gn 29. 35 86 t
 יָהּ 286 t
 יָהּ Διὸς Παιᾶνος, Ζεὺς Παιάν: Zeus Paeon or Paeon, the physician of the gods; title of Apollo (later as epith.); also of other gods; of Zeus, of Helios, of Pan; Διόπαν: Zeus Pan Gn 12. 1 Ex 3. 15, 6. 3 86 t, 121, 130, 330 t, 352 t, 390 t

- יהוה, יוֹ, Διογενής: *sprung from Zeus* (Zeὺς ἐγέννησε);
 Διογένης, prop. n. Esr 10. 6 ICh 3. 15 58, 68, 121, 127, 129
- יהוה, יוֹ, יהוה, יוֹ, Διόδοτος, Διόδοτος: *given by Zeus*,
 heaven-sent IS 13. 2, 14. 6 IIS 13. 3, 5 58, 114, 127, 129
- יהוה, יוֹ, Hag 1. 1 Esr 3. 2 129
- יהוה, אָדָמָה: v. אָדָמָה Ex 28. 18 Ez 28. 13 49
- יהוה, אָדָמָה, אָדָמָה, אָדָמָה, εἶργεν Διός IS 8. 2 IIR 1. 3, 13 125
- יוֹם הַיּוֹם, אָדָמָה = הַיּוֹם (aspirated perh. only in Att. and
 West Ion.; *day*; poet. for *time* יוֹם Nah 1. 7 יוֹם
 Zach 14. 4, 9; pl., ἐν ἡμέραις τῶς in the days of Gn
 14. 1 Esth 1. 1; in pl., age יוֹם Gn 3. 14, 18. 11,
 35. 29; dat., τῇδε θῆμερα = σήμερον (Adv. to-day)
 הַיּוֹם, הַיּוֹם, הַיּוֹם, הַיּוֹם, Ps 118. 24; καθ' ἡμέραν by day
 יוֹם Ex 13. 21 Ps 91. 5, 121. 6; ἡμέρας πάντα in
 perpetuity יוֹם Lev 25. 23 [cf. ἀθάνατος] 24 l, 34 l, 43, 51,
 57, 171 tm
- יוֹן Ἴων: *Ion*; Ἴωνες, οἱ, the Ionians Gn 10. 4 133
- יוֹן, יוֹן, κυάνεος: of the colour of κύανος (*dark-blue*
enamel; *blue copper carbonate*; a bird, perh. *blue*
thrush יוֹן Gn 8. 8), *dark-blue*, *glossy*, of the swallow
 יוֹן Ib.; of the *deep sea*; generally, *dark*, *black* Jer
 46. 16 Zeph 3. 1 Ps 40. 3, 69. 3 60
- יוֹנָה, γυνή, γυνή: *woman*; as a term of respect or affection,
mistress, *lady* Cant 5. 2 47
- „ Διονύς: = Διονύσιος (of Διονύσιος); Διονύς: as voc.
 of Διονύσιος (Dionysus) Jon 1. 1 58
- „ οἰνός: II. a wild pigeon of the colour οἰνωπός (*ruddy*
complexioned, of Dionysus; but, *dark complexioned*,
black mixed with bright light, *dark*, of ivy, of the fruit
 of the φελλόδρυς (*holm-oak*), of the οἰνός II), the rock-
 dove Gn 8. 8 50, 120
- יוֹנָה, Διόθεν: Adv. sent from Zeus Jud 9. 5 58
- יוֹנָה, ἐνός = μονός: *solitary*; = οἷα (the ace on dice),
 ace on a die 32 l, 325 l
- לִּי, ἐλπώ, ἐλπίζω, Att. form of ἐλπομαι, ἐέλπομαι: *hope*
 or *expect* Ps 71. 14 Job 14. 14; *expect anxiously*, *fear*
 IS 31. 3 Job 13. 15; construction, like ἐλπίζω: Att.
 form of ἐλπομαι, used also by Hdt., *hope for*, or
 rather (in earlier writers) *look for*, *expect* Ps 71. 14
 Job 14. 14; of evils, *look for*, *fear* IS 31. 3 Job 13. 15 31 l

תְּלִיָּה	ἐλπίς: <i>hope, expectation</i> Prv 13. 12 Job 41. 1	72, 81
יַיִן	οἶνος: <i>wine</i> ; οἶ. φαρμακίτης Cant 8. 2	xxix, 43, 47, 65, 74, 120, 174
יֵי	ἄγχιεύς: <i>v. יֵי</i>	404
יָצַח	ἀπευθύνω: <i>guide aright, direct</i> Gn 24. 14 Lev 19. 17 Jes 11. 4 Prv 9. 8, 19. 25; <i>correct, chastise</i> IIS 7. 14 IIR 19. 4 Jer 2. 19 Ps 105. 14 Prv 3. 12 Job 5. 17, 13. 10; <i>govern, rule</i> Jes 2. 4 Mich 4. 3; <i>κατ-: make or keep straight</i> Prv 9. 7 Job 13. 15, 32. 12; <i>demand an account from one, condemn</i> Gn 21. 25, 31. 37, 42 Job 13. 3, 22. 4 ICh 12. 17 (18); οἱ κατευθύνοντες the <i>righteous</i> יָצַח Ps 149. 1, 5	330
יָלַד	βλαστός: <i>offspring</i>	32, 101
יָלַד	βροῦκος: <i>locust or its wingless larva</i> ; ὀλιγγος: <i>a kind of locust</i> Joel 1. 4, 2. 25 Nah 3. 16	77, 401
יָם	κυάνεος: <i>the deep sea</i> ; -vos: <i>sea-water</i> Gn 14. 3 Ex 23. 31	
יָסָה	πῆμα: <i>poet. word, misery, calamity</i> Ps 116. 2	61
יָסָה	ἡμίονος: <i>half-ass, i.e. mule</i> Gn 36. 24	51
יָמָה	μεσημβρία: (for μεσ-ημερία, μέσος [fem. μέση], ἡμέρα) <i>midday, noon; the parts towards noon, the South</i> Gn 35. 18 Jos 15. 1 Jes 43. 6 Ez 16. 46 Ps 89. 13 [since a person facing the rising sun has the South on his right hand, יָמָה came to mean 'right hand', 'right' IS 11. 2 Cant 2. 6 Eccl 10. 2, as well as <i>South</i> ; while the North—יָמָה Gn 14. 15 Jos 19. 27 Ez 16. 46 شمال—came to mean also 'left hand', 'left' Cant 2. 6 ICh 18. 18; εὐώνυμος]	86
יָמָה		27
יָמָה	θηλάζω: <i>give suck</i> ; of the young animal, <i>suck</i> Gn 21. 7, 32. 16 Jes 60. 16 Job 3. 12 Thr 4. 3	59, 81
יָסַד	κτίζω: <i>found, build</i> IR 5. 31, 7. 10 Jes 54. 11 Ps 24. 2, 104. 8 ICh 8. 16; cf. יִסְתַּח	51, 60, 87
יָסַד	ἀνα-: <i>rebuild</i> Hag 2. 18 Zach 4. 9 Esr 3. 6, 10, 11; cf. καθίστημι, ἐφ-, συν-	51, 60, 87
יָסַד	κτίσις: <i>founding, settling; creation</i> Esr 7. 9	60
יָסַד	κτισμός: <i>foundation</i> IR 7. 9	60, 71
יָסַד	κτίσμα: <i>foundation</i> IIS 22. 16 Jes 24. 18 ICh 8. 16; of a temple Ps 87. 1; generally, <i>building</i> Jes 58. 12	60, 70, 71

- יָסַף, הוֹסִיף, חָסַף προστίθω, -θῶ: *add* Lev 27. 13 IIR
20. 6 Eccl 2. 9 ICh 9. 6; *continue* or *repeat* an action
Gn 8. 12, 21, 38. 26 Ex 8. 25, 9. 34 Prv 23. 35;
bear *another* son Gn 4. 2 62, 87 t, 327
- מוֹסֵר, מוֹסֵר δέσμα: (δέω A) poet. for δεσμός (metaph.,
any bond of union or connexion; of the laws), *bond*,
fetter Jes 52. 2 Jer 2. 20 Ps 116. 16 Job 5. 17,
12. 18 (v. אָסַר) 70
- יָעַד ἀγγεῖον: *cessel* for holding liquids or dry substances
Ex 27. 3 59
- יָעַד αἰνίζομαι 110 tm, 241 tm
- הָעוּדָה τὸ ἔθος: *custom* Jes 8. 16, 20 Ruth 4. 7; εἰδῆσις:
knowledge 73
- הוֹעִיל ὠφελέω: *to be of use or service; to be of use to one*,
to be of service, benefit Jes 48. 17 Jer 22. 32 Hab 2. 18
Prv 11. 4 Job 30. 13; *Pass.*, *receive help or succour*,
derive benefit or advantage Job 25. 15, 35. 3 66, 93
- יָעַל δορκάλις 58
- יָעַן δια 58, 68, 169 tm
- יָעַץ μητιζομαι, μητιόμαι: = μητιάω II (*plan, devise*),
devise, contrive Jes 7. 5, 14. 27 Mich 6. 5; αἰνίζομαι:
= αἰνέω (Poet. and Ion. Verb, very rare in good
Att. Prose, ἐπαίνέω being used instead); ἐπαίνέω
= παραινέω (*exhort, recommend, advise; propose*),
recommend, advise Ex 18. 19 IR 1. 12, 12. 8 Jes 14. 24,
26-7, 32. 7 Ps 16. 7 110-11 tm
- יָעַץ הוֹעִיץ, הוֹתִיעֵץ, הוֹתִיעֵץ συμμητιόμαι: *take counsel with or*
together IR 12. 6 Ps 83. 4 Prv 13. 10 ICh 13. 1 111
- יָעַץ μητίετα, Ep. for μητιέτης: *counsellor*; = μητιόεις
(*wise in counsel*, epith. of Zeus) Jes 3. 3, 9. 5 ICh
27. 32, 33 Prv 15. 12 111
- יָעַץ הוֹעִיץ, הוֹתִיעֵץ, הוֹתִיעֵץ μῆτις: *wisdom, skill, craft, counsel, plan*,
undertaking; παραινέμα: *advice* IIS 16. 23 IIR 18. 20
Jes 8. 10 Jer 18. 18, 50. 45 Ps 81. 13 Prv 1. 31 82, 111
- יָעַקב κακκάβη (A): *three-legged pot* (= χύτρα, *earthen*
pot, pipkin) 60, 83 t, 646 tm
- יָעַר ἄγριος: (ἀγρός) *living in the fields, wild, savage; of*
animals Jer 26. 18; *of trees*, opp. ἡμερος [הָמָר],
wild Jos 17. 18 IIS 18. 8 29, 378 t
- יָעָרִים, יָעָרִים ἀγορά: v. הָפָרִים Jos 15. 9 24 t, 377-8

- יַעֲרָה, יַעֲרָה קηρίον: (κηρός) *honeycomb*, mostly in pl. IS
14. 27 Cant 5. 1 60
- יִפְּה εὐφυσ 89 um, 115 t, 327
- יִפְּה εὐφωνος: *sweet-voiced, musical; sweet-toned; loud-voiced*, of a herald Nu 13. 6 47, 115, 121
- יִצָּא ἐξοδεύω: *march out, depart* Gn 28. 10 Ex 9. 21; *come out* Gn 8. 7, 27. 30 Dt 28. 6 [cf. יִצָּא/ἐξοδισμός: = ἐξοδία (*marching out, expedition, journey*) Nu 33. 2; יִצָּא/ἐξοδος: *discharges from the bowel* Dt 23. 14] 85 t
- הוֹצִיא σώζω: of persons, *save from death, keep alive*; ἐξάγω: *lead out, lead away* Ex 7. 4 IIS 5. 2 Jes 40. 26 Jer 38. 22-3 ICh 23. 14; *having brought her out from Argos* Gn 14. 18, 15. 7 Ex 12. 51 Ez 11. 7, 20. 34, 21. 10, 42. 15 Job 15. 13 Est 1. 7 ICh 20. 3; *bring out of prison, release* Gn 40. 14 Ex 6. 6 Dt 4. 20 IIS 22. 20 IR 8. 51 Jes 42. 7 Jer 20. 3, 52. 31 Ps 25. 15, 31. 5, 68. 7, 107. 28, 142. 8, 143. 11; *bring forth into the world* Jes 65. 9 Job 10. 18; *lead out to execution* Gn 38. 24-5 Dt 17. 5, 22. 21, 24 Jud 6. 30 IR 21. 10 Hos 9. 13; of merchandise, etc., *carry out, export* Ex 12. 39 Lev 4. 12 Jud 6. 18 IIS 12. 30 IR 10. 29 Jer 51. 44 Ez 11. 7, 12. 7 Am 6. 10 Est 1. 7 Neh 9. 7 ICh 20. 2 ICh 1. 17, 9. 28; *draw off water* Nu 20. 8, 10 Dt 8. 15 IR 17. 13 Jer 10. 13 Ps 135. 7 Neh 9. 15; *bring forth, produce* Gn 1. 12, 24 Nu 17. 23 Dt 28. 38 Jes 61. 11 Hag 1. 11 Ps 104. 14 [cf. יִצָּא/ἐξαγωγή: *duty on export* IR 10. 28-9 ICh 1. 16-17; ἐξαγωγίμος: *unsettled, migratory*, of people Ez 12. 4] 28 t, 36 t
- הוֹצִיא ἐξωθέω: *thrust out, force out* IIS 13. 18; *expel, eject, banish* Est 10. 3, 19 205
- יִצָּב, יִצָּב, יִצָּב ἵστημι 156 um
- יִצָּב κοίτη: (κεῖμαι, = κοῖτος I (*resting-place, bed; stall, fold, pen*), *bedstead*; esp. *marriage-bed* (pl.)) Gn 49. 4 Ps 63. 7 ICh 5. 1; cf. θακεῖον 59, 68, 74
- יִצָּב κοιτάριον: Dim. of κοίτη, *sup.* Jes 28. 20 59, 71
- יִצָּב יִצָּב Gn 17. 19 Jer 33. 26 36 t, 417 t
- הוֹצֵק ἐκχέω: *pour out*, prop. of liquids Lev 21. 10 51
- מוֹקְדָה, מוֹקְדָה αἶθων: (αἶθω) *fery, burning*; αἶθος: *burning heat, fire* Lev 6. 2 Ps 102. 4 70

- יקה *ikéthys*: suppliant 127 t
 יקָן *Skúthys*: Scythian Gn 10. 25 (+ י, like יבֿל and יגֿר) 130
 יקום *oikouménē*: inhabited region; then the Greek world, opp. barbarian lands; the inhabited world (including non-Greek lands, as Ethiopia, India, Scythia), as opp. possibly uninhabited regions Gn 7. 4 57, 133
 יקָר *ichōr*: ichor, the juice, not blood, that flows in the veins of gods; later simply, blood Ps 37. 20 39
 יקָר *ákera, kraitós* 96 tm
 „ *dósa*: (*dokeō, dékomai*) the opinion which others have of one, estimation, repute; mostly, good repute, honour, glory Esth 1. 4, 20 58, 68
 יקרוה = יקרוה *ψυχρότης*: coldness, cold; chill, frost 32 t
 יקָר *dikein*: throw, cast Jer 50. 24 Ps 141. 9; cf. *diaktyōmai*: Pass., to be caught in a net יקָר Ps 9. 17 38
 יקָר *diaktywōtós*: made in net-fashion; latticed, trellised Ps 91. 3 Prov 6. 5 (אֵלֶּיךָ יִפְּצֶנּוּ) 642 t
 יקָר *diaktyon*: net Am 3. 5 70
 יקָר *אֵלֶּיךָ יִפְּצֶנּוּ יִרְדּוּ, יִרְבּוּ, יִרְדּוּ, יִרְבּוּ* 127, 312
 יקָר *iréw*: flee from fear, flee away; trans. fear, dread, be afraid of Gn 18. 15, 19. 30 Jer 15. 4 64
 יקָר *iraios*: trembling, quaking, quivering, from fear Gn 9. 2 Jer 32. 40 Ez 30. 13 Mal 1. 6 Ps 5. 8, 9. 21, 55. 6 Prov 2. 5, 8. 13 64, 70
 יקָר *Ἐρις*: goddess who excites to war Hos 5. 15 82
 יקָר *εἰρηῆ Βάαλ, γαμίτου, πόσιος*: votary of Baal, of husband Jud 6. 32 IIS 11. 21 IR 11. 28 42, 123, 126, 128, 311-12 t
 יקָר *tribula* ['thrashing-sledge' consisting of a wooden platform studded with sharp pieces of flint or with iron teeth]; cf. *tykánē* (instrument for thrashing), written *tykánē* in Hesychius, and *tribulánē* IIS 24. 22 Jer 4. 15 70, 329
 יקָר *paradidōmi*: give city or person into another's hands; esp. as a hostage, or to an enemy, deliver up, surrender; יקָר/παράδοσις: surrender Dt 20. 20, 28. 52 61, 63, 68, 121, 327
 יקָר *ἀρδάνιον*: = ἀρδάλιον (water-pot or trough) [from the heights of the West Bank—where the European

Greek invaders of Canaan first stood about six thousand years ago—the Jordan looks very much like a trough] Jos 1. 2 Job 40. 23

28 t, 46, 129

יְרֵאֵל, יִרְאֵל: εἰς θεοῦ: God's gift ICh 7.2 IICh 20. 16 128, 311-121

ἱερὸν Οὐλοῦς: the temple of Demeter (Οὐλώ)

Jos 10. 1; cf. Ps 76. 3, οἶκος Διμήτερος בית לחם שלם

2. 19 Jud Gn 35. 19 (אפרתה)

83 t, 86 t, 131 t

יָרֵחַ *ōpa*: any period, fixed by natural laws and revolutions, whether of the year, month (IR 6. 38) or day (the sense 'day' is implied in the compd. *ἐπτάωρος* (*lasting seven days*)) Job 7. 3, 29. 2; in pl., of the climate of a country, as determined by its seasons; season (W) Dt 33. 14

30

יְרִיחוֹ, יְרִיחַ ICh 23. 19, 26. 31

128

πτέρωμα: *colonnade* of a temple יַעַר IR 7. 2-3;

awnings Ex 26. 1 Ps 104. 2

62

יֵרֶךְ ἄρθρον; ῥίζα

xxviii cm, 78, 370 cm

יִרְכָּתִי εἰρκή or εἰρκ-; εἰρκή: (εἶργω) an inclosure, prison;
inner part of the house, women's apartments IS 21. 4

Am 6. 10 Jon 1. 5 Ps 128. 3

28

εἰρηὲς Διὸς ἦν, ἡ δὲ ἰδμεν

130

קקקק *ωχροξανθος*: of a pale yellow colour Lev. 13. 49

Ps 68. 11

51

דָּרָקִים: δράκων: *dragon, serpent*; interchangeable with
 ὄφεις (*serpent*); perh. a *water-snake*; דָּרָק Jos 19. 46

59, 92, 129

paradidwmi; hand down to one's posterity IICh 20. 11; יְרֵשָׁה *parádōssis*; tradition; that which is handed down or bequeathed, doctrine, teaching Dt 3. 20 (יֶדֶד)

1316, 4147

מִרְסָה παραδόσιμος: handed down, transmitted, hereditary Ex 6. 8 Ez 36. 2-3; παράδοσις: handing down, bequeathing, transmission; handing over, transfer; transmission of legends, doctrine, etc., tradition; that which is handed down or bequeathed, tradition, doctrine, teaching Dt 33. 4; surrender יָרָה Dt 20. 20 [ע. יָרָה]

61

יְהוָה, יִשְׂרָאֵל, יִשְׁמַע, יִשׁוּב, יֶסֶד, יִסְרָף, יִשְׁחַץ, יִשְׁתַּחֲוֶה,

אֲדֹנָיִם. = θεός יתֵר, יתֵר, יתֵר.

128

לִי יֵשׁוּעַ ἡ ἰσχυς θεοῦ ICh 4. 36

128

יִשְׂרָאֵל ἡ θεὸς θεοῦ Gn 32. 29

66, 121, 128, 131 t, 291 t

יִשְׁמַעֵאל, ἡ ἰθεὸς θεοῦ Gn 25. 16 ICh 4. 3

- אֵלֶּה, אֵלֶּה *ἔχω*: have, possess Gn 33. 9, 39. 4; have means
 or power to do, to be able Ib 31. 29 Prv 8. 21; there is
 Gn 18. 24, 28. 16 IIS 14. 19 Prv 18. 24 אֵלֶּה Dan
 3. 12 28 t
- יָשַׁב *ἵζω*: Mostly in Poets and late Prose,
 the Att. Prose form being *καθίζω*; make to sit, seat,
 place Gn 40. 13 IR 2. 24; settled them in Scheria
 IIR 17. 6 Ez 36. 11; set up and dedicate temples,
 statues, etc., in honour of gods אָהַד; sit, sit down IR
 1. 46 Esth 3. 15; of things, settle down, subside אָהַד 23, 47, 87.
 174
- הוֹשִׁיב *καθ-*: causal, make to sit down, seat IR 2. 24; set,
 place Gn 40. 13 Job 36. 11; encamp IS 30. 21; set up
 Ez 25. 4; הוֹשִׁיב marry Est 10. 18 Neh 13. 23; cf.
συνοικέω: live with in wedlock 87, 116
- בָּרַשׁ *ἵσμε*: seat IS 20. 18, 25 70
- יָשַׁב *ἑάδω*: Ep. form of *ἑάσω* (sit, sit idle), sit IR
 1. 46 59
- בָּרַשׁ *ἑάκμα*: seat IS 20. 18, 25 59, 70
- יָשַׁב *οἰκέω*: v. נָר Ez 27. 3 60
- הוֹשִׁיב *οἰκέτης, -κήτης*: household slave, opp. *δοῦλος* Ex
 12. 45 Lev 22. 10; *οἰκήτης*: dweller, inhabitant Gn
 23. 4 Lev 25. 45 IR 17. 1 73
- בָּרַשׁ *οἰκμα*: dwelling-place Nu 24. 21 Ez 6. 14.
 34. 13 70, 81
- הוֹשִׁיב *οἰκίζω*: c. acc. pers. settle, plant as a colonist or
 inhabitant, remove, transplant IIR 17. 6, 24 Ez 36. 11 87
- הוֹשִׁיב *κατ-*: settle, establish IIR 17. 6, 24; Pass.,
 to be settled Jes 5. 8, 44. 26; bring home and re-establish
 there, restore to one's country Ez 36. 11 87
- יָשַׁב *ἱεθεος γαμπτου, ποσιος* 126 t, 128
- יָשַׁב *λόγος*: v. אָהַד 79, 392 im
- יָשַׁב *ἱεθεος Διός*: a gift or votary of Zeus Est 10. 3;
 ICh 12. 6 (7) 128
- יָשַׁב *εἶπω*: sleep IR 18. 27 Jes 5. 27; sleep of death Jer
 51. 39 Ps 13. 4 Dan 12. 2; *ὕπνω* 115, 238
- הוֹשִׁיב *ἵζω*: v. הוֹשִׁיב Ex 2. 17 IS 17. 47 Ez 34. 22,
 36. 29 27-8 t, 36 t, 44, 116 t
- יָשַׁב *ἱεθεος Διός* Jes 1. 1 128
- יָשַׁב *ἱασπις*: jasper (cf. Hebr. *yāšpēh*) Ex 28. 20 82, 310

7. 23; the seat of the passions, anger, fear, etc. Gn
 49. 6 Ps 30. 13, 57. 9, 108. 3, 149. 5; = ἡπατος 13, 14, 24 t,
 82, 114 t, 379, 427 .
- כבוד כבודתא κῶδος: Ep. word; *glory, renown*, esp. in
 war IS 2. 8, 4. 21 Prv 3. 16 13, 41, 46, 403
- כביר αἰγίς: *goatskin*, worn as a dress IS 19. 16; v. p. 237 47
- כבל ὄπλον 14, 34, 342 tm
- כָּהֵן ἤδη: Adv., *already* Eccl 1. 10 47
- כבש כשב. οἶς, ὄεις: *sheep*, كَبَش (rare in Prose, πρόβατον
 (خروف) being preferred) both of the *ram* and the *ewe*
 —כבשה, כבשה, כבשה Gn 21. 28 Ex 12. 5 Lev 3. 7,
 5. 6, 14. 10—though sts. a word is added to mark
 gender אֶלְוִי (ἀρνείος) כבש Jer 11. 19 (Latin, oris) 81 t
- כָּזָב καπνός: *smoke* Gn 19. 28 Ex 9. 8, 19. 18; v. 428
 47, 68, 77
- כד κάδος: *jar or vessel for water or wine* Gn 24. 14 IR
 17. 12 42 t
- כד κατά 171 tm
- כה ὧδε: demonstrative Adv. of ὧδε; of Place Jud 14. 5;
hither Ex 7. 16 Jos 17. 14; cf. ὧδε; ὧδε καὶ ὧδε *this*
way and that כה וכהרף יום כה וכהרף יום Nu 11. 31;
here Gn 31. 37 Nu 23. 15 (v. כה) 27 t, 34 t
- כז ὧ: v. 7 47, 51, 85-6 t, 427
- כז ὧ: *thus* Gn 15. 5, 32. 5 IS 3. 17, 11. 7 47
- כח διακονέω: *minister, do service, serve* Ex 28. 41 Lev
 16. 22 ICh 5. 36 58, 272 tm
- כהן διάκονος, διάκων: *servant, attendant or official* in a
 temple or religious guild Gn 14. 18 Ex 3. : Jud
 18. 19 IIS 20. 26 Jes 66. 21 ICh 13. 9 58, 74, 272 tm, 286 t
- כהנה διακονία: *service; body of servants or attendants*
 Ex 29. 9 IS 2. 36 58, 272 tm
- כִּיבֵּשׁ קיבש. κύμβαχος: *crown of a helmet* [cf. Lat. *galea*,
crest of a helmet] 34 t, 39, 48
- כיה καυσίς: *burning, cautery* Ex 21. 25 Jes 3. 24 כִּי 74, 78
- כִּיבָה καύμα: (καίω) *burning heat*, esp. of the sun, *sun*
heat Lev 13. 24 70
- כין εἰκών: *likeness, image*, whether picture or statue,
bust; metaph., *living image, representation* Jer 7. 18,
 44. 19; κίων: v. צִיץ 78

- כוס σκύφος: *cup, can, esp. used by peasants* Gn 40. 11
Jes 51. 17, 22 Jer 16. 7, 51. 7 81
- מְבוֹרָה, מְבוֹרָה χωρίον: Dim. (only in form) of χώρος
(like χώραι, *a definite space, piece of ground, place*) and
χώρα (*space or room in which ■ thing is; country*);
place, spot, district; pl., *sites* Ez 16. 3, 21. 35, 29. 14 70
- כּוּשׁ, כּוּתָּה, כּוּתָּה Σκυθία: *Scythia* Gn 2. 13 IIR 17. 24, 30;
Σκυθιάς, a name of Delos; כּוּשׁ נְהַרֵּי the Euphrates
and the Tigris, the Scythian Rivers Jes 18. 1 129 t
- כּוּשׁ Σκύθης: *Scythian* IIS 18. 21; prov. Σκυθῶν ἐρημία
of a desert; כּוּשׁ סִינַי Σκύβαινα: fem. form of Σκύθης
Nu 12. 1 44, 121, 129 t
- כּוּשׁ Σκυθῶν [sc. βασιλεύς, ἡγεμών, φύλαξ, etc.] of the
Scythians [i.e. their king, leader, protector, etc.
Jud 3. 8] Hab 3. 7 121, 129 t
- כּוֹז ψευδός: (ψεῦδω) *falsehood, lie* Zeph 3. 13 21 t, 47
- כֹּחַ κῆρυς: *strength, vigour, poet. word*; ἰσχύς: (perh.
akin to ἔχω, ἰσχω) *strength of body* Gn 31. 6 Jud
16. 5 IS 28. 20 IIR 19. 3 Jes 40. 29 Prv 14. 4;
might, power Ex 9. 16 Nu 14. 17 Zach 4. 6 Dan 1. 4
(Perh. ἰσχύς, cf. . . . γισχύν (ἰσχύν)) 23 t
- כִּי καί: Conj., copulative, joining words and sentences;
to express simultaneity Gn 30. 33, 35. 18; also
Adv.; εἰ καὶ *although, notwithstanding that, even
though* כִּי הָא Gn 3. 1 IIR 5. 13 כִּי הָא Jes 1. 15 Hos
1. 16 Ps 23. 4 Prv 22. 6 Thr 3. 8; before a Participle,
to represent either καὶ εἰ (*even if*) . . . or εἰ καὶ . . .
although, albeit Ex 13. 7 Jer 10. 2; v. כִּי־הָ 39
- „ κε: epic for εἰ; εἰάν (so early Attic Inscr., εἰάν sts.
after B.C. 400), also contr. ἤν and εἰν, which by
crasis with καὶ become κῆν: *if haply, if*, regularly
followed by subj. [as in Ex 1. 10]; Arcadian εἰκῆν
in Tegean Inscr. of IV B.C.; when the apodosis
is fut. [as in Ex 1. 10], to express a future condition
more distinctly and vividly than εἰ c. opt., but less
so than εἰ c. fut. ind. 85-6 t
- „ כִּי־ γε: enclitic Particle, giving emphasis to the
word or words which it follows Gn 49. 15 (cf. Ib
6. 2 Ex 2. 2); with Pronouns: with Pron. of 1st
Pers. so closely joined, that the accent is changed,

- in *ἐγώ γε* אֲנִי Ex 20. 2; in *ἀρά γε*, each Particle retains its force, *γε* serving to make the question more definite אֲנִי Gn 27. 36, 29. 15; the demonstr. Pron. *ὁ, ἡ, τό*, made slightly (if at all) more emphatic by the addition of *γε*, *he, she, it* אֲנִי IIS 23. 19 326
- כִּי *ἐνεκα, -κεν, εἰν-*: Conj. for *οὐνεκα, because*; *εἰ και*: *even though, although, notwithstanding that* Ex 13. 17 396 t
- כִּין *εἰκώ*: v. כִּין Am 5. 26 47, 78
- כִּיל *σχετός*: of persons, *able to hold out, unwearied, unflinching*; mostly in bad sense, *flinching from no cruelty or wickedness; merciless, headstrong* Jes 32. 5, 7; cf. *σχετλιάζω*: *complain of hardship* 53
- כִּיב *κομῆτης* 34 t, 29 tm, 326
- כִּכ *καὶ ὥς*: even thus (W) Ex 29. 35 Esth 6. 9 51
- כִּכ *θεός*: v. אל, פִּיכֵל 28
- כִּל, כִּל *μέγας* 56, 297 tm; *ὅλος, οὐλος*: *whole, entire, complete in all its parts* Ex 10. 13 IR 6. 22; *every* Gn 30. 40 Ex 35. 21 Lev 11. 32; = *πᾶς, all* Gn 2. 1 ICh 27. 1 21, 23-4, 37, 47, 49, 75 t, 86 t, 106 t, 384 t
- כִּלָּה, כִּלָּה *αὐλιον*: *fold, stable, etc.* Hab 3. 17 Ps 50. 9, 78. 70 70, 80
- כִּלָּה *ποικιλία*: generally, *variety, diversity* Lev 19. 19 Dt 22. 9 61
- כִּל *πυρῶ*: *burn with fire*; metaph., *set on fire, inflame*; Pass., *to be ignited* Ez 5. 13 (cf. Ps 2. 12) 422 t
- כִּל *τελέω*: *come to an end* IR 6. 38 Jes 15. 6 39, 47, 379 t, 422 t
- כִּל *κλάω* (A): metaph., *weaken*; Pass., *enfeebled eyes*; *τελέω*: *sts. intr., like the Pass. come to an end* Jer 8. 20; *χρηζω*: *desire, long for, crave*; כִּלָּה, כִּלָּה *κλείω*: *con-*
fine; *κωλύω*: *hinder, prevent; hinder one from a thing*;
withhold 422-3 t
- כִּל *ὄπλον* 60, 315 tm, 342 tm, 422
- כִּל *χῆλιος* 43, 315 tm, 342 tm, 426 t
- כִּל *χηλός* 315 tm
- כִּלִּל, כִּלִּלָה *ὅλως, οὐλως*: Adv.; *wholly, altogether*; *ὅλον*: neutr. as Adv., *wholly, entirely*; *τελέως*: *com-*
pletely, absolutely, thoroughly Ex 28. 31 Lev 6. 15 Dt
13. 17 Jud 20. 40 Jes 2. 18 Ez 28. 12 49, 422 t
- כִּלֵּם, כִּלֵּם *ἐγκαλύπτω*: *hide oneself, hide one's*

face, as a mark of shame Jer 3. 3, 6. 15, 14. 3,

22. 22

- כמה τί χρέμα: *why?* Job 7. 19; *what?* 63-1. 93, 327, 426ⁿ
 כמהן, כמהם 34 t
 כמו από; ὁμοῖος: *like*; ὅπως: *as* 49, 169 tm, 352-3, 415 t
 כמש, כמהם κάμινος 304 t, 308-9 tm
 מכמן θέμα: *v. מסמן* 33 t, 70
 כמשך ὁμοῖος: *like, resembling* IR 7. 36 51
 כמשρ κομήτης 89 tm
 כן ξένος, ξείνος: *guest-friend, visitor, stranger* Gn 42. 11 45, 52
 „ ὡς: *so, thus* Gn 1. 7, 6. 22, 18. 5, 29. 26 52, 63, 68
 „ כנה ξηνός: = κορμός ((κείρω) *trunk of a tree (with the boughs lopped off)*) Gn 40. 13 Ex 38. 8 Jes 33. 23 Ps 80. 16 קנה Gn 41. 5 Ex 25. 31 (2. 7) 45, 52
 מכונה τέχνημα: *that which is cunningly wrought, work of art, handiwork; artful device; generally, device, contrivance* IR 7. 27-8 64
 כתר קרתה Φοίνιξ: *Phoenician [lake]* Nu 34. 11: a musical instrument, like a *guitar*, invented by the Phoenicians Gn 4. 21 Nu 34. 11 Dt 3. 17 Jes 5. 12 43, 93, 129, 174 t
 כן γεννάω: *causal of γέννομαι, mostly of the father, beget; produce from oneself, create, engender, produce* Ex 15. 17 Dt 32. 6 IIS 7. 24 Ps 8. 4, 119. 73 Job 31. 15 24 t, 34 t, 47, 53
 כני כנייה, כנייהו, כנייהו, כנייהו: *Jo:γενής: Neh 9. 4 ICh 15. 27, 26. 29 ICh 31. 12; v. כנין* 58
 כנין Φοινίκη: *Phoenicia* Gn 11. 31 93, 129, 131 t
 כניני Φοινίκινος: *Phoenician* 24 t, 42 t, 47, 129, 131 t, 286 t, 303
 כסא κλισία, -ίη: *anything for lying or sitting upon, couch or easy chair* 69, 332 t
 כסה καλύπτω: *cover; hide, conceal; cf. κεύθω* Jer 51. 42 26, 92
 כסות, כסה κάλυψις: *coverings (pl.)* Ez 13. 18 Job 24. 7, 26. 6 82
 מכסה κάλυμμα: *covering (W); ἐγκαλυμμός: covering* Gn 8. 13 Ex 26. 14 70
 כסיל ξύλον: *of persons, blockhead* Prv 17. 10, 18. 2 [cf. σχολερός] 21 t, 45, 52, 57
 כעס, כעס ὀργή: *anger, wrath* Dt 32. 7 IS 1. 6 Job 10. 17 35 t
 כף κεφαλή: *head of man or beast* Jud 8. 6, 15 79

- כֶּפֶז κεφαλή: of things, *extremity*; in Botany, *head* (= *inflorescence*) Job 15. 32; generally, *top*; *coping* of a wall, *capital* of a column Jes 9. 13 79
- קֶבֶז στήθος: *ball of the foot, ball of the hand* (below the thumb) Gn 40. 11 Dt 2. 5 Jes 37. 23, 53. 12 (σπ/2, like στέφος/כֶּתֶף/كَنْيَه) 52, 424 t
- כַּפִּי κατά 171 tm
- קֶבֶז סֶפֶל σπήλαιον: *grotto, cavern*; of a *grave* Gn 23. 9 70
- קֶבֶז קֶבֶח κύντω: *bend forward, stoop* Mich 6. 6; *hang the head from shame* Jes 58. 5; v. קֶבֶח 31 t, 33 t
- קֶבֶז καθαρίζω: *cleanse, purify* Lev 4. 20, 26, 5. 13, 16. 16, 20, 33 Dt 32. 43; of the menses Lev 12. 7-3 119 tm
- כִּפְרִים καθαρμός: (καθαίρω) *cleansing, purification* from guilt; hence *purificatory offering, atonement, expiation* Ex 29. 36 184, 273 tm
- קֶבֶז κάλυψις: v. כִּסּוּת Ex 25. 20-2 82
- קֶבֶז καταπραΰνω: *soften, soften down, appease*; soothe (W) Gn 32. 21 119, 273 tm, 327
- קֶבֶז εἵπω: *fasten* Dan 3. 21 14, 326
- קֶבֶז σκαός, ἴδος: Dim. of σκάφη (קֶבֶז): *bowl*; σκύφος: *cup* Ex 25. 33 81
- קֶבֶז γῆ, γαῖα: *land*; *land, country*; χῶρος: like χώραι (generally, *place, spot*), a *definite space, piece of ground, place*; *land, country* Jes 30. 23; v. קֶבֶז 92
- קֶבֶז κριός: *ram* Dt 32. 14
- קֶבֶז ὀρυγμα, ὄρυμα: (ὀρύσσω) *excavation*; *tunnel, mine* Zeph 2. 9 70
- קֶבֶז ἀρπη: unknown bird of prey, prob. *shearwater*; ἀρπίδος φοῖνιξ: *phoenix* 301-4 tm
- קֶבֶז κόρος (B): of warriors; at Sparta, an aristocratic corps of cavalry; ἐπικούρος: *mercenary troops*; קֶבֶז קוֹרֵה־טַבָּח: *young warriors*; κορυστής: *helmed man, armed warrior* 264, 406
- קֶבֶז κρεμαστός: (κρεμάννυμι) *hung, suspended* Gn 9. 20 Lev 19. 10 Jud 15. 5 Jes 5. 1, 27. 2 Jer 39. 10 Am 9. 14 Zeph 1. 1 Cant 1. 14 ICh 27. 27; κ. σταφύλη, i.e. *dried grapes*; οἱ κ. κῆποι *hanging gardens* [cf. κρεμαστήρ: *stalk by which a grape-cluster hangs*; κρεμάστρα: *stalk by which a flower hangs*; χάραξ: (χαράσσω) *pointed stake, esp. vine-prop*] xxix, 23

כרס	κλισία; v. כסא	39, 69, 332 t
כרע	χρoίζω	44, 426 tm
כרש	χορδή: pl. guts, tripe Jer 51. 34	47 .
כרה	εφητάσμαι: make a treaty or covenant with IS 20. 16, 22. 8 Ps 105. 9 IICh 7. 18; cf. Gn 15. 18, 21. 27 Neh 10. 1; cf. σπονδὰς τέμνειν	41, 51
כריתוה	ρήτρα, ερ-, ρήτρη: (ἐρῶ, ρέω) verbal covenant, bargain, covenant Dt 24. 1, 3 Jes 50. 1; v. ברית	51
כשל	σφάλμα: trip, stumble, false step Jes 8. 14 Ps 119. 165	70
כשף	θεσπίζω: to declare by oracle, prophesy, divine, foretell IICh 33. 6; v. אשף	39, 291
כהב	γράφω: scratch, graze, engrave Ex 31. 18 Dt 6. 9, 27. 3 Jos 8. 32; draw Ez 43. 11; draw maps Jos 18. 4, 6, 8, 9; write Jer 36. 6; inscribe Ex 32. 32 Ez 13. 9 Ps 69. 29	22-3, 38, 40, 101, 112-13 tm
כתוב	γραπτός: written	40, 112-13
כתב	כתבת, γραφή	40, 112-13 tm
כתבם	γράμμα, γράμμα, γράσσω, γρόππατα	40, 70, 113 tm
כתרים	Κρητικός: Cretan Gn 10. 4 Jer 2. 10 Ez 25. 16, 27. 6 Zeph 2. 5	133
כתם	τυπώω: v. חתם Jer 2. 22	67
כתם	χρυσός: v. חרוץ	67, 116 tm
כתנה	χιτών: garment worn next to the skin, tunic; in early times, only of a man's tunic (the woman's being πέπλος (upper garment or mantle in one piece, worn by women; less freq. of a man's robe כלי Dt 22. 5)) Gn 3. 21, 37. 3 Ex 28. 39 Lev 16. 4 IIS 13. 18 Cant 7. 5	78
כתר	κατακροάσμαι: listen attentively to Job 36. 2	56, 60, 76, 326-7
כתיר	πυκάζω: cover closely, freq. with collat. notion of protection Ps 142. 8; surround Jud 20. 43 Ps 22. 13; καταστέφω	62, 222 tm
כתר	στέφος: (στέφω) poet. for στέφανος, crown, wreath, garland Esth 1. 11 [cf. כתר/στέθος]	52
כתה	κόπτω: cut, strike; smite; smite with weapons Ps 89. 24; pound, bray in a mortar Dt 9. 21 Joel 4. 10 Prt 27. 22 [cf. כותה Jer 30. 14, כתה Ex 27. 20 κοπτός: chopped small or pounded; κοπή σηςαμίς, a cake of pounded sesame]; munch, masticate [cf. כקש Jud 15. 19; כעח/καταλέω: grind Joel 1. 6]	36 t, 69

19. 8 Nah 2. 8; of the womb, of other cavities; of the *ventricles* of the heart Ez 11. 19, 16. 30 Ps 73. 26; *bosom-like hollow* Dt 4. 11 [κόλπος → καλπος (ο/α) → καλπ (-ος) → καλβ (π/β) قلب; κόλπος → ολπος (-κ) → λοπος (const./vow.) → λεπος (ο/ε) → λεπ (-ος) → λεβ (π/β) לב; κόλπος → κόλπου → ολπου → λοπου → λεπου → λεβου → λεβου (ο/α) → λεβαב (υ/ב) לבב] 14, 23
 לבן πλινθεύω: *make bricks* Gn 11. 3 Ex 5. 7 61, 86 :
 לבן לבנה πλίνθος: *rarely πλίνθον; brick*, whether sun- or fire-baked Gn 11. 3 Ex 1. 14 Ez 4. 1 61, 86, 116 :
 לבן מלבן πλινθεῖον: *brickworks* IIS 12. 31 93, 116, 305-8 tm
 לבן ἀλφός: *dull-white leprosy* LXX Lev 13. 39; λευκός: of colour, *white*, freq. in Hom. varying from the pure *white* of snow (ἰπποι) . . . to the *grey* of dust Gn 49. 12 Lev 13. 3, 38-9 Zach 6. 3 Eccl 9. 8 [לבן in the text referred to in the Septuagint or elsewhere is not 'dull-white leprosy'. לבן is simply 'white' everywhere, and its homologue is λευκός, the homologues of the verb לבן being ἐλευκαίνω and καταλευκόω] 60, 52-9
 לבנה σελήνη, -λάνα, -λάνα: *the moon* Jes 24. 23, 30. 26 Cant 6. 10 78, 293
 לבן καλύπτω: v. פסב 60, 92, 293 :
 לבן καλυπτός 60, 104 tm, 107 t, 293 :
 לבן לבוש, לבוש, לבוש κάλυμμα: *head-covering, hood, veil*; of the garment thrown by Clytaemnestra over her husband 60, 70, 74
 לבן κάλυψις: v. פסב, طربوش 60, 72
 לבן λόγος: *measure* Lev 14. 21 77, 399
 לבן οὐ: v. יא
 לבן להבה, להבה, להבה φλογός, φλόξ: φλέγω; *flame* of fire; *flash* of a miraculous cloud, of precious stones; the *blade* of a sword Ex 3. 2 Jud 3. 22 IS 17. 7 Jes 29. 6 Joel 2. 3, 5 Nah 3. 3 Job 39. 23, 41. 13; φλέγω = φλογίζω; φλόγαισι: *burning* לבן Ez 21. 3 Cant 8. 6 65, 79
 לבן λόγος: *argument, discourse, discussion, debate, deliberation, speech; spoken*, opp. *written word* Eccl 12. 12 77, 399

פּהל	φλογός, φλόξ: v. פּהל Gn 3. 24 Ex 7. 11	65, 79
מִתְּהִל	μηκέτι: Adv., (formed from μή, ἔτι, with κ inserted on a false analogy with οὐκέτι) <i>no more, no longer, no further</i> Job 30. 13	32 t, 44
לִי, לְיָ, לְיָ, לְיָ	ἐθέλω or θέλω: θέλω is never found in Hom. or Hes. exc. Il. 1. 277 (dub.); generally, <i>wish</i> ; c. acc. et inf., <i>wish that</i> Gn 17. 18 Nu 14. 2, 20. 3 Jud 13. 23 Jes 48. 18 Ps 81. 14	59
לִי, לְיָ, לְיָ, לְיָ	Gn 10. 13, 22 Jes 66. 19 Ez 30. 5	77 t
לִי, לְיָ, לְיָ, לְיָ	δανείζω, προσλαμβάνω	89-90 tm, 426 tm
לִי, לְיָ, לְיָ, לְיָ	καλυπτός: <i>covered</i> ; put round so as to cover	60, 104 tm
לִי, לְיָ, לְיָ, לְיָ	πλάγιος: <i>placed sideways</i> ; metaphr., <i>crooked, treacherous</i> Jes 30. 12 Prov 2. 13, 14. 2	61
לִי, לְיָ, לְיָ, לְיָ	πλαγιάζω: <i>turn sideways</i> Prov 4. 21	61
לִי, לְיָ, לְיָ, לְיָ	πλαγίωσις = πλαγισμός: <i>deceit</i>	61
לִי, לְיָ, לְיָ, לְיָ	πλάξ: <i>flat stone, tablet</i> ; pl., <i>slabs</i> of marble; στήλη, στάλα, στάλλα: <i>block or slab</i> used as a memorial, monument; monument inscribed with record of victories, dedications, votes of thanks, treaties, law, decrees, etc. Ex 27. 8, 34. 1 Jes 30. 8 Jer 17. 1 Ez 27. 5 Cant 8. 9	52, 61, 339 tm
לִי, לְיָ, לְיָ, לְיָ	λαϊκός: (λαός) <i>of or from the people</i> ; hence, <i>unofficial, civilian</i> ; common opp. <i>consecrated</i> , of bread; as Subst., <i>layman</i> , opp. κληρικός (<i>cleric</i>) Gn 29. 34 Ex 38. 21 Jud 17. 13	60
לִי, לְיָ, לְיָ, לְיָ	αὐλίζω, -ζομαι: <i>lie in the αὐλή or courtyard</i> ; <i>take up one's abode, lodge</i> Zach 5. 4, <i>live in a place</i> Jes 1. 21 Ps 55. 8, 91. 1 Ruth 1. 16; <i>pass the night</i> Gn 19. 2 Cant 1. 13 Ruth 3. 13	13, 68
לִי, לְיָ, לְיָ, לְיָ	αἷλισμα: <i>lodging</i> Gn 43. 21 Jos 4. 3 Jes 1. 8 Jer 9. 1	13, 70, 80
לִי, לְיָ, לְיָ, לְיָ	ἐγκλησις: (ἐγκαλέω) <i>accusation</i> Ex 16. 7-9 [cf. ἐγκλημα: <i>complaint</i> ; in Law, <i>unwritten complaint</i>]	72
לִי, לְיָ, לְיָ, לְיָ	πλάσσω: <i>knead bread</i> Gn 18. 6 Jer 7. 18 [cf. πλάσσω/פּלֶשׁ, -π; γλῶσσα, γλάσσα/רֶשֶׁל, -γ]	61
לִי, לְיָ, לְיָ, לְיָ	μαλακός: <i>soft</i> ; of things subject to touch, <i>soft grassy meadows</i> Nu 6. 3 Ez 21. 3; λείος: <i>smooth</i>	119 tm
לִי, לְיָ, לְיָ, לְיָ	κρέας, κρῆς: <i>flesh, meat; carcass</i>	xxx1 t
לִי, לְיָ, לְיָ, לְיָ	φλογμός: <i>flame, blaze</i> , as of lightning; φλογιστός: <i>burnt up</i> Dt 32. 4	56, 65, 106

לָחַץ, לָחַץ *γένυς*: jaw Jud 15. 15; pl., both jaws, the mouth with the teeth Dt 18. 3 Ez 29. 4; generally, side of the face, cheek Dt 34. 7 Jes 50. 6 Mich 4. 14 Job 16. 10 Cant 1. 10 Thr 3. 30 47

לָחַץ *λείχω*: lick up; simply, lick 12, 14, 22, 25, 33-4 t, 44, 326

לָחַץ *πολεμέω*: to be at war or make war IS 28. 15, 31. 1, with IIR 13. 12; fight, do battle Ex 14. 14 IS 23. 1 IIC 20. 17; generally, quarrel, wrangle with one Ps 35. 1; later c. acc., make war upon Ex 1. 10 Nu 21. 26 Jud 9. 46 IIR 6. 8 14, 61

לָחַץ *πόλεμος, πό-*: war Ex 1. 10, 15. 3; battle, fight Gn 14. 8; make war Ib 14. 2 14, 40, 74, 79, 86 t, 97 tm

לָחַץ *Δημήτηρ* 360 tm, 386, 395

לָחַץ *λέχος*: poet. Noun, couch, bed; marriage-bed; and generally, marriage; spouse; לָחַץ *σὺ λέχεα* thy spouse Euripides *Electra* 481 Dan 5. 2, 3, 23; c. בִּילֵשׁ

לָיִל *νυκτός, νύξ*: night Gn 1. 5, 7. 4 Ex 12. 42 Jes 16. 3, 21. 11; μέσαι νύκτες midnight הַלַּיְלָה Ex 12. 29 39, 168 t, 326

לָיִל *λῆς, λέοντος (λέων)*: Ep. for λέων (lion; of brave men), lion Jes 30. 6 Prr 30. 30 43, 82, 101

לָכַד *λαγχάνω*: to be chosen by lot Jos 7. 15-18 IS 10. 20-1, 14. 41-2; become possessed of a thing Ib 14. 47 IIR 17. 6; λοχάω: (λόχος) c. acc. loci, occupy with an ambush Jos 8. 21; = λοχάζομαι; λοχίζω: lie in wait; Pass., fall into an ambush; be caught in an ambush (W) Jes 24. 18 Jer 6. 11, 8. 9, 48. 44 Job 36. 8 Eccl 7. 26; = λοχάω 92

לָכַד *λόχος*: (λέγω A) ambush; ambush Jos 3. 26 79

לָכַד *λοχισμός*: placing in ambush Job 18. 10 70

לָכַד *ἐπὶ* Gn 2. 2; 168 tm

לָכַד *μαρθάνω*: learn, esp. by study (but also, by practice) Dt 5. 1 Jes 2. 4 Ps 106. 35; הַלְכִיתָ מַדְרֹגֶיךָ 47, 72

לָכַד *τί χρῆμα*: what Gn 3. 13, 4. 10; why? Ib 4. 6 Job 3. 12 Cant 1. 7 (c. כֶּסֶף) 64, 93, 327, 334, 426

לָע *λάρυγξ*: larynx or upper part of the windpipe 100

לָע *γελάω*: laugh; laugh at, laugh scornfully at IIR 19. 21 Prr 1. 26; be amused at Job 9. 23 69, 87

לָע *δια-, ἐγ-*: laugh at, mock; κατα-: laugh, jest at, laugh scornfully, mock Neh 2. 19 IIC 30. 10, 36. 16 (ב/ג) 28 t, 87

- יעל τραυλίζω: *mispronounce a letter, lisp* Ps 114. 1 64
 נעל לאχανον: mostly in pl., *garden herbs*, opp. wild plants; but also λάχαρα ἀγρία [wild herbs] Jer 9. 14
 Thr 3. 15, 19 80
 תפל λαμπάδος, -πάς (Λ): *torch* Jes 62. 1 Zach 12. 6;
 of lightning Ex 20. 18 (15) Ez 1. 13 Job 41. 11 [cf.
 Ib 41. 13] 47, 82
 תפל καλύπτω: Med., *cover oneself* Ruth 3. 8 61
 תפל λαγχάνω: generally, *obtain as one's portion* Gn 14. 24;
 Nu 34. 14 Jos 13. 8, 18. 7; v. תכל; λαχίζω: Pass.,
fall into an ambush, be caught in an ambush (W)
 IS 4. 11, 17, 19, 21-2; v. תכל; αλίσκομαι: defect.
 Pass., Act. supplied by αἶρέω; *to be taken, conquered*,
fall into an enemy's hand, of persons and places Jos
 11. 16 Jud 11. 13, 15 IR 20. 34 IIR 13. 25, 23. 34
 Ez 17. 13 IICH 36. 4; *take away* Gn 2. 22, 5. 24 IR
 14. 26 Job 1. 21; αἶρέω: From root ἐλ-; Act. *to take*
with the hand, grasp, seize Gn 31. 1 Lev 8. 26 Jes 6. 6
 Prv 7. 20; *take, get into one's power* Ib 11. 30; gener-
 ally, *get, obtain* Gn 27. 36 Jes 40. 2; Med., *take for*
oneself, take to oneself Gn 6. 21 Ex 6. 7 Lev 23. 40
 Dt 7. 25 Jud 6. 2 IS 30. 19 Ez 5. 1; *choose* Gn 21.
 21 Jos 3. 12, 4. 2 Jes 66. 21 Jer 33. 26; תפל
 φλέγω: Pass., *blaze, kindle* Ex 9. 24 Ez 1. 4 65, 85 1, 92
 תפל λάχος: (λαχεῖν) *allotted portion: lot, destiny; share*
 Prv 4. 2; Poet. word used by Xenophon and found
 in dialects; λόγος: verbal noun of λέγω (B); *think-*
ing, reasoning; reflection; rational faculty (W) Jes
 29. 4 Prv 1. 5; *speech*, delivered in court, assembly,
 etc. Dt 32. 2 (cf. Job 29. 22) Job 11. 4; v. תפל;
 תפל λαχμός = λάχος Nu 31. 27 Jes 49. 24-5 67, 70, 92, 171
 תפל תפל λέγω (B): *gather, pick up* [the ו and the פ are
 accounted for by the ז in λογίζομαι which derives
 from λόγος, a verbal noun of λέγω (B)—one of
 whose homologues is תפל]; cf. θυλακίζω 33 1, 340 1
 תפל λείχω: v. תפל 12, 14, 25, 33-4 1, 326
 תפל γλώσσα, γλάσσα, γλωττα: *tongue* Ex 4. 10, 11. 7
 Jes 57. 4 Ps 12. 4, 137. 6 Thr 4. 4; *tongue* as the organ
 of speech, talking Ps 34. 14, 52. 6, 109. 2 Prv 6. 24,
 25. 15; *language or dialect* Gn 10. 5, 20, 31 Zach

8. 23 Esth 8. 9 Dan 1. 4 Neh 13. 24; *obsolete or foreign word* which needs explanation Dt 28. 49
Jes 28. 11, 33. 19 Jer 5. 15; *people speaking a distinct language, tongue* Jes 66. 18; *anything shaped like the tongue* Jes 5. 24, 11. 15; *tongue of land* Jos 15. 2, 18. 19; *ingot* LXX Jo. 7. 21 [*ו. כֶּבֶד/καθίζω*] 55, 68, 116, 415 t
לֶשֶׁן πλίνθος 61, 116 tm
- לְשָׁכָה λέσχη: (prob. from λέχ-σκη, cf. λέχος [לִחְנָה]) orig. *couch*: hence *funeral bier* or *tombs*; then, *lounging place*; later, *public building or hall*, used as a *lounge* or *meeting-place*, esp. at Sparta and in other Doric cities, also in Attica; at Canidus, *council-chamber*; of the *council* of the Olympian gods 34 t, 39, 47-8
- כִּלְתָּהּ κάλυμμα: *head-covering, hood, veil*; of the garment thrown by Clytemnestra over her husband IIR 10. 22 70
- מִלְתֵּעָה, מִלְתֵּעָה καταλέω: *grind* Joel 1. 6 Ps 58. 7
Prv 30. 14 69, 219 tm
- מִלְתֵּעָה από 29 t, 76 t, 83, 86 t, 162-9 tm, 333 t;
מִלְתֵּעָה μέγας 75 t, 111, 299 tm; מִלְתֵּעָה μία: fem. of εἷς
361 tm, 389
- מִלְתֵּעָה ὄρυγμα: *excavation, tunnel*; ὅως: *opening* Jes 11. 8 69, 337
- מִלְתֵּעָה σταθμός: *balance* Job 31. 6 69
- מִלְתֵּעָה μάχαιρα: *large knife or dirk; carving knife* Jud 19. 29; *sacrificial knife* Gn 22. 6, 10 74
- מִלְתֵּעָה μέγας 296 tm
- מִלְתֵּעָה ἀναίνομαι: c. acc., *refuse or reject with contempt, spurn*; and without a notion of contempt; *refuse, decline to do it; refuse, decline to do*; abs., *refuse* Gn 37. 35 Ex 4. 23 IIR 5. 16 Jer 25. 28 Esth 1. 12 86 t
- מִלְתֵּעָה πλήμνη 42 t, 70, 90 tm, 344 tm, 346; מִלְתֵּעָה μέγας 296 tm, מִלְתֵּעָה. מִלְתֵּעָה μέγας 333, מִלְתֵּעָה. מִלְתֵּעָה μάγδαλος, מִלְתֵּעָה μέγας 296-9 tm, 338
- מִלְתֵּעָה ζάγκλον: *reaping hook, sickle*, Sicilian for δρέπανον (דרבן) Jer 50. 16 Joel 4. 13; = ζάγκλη: an ancient name of Sicilian Messene, from the shape of the natural mole which forms the harbour [Μεσσήνη is the homologue of מִלְתֵּעָה: Με → מ, σση → ש, ν → נ; so is the Macedonian synonym ἀγκάλις: αγ → αν →

- $\nu\alpha \rightarrow \nu$, $\kappa\alpha \rightarrow \lambda$; and the fact that ἀγκαλίσ also means *armful* is no less significant] 51, 70
- כְּנָן $\sigma\pi\lambda\omega$ 61, 315 tm, 342 tm, 406
- כְּנָן $\pi\rho\acute{\iota}\omega\nu$: *saw* ICh 20. 3 70, 79
- כִּדֵּד $\mu\epsilon\tau\rho\acute{\epsilon}\omega$ 87; $\mu\epsilon\tau\rho\acute{\epsilon}\omega$ $\delta\iota\alpha-$, $\acute{\epsilon}\kappa-$; $\mu\epsilon\tau\rho\acute{\epsilon}\omega$ $\delta\iota\alpha-$; $\mu\epsilon\tau\rho\acute{\epsilon}\omega$ $\sigma\upsilon\mu-$; $\mu\epsilon\tau\rho\acute{\epsilon}\omega$ $\mu\epsilon\tau\rho\eta\mu\alpha$, $\mu\epsilon\tau\rho\omega\nu$, $\mu\epsilon\delta\iota\mu\omega\nu$ 342-3 tm, 346; $\mu\epsilon\tau\rho\acute{\epsilon}\omega$ $\alpha\upsilon\tau\iota$ $\tau\omicron\upsilon$ 168 tm
- כְּנָן $\pi\acute{o}\lambda\iota\varsigma$, Ep. also $\pi\acute{o}\lambda\iota\varsigma$: *city* IR 20. 14 Thr 1. 1 Eccl 5. 7 Esth 1. 1, 22, 9. 28; *one's city or country* Neh 1. 3, 11. 3; *country*, as dependent on and called after its city Jer 20. 4, 6, 50. 28; *state or community* Ez 19. 8 Dan 8. 2 68, 82, 411
- כֶּחֱ $\chi\rho\eta\mu\alpha$: generally, *thing*, esp. in Ep. and Ion.; $\tau\acute{\iota}$ χ . = $\tau\acute{\iota}\varsigma$; (*what?*) 174
- כֶּחֱ $\mu\acute{\epsilon}\gamma\alpha\varsigma$ 296 tm; $\mu\epsilon\gamma\alpha\lambda\acute{\iota}\zeta\omega$ 39, 667 tm; $\mu\epsilon\gamma\alpha\lambda\acute{\iota}\zeta\omega$ $\pi\rho\acute{o}\varsigma$ 23, 173 tm
- כֶּחֱ $\mu\acute{\omega}\mu\omega\varsigma$: *blame, reproach, disgrace* Dt 32. 5 Prv 9. 7 Job 1. 15 Dan 1. 4; *blemish* Lev 21. 17, 24. 19-20 Nu 19. 2 IIS 14. 25 Cant 4. 7 41, 43, 77
- כֶּחֱ $\phi\acute{\alpha}\sigma\mu\alpha$: ($\phi\acute{\alpha}\lambda\omega$) *appearance, phenomenon; strange phenomenon; sign from heaven, portent, omen* Ex 4. 21 Dt 6. 22 IR 13. 3 Joel 3. 3 Ps 71. 7 70
- כֶּחֱ $\mu\alpha\upsilon\tau\epsilon\iota\omega\nu$: *seat of an oracle* Jos 18. 26 129
- כֶּחֱ $\mu\acute{\alpha}\nu\tau\iota\varsigma$: *diviner, seer, prophet* ICh 2. 48, 8. 35-7 129
- כֶּחֱ $\mu\acute{\upsilon}\rho\alpha$: Acol. for $\sigma\mu\acute{\upsilon}\rho\alpha$, freq. written $\xi\mu\acute{\upsilon}\rho\alpha$. *myrrh* Ps 4. 7 Prv 7. 17 Cant 3. 6, 5. 1, 5, 13 Esth 2. 12—the gum of an Arabian tree *Balsamodendron myrrha* (itself called $\sigma\mu\acute{\upsilon}\rho\alpha$ Ex 30. 23 Cant 4. 6); burnt as incense Ex 30. 23 86
- כֶּחֱ $\mu\acute{\epsilon}\gamma\alpha\varsigma$; $\mu\epsilon\gamma\alpha\lambda\acute{\iota}\zeta\omega$ 27 t, 68, 70, 296 tm, 352-3 tm
- כֶּחֱ $\xi\acute{\upsilon}\rho\omega\nu$: *razor* IS 1. 11; cf. $\mu\acute{\epsilon}\chi\alpha\iota\rho\alpha$ 52, 70
- כֶּחֱ $\mu\omicron\rho\acute{\iota}\alpha$ (A): mostly in pl. $\mu\omicron\rho\acute{\iota}\alpha\iota$ (with or without $\acute{\epsilon}\lambda\alpha\iota\alpha\iota$), *the sacred olives in the Academy; generally, of olives that grew in the precincts of temples*, opp. $\acute{\iota}\delta\iota\alpha\iota$ Gn 22. 2 ICh 3. 1 121, 129
- כֶּחֱ $\psi\eta\lambda\alpha\phi\acute{\alpha}\omega$: ($\psi\acute{\alpha}\omega$) *feel or grope about to find a thing, like a blind man or hoodman-blind; c. acc. rei, feel about for, grope or search after; feel, touch, handle* Gn 27. 21-2, 31. 34 Dt 28. 29; = $\psi\eta\lambda\alpha\phi\acute{\iota}\zeta\omega$ 53
- כֶּחֱ $\mu\acute{\alpha}\nu\tau\iota\varsigma$: σ . $\mu\acute{\alpha}\nu\tau\iota\varsigma$; μ . $\mu\acute{\alpha}\nu\tau\iota\varsigma$ Ex 6. 19 ICh 6. 4, 23. 21; cf. $\mu\acute{\alpha}\nu\tau\iota\varsigma$ 129

- מוֹת *θνήσκω*: *die*, as well of natural as of violent death 86 :
 מוֹת, מוֹתָה, מוֹתָהּ, מוֹתָיו *θάνατος*: (*θνήσκω*) *death*, whether
 natural or violent Gn 25. 11 Lev 16. 1 Nu 26. 18
 Jos 1. 1 IIS 1. 1 Ps 48. 15 (cf. מוֹת-לְכָל-בָּשָׂר) Ps
 116. 15 (cf. הַבְּרִיתָה); *sentence of death* Dt 19. 6, 21. 22
 Jer 26. 11; pl. *θάνατοι* *kinds of death* Ib 16. 4, *the*
deaths of several persons—poet. of one person, esp.
 of *violent death* Ez 28. 8 (cf. θανάσιμος; pr. n.
 Θάνατος *Death* Jes 25. 8, 28. 15, 18 Hab 2. 5 Job
 28. 22 55, 59, 70, 92, 332
 מִן *ἐνθεν*: Adv., of Place *ἐ. και ἐ. on this side and on*
that; *ἐ. μὲν . . . ἐ. δὲ . . . on one side . . . on the other*
 Ex 17. 12, 25. 19, 26. 13 Nu 22. 24 IS 14. 4, 17. 3.
 23. 26 IIS 2. 13; *ἐ. και ἐ. on both sides* Ex 26. 13,
 32. 15 Jos 8. 33 IR 10. 19–20 Ez 47. 7; Relat., of
 Place, *whence* מִן-בְּרִית Gn 16. 8 Jud 13. 6 IS 23. 11,
 30. 13 IIS 1. 3, 13; of origin Jon 1. 8; *ἀπὸ-ἧδε*:
 Adv., *hence* Gn 37. 17, 42. 15, 50. 25 Ex 11. 1, 13. 3 32
 מִן *ζωνάριον*: Dim. of ζώνη (*belt, girdle*) Ps 109. 19;
 μέθυ: *wine* Jes 23. 10 36
 מוֹלֶדֶת, מוֹלֶדֶת, מוֹלֶדֶת *κυνόσουρα*: *dog's tail*, a name for
 the constellation *Ursa Minor* IIR 23. 5 Job 37. 9,
 38. 32 34 :
 מוֹקֵד, מוֹקֵד *μικρός, μικρός, μικρός, μικρός*; *small, little*;
 in Size Gn 19. 20; in Quantity Jes 16. 14, 24. 6
 IICH 24. 24; of persons, of *small account*: Job 8. 7;
 of Time, *short* Jes 10. 25, 29. 17 41, 92
 מוֹקֵד, מוֹקֵד *μυελός* 77, 387–9 111
 מוֹקֵד, מוֹקֵד *χρημα*: *price*; cf. ἀγορασμός 33 1, 70, 328, 427
 מוֹקֵד, מוֹקֵד *μάγαδισ*: *magadis*, an instrument with twenty
 strings arranged in octaves; a Lydian *flute* or
flageolet, producing a high and a low note together
 Ps 53. 1 78, 82
 מוֹקֵד, מוֹקֵד *σκήνημα, σκάνημα*: = *σκηνή, σκανά* (pl. *camps*;
tabernacle) *dwelling-place* Gn 32. 3 Jud 21. 8 ICH 9.
 19 IICH 31. 2; *camp* Gn 32. 9 Jud 7. 15 81
 מוֹקֵד, מוֹקֵד *πέζω* 35 1, 417 1, 637 111
 מוֹקֵד, מוֹקֵד *μάστιξ*: *whip, scourge*; metaph., *scourge, plague*
 Jes 14. 23 78
 מוֹקֵד, מוֹקֵד *τόξευμα*: the distance of a *bow-shot* Gn 21. 16 52, 70, 80,
 263 111

- נָסַר νοτερός: *tain* Ex 9. 33-4 Dt 11. 11, 32. 2 39, 47
 וְיִתֵּן εἰ μοι γένοιτο φθόγγος ἐν βραχίουσιν Euripides
Heruba 836; εἶδε οἱ αὐτῷ Ζεὺς ἀγαθὸν τελέσειεν
 Od. 2. 33 86 1
 מִידָּה πρὸς 173 tm
 מִיכָּה מִיכָּאֵל, מִיכָּאֵל, מִיכָּאֵל μάντις θεοῦ: God's prophet Ex
 6. 22 Nu 13. 13 Neh 11. 22 129
 מִיכָּה מִיכָּאֵל, מִיכָּאֵל, מִיכָּאֵל μάντις Διὸς: prophet
 of Zeus IR 22. 8-9 (= מִיכָּה) Neh 11. 22 (= מִיכָּה),
 12. 3 (= מִיכָּה) ICh 13. 2 (= מִיכָּה), 18. 6 82, 129, 310, 326
 מִיכָּה מִיכָּאֵל, מִיכָּאֵל, מִיכָּאֵל ἀλμαία: = ἀλμη (*sea-water, brine; after*
 Hom., *brine, i.e. the sea*), *brine*: in pl. Gn 1. 1, 10, 26 83 t, 96
 מִיכָּה מִיכָּאֵל, מִיכָּאֵל, מִיכָּאֵל μάντις: v. מִיכָּאֵל IIR 3. 4 Dan 1. 7 ICh 2. 42 129
 מִיכָּה מִיכָּאֵל, מִיכָּאֵל, מִיכָּאֵל κατάπλασμα: *poultice* IIR 8. 15 (pref.-suf. meta.,
 κ, π, β, λ, ρ, -τ, -σ) 70
 מִיכָּה מִיכָּאֵל, מִיכָּאֵל, מִיכָּאֵל πύον: *winnowing shovel, fan* Ex 27. 4 (pref.-suf.
 meta., π, β, υ, β, terminal γ) 70
 מִיכָּה מִיכָּאֵל, מִיכָּאֵל, מִיכָּאֵל αὐλίων: *fold, stable, etc.* Hab 3. 17 Ps 50.
 9, 78. 70 70, 80
 מִיכָּה מִיכָּאֵל, מִיכָּאֵל, מִיכָּאֵל πώλημα: *thing sold* Neh 13. 16, 20
 or *sale* Lev 25. 14, 25, 33, 42; χρῆμα 70, 328, 427 :
 מִיכָּה מִיכָּאֵל, מִיכָּאֵל, מִיכָּאֵל πίμπλημα: (etc.) xxvii, xxx-xxxi, 343-4 tm, 346,
 397, 411 t, 414 t
 מִיכָּה מִיכָּאֵל, מִיכָּאֵל, מִיכָּאֵל μέγας 296 tm, מִיכָּה מִיכָּאֵל, מִיכָּאֵל, מִיכָּאֵל
 44, 335-6 tm
 מִיכָּה מִיכָּאֵל, מִיכָּאֵל, מִיכָּאֵל ἀλμίζομαι: *to be made salt* Ex 30. 35 Lev 2. 13
 מִיכָּה מִיכָּאֵל, מִיכָּאֵל, מִיכָּאֵל ἀλμη: *spray that has dried on the skin; salt incrusta-*
tion on soil Gn 19. 26 Lev 2. 13 Nu 18. 19 Ez 47. 11
 Zeph 2. 9; *saltness, esp. as a bad quality in soil*
 Jer 17. 6 Job 39. 6; מִיכָּה מִיכָּאֵל, מִיכָּאֵל, מִיכָּאֵל μέλι 70
 מִיכָּה מִיכָּאֵל, מִיכָּאֵל, מִיכָּאֵל ἀπαλλάσσω: Act., *set free,*
deliver from; free (W) IIS 19. 10 IR 1. 12 Jes 31. 5
 Am 2. 15 Mich 6. 14 Ps 22. 5, 9, 41. 2, 91. 14,
 107. 20; מִיכָּה מִיכָּאֵל, מִיכָּאֵל, מִיכָּאֵל intr., Pass., *to be*
set free or released from; get off, escape Gn 19. 19-20
 Jud 3. 26, 29 IR 19. 17 Ez 7. 16 Am 9. 1 Ps 124. 7
 Job 19. 20, 22. 30 (פ/ם) 35 t
 מִיכָּה מִיכָּאֵל, מִיכָּאֵל, מִיכָּאֵל βασιλεύω: *to be king, rule, reign* IS 12. 14
 IIS 5. 5 IR 1. 11, 13, 18, 2. 11; causal, *appoint as*
king IS 8. 22 IR 1. 43 Jer 37. 1 37, 76 t, 92, 99

- מֶלֶךְ βασιλεύς: *king, chief* Gn 14. 1 Zach 14. 9, 16 ICh
29. 20; freq. with collateral sense of *captain* or
judge IS 8. 20 IR 10. 9 Eccl 1. 1, 12 34 t, 75 t, 101, 305, 402
מְלוּכָה מַלְכוּת βασιλεία: *kingdom, dominion* IR 11. 25
Ob 21 Ps 145. 14 Esth 1. 14, 3. 6, 8 Dan 11. 2 ICh
28. 5; *kingly office* IS 10. 16, 18. 8 IR 2. 22 Esth 1. 19;
reign Jer 49. 34 Esr 4. 5-6 ICh 26. 31; *diadem* Esth
1. 11 101
מֶלֶךְ מֶלֶךְ, מַלְכֵּן, מַלְכֵּן, etc. πλουθείον 93, 116, 304-8 tm
מֶלֶל προαλαλέω: *state, announce before* Gn 21. 7; κατα-:
talk, babble loudly Ps 106. 2 Job 8. 2; simply.
address a person Ib 33. 3; cf. ἀπο-, ὑπο- 47, 67
מֶלֶקֶט φάρυγξ, -υξ: *throat; windpipe: of the pharynx*;
both of *pharynx* and *windpipe* Ps 22. 16 47, 71, 93, 259 tm, 290
מֶמְרָא παμμεγάλου, -γας: *very great, immense* Gn 35. 27 121
מֶן μή, μά: *not, the negative of the will and thought, as*
οὐ of fact and statement; lest Dt 32. 27, 33. 11 12
מֶנֶם ἀπό 83 t, 168-9 tm
מֶנֶה δόμα (A): (δίδωμε) *gift* Esth 9. 19, 22
Neh 8. 10, 12, 12. 44, 47; μόριον: *portion* IS 1. 4,
9. 23; cf. ἀνάστημα 28 t, 70, 71, 387, 400
„ ἡ εἰμαρμένη: (μείρομαι (A)) (sc. μοῖρα: *destiny* Ps
11. 6, 16. 5 387, 400
מֶנֶרָה φανός: *torch; = λύχνος (portable light, lamp*
Ex 25. 31 IIR 4. 10 (פֶּנֶא, s(p) 290
מֶנֶרָה מֶנֶרָה μάντις: אֵלֶּיךָ Gn 41. 51 Ex 2. 10 Jud 18. 30
(cf. ICh 23. 15-17) 129, 132, 310, 326, 332, 406 t
מֶסֶב דασμός: *tribute* Ex 1. 1 Dt 20. 11 Jud 1. 28 IR 5. 27,
28, 9. 21 Jes 31. 8 Thr 1. 1 71, 82
מֶסֶב βάσανος, -ισμός 381-2 tm, 422 t
מֶסֶלֶה στρώμα, κατα-: *pavement* Nu 20. 19
Jud 21. 19 IIS 20. 12 Jes 19. 23, 35. 8; στρωτός:
coteered; λιθόστ.: paved with stones; v. p. 529 71
מֶסֶרָה מֶסֶרָה, מֶסֶרָה, מֶסֶרָה, מֶסֶרָה ἐπιούριον Jes 41.
7 Jer 10. 4 Eccl 12. 11 ICh 22. 3 (2) ICh 3. 9 71, 401 m
מֶסֶרָה δέσμα: (δέω A) poet. for δεσμός (*band, bond,*
anything for tying and fastening; in sing., collectively,
bonds, imprisonment), bond, fetter Ez 20. 37 71
מֶסֶרָה מֶסֶרָה μέτρον 343 tm
מֶסֶרָה μέγεθος; מֶסֶרָה μέγαρον 298 tm

- מַעֲוָה מַעֲוָה: μάντις: v. מַעֲוָה Gn 22. 24 IIS 23. 34 129, 310
 „ μαντεῖον: v. מַעֲוָה IIS 10. 6, 8 129-30 t, 132-3 t,
 300, 326
- מַעֲוָה ἀμαρτία: a failure, fault; error Lev 5. 15 Nu 5. 6;
 guilt, sin Lev 5. 21 Nu 5. 12, 27, 31. 16 Jos 7. 1, 22.
 16, 20, 31 Ez 14. 12 IICb 36. 14 381
- מַעֲוָה αὐλήμα: piece of music for the flute Ps 121. 1 70
- מַעֲוָה αὐλίον: chamber, cave, grotto IICb 32. 33 70
- לְמַעַן ὅπως, ὅπως, ὅπως, ὅπως: Final Conjunction,
 that, in order that, the original notion of modality
 being merged in that of purpose or design, cf. ὅπως
 (Final Conj., that, in order that), with which it is sts.
 interchanged; in early Att. Inscr. only ὅπως ἄν
 is used; ὅπως without ἄν only once in cent. IV B.C.,
 after which it becomes gradually prevalent; ὅρα:
 Final Conj., that, in order that; ὅρα' ἄν Gn 12. 13
 Dt 8. 3, 11. 21, 16. 3; ἔνεκα, or ἔνεκεν (twice in
 Hom.); εἵνεκα or εἵνεκεν (both forms in Hdt. . . .);
 εἵνεκε, ἔνεκα, ἔνεκα on account of Dt 3. 26; for the
 sake of Gn 18. 24 Dt 30. 6 IIR 19. 24 Dan 9. 19 68. 85-6 t
- מַעֲוָה ἡμίονος, αἰμί- xxix tm, 24 t, 51, 83 t
- מַעֲוָה Εὐμενής: (μένος) well-disposed, kindly, epith. of
 gods: Εὐμενίδες (sc. θεαί), ai, strictly the gracious
 goddesses, euphem. of the Ἐρινύες [or Ἥραι, אַרְיֵה]
 or Furies Dt 33. 27 69
- מַעֲוָה ὄρυγμα, ἄρυμα: (ὀρύσσω) excavation Gn 23. 9
 Jos 10. 18 IS 24. 4; tunnel, mine IS 13. 6 Jes 2. 19;
 μέγαρον: large room, hall; in pl., house, palace, like
 Lat. aedes, because the house consisted of many
 rooms; freq. in Hom. IS 17. 23; the oracular
 chamber in the temple, sanctuary, shrine; in this
 sense always, like Lat. aedes, in sing. Jos 13. 4 Jer
 7. 11; μέγαρα, τά, pits sacred to Demeter and
 Persephone, into which young pigs were let down
 in the Thesmophoria (cf. Heb. mē'ārāh 'cave') 71
- מַעֲוָה μέγαρον 298 tm, ὄρυγμα 71, מַעֲוָה μέγας 92, 296,
 298 tm, מַעֲוָה ἀμφί 124, 127, 168 tm, 312, מַעֲוָה 42,
 122-4, 128, 168 t, 311-12 t, 390, מַעֲוָה τὰ ὅπλα
 342 tm
- מַעֲוָה πλάσμα: anything formed or moulded, image,
 figure IR 15. 13 71, 80

- מצה *μάζα*, later *μάζα*: (*μάσσω*) *barley-cake*; distd. from *ἄρτος* (wheaten bread); *the bread* of slavery (Aeschylus, *Agamemnon* 1041) Lev 2. 4-5 Nu 6. 15. 19; *ἄζυμος*: *without process of fermentation*; of bread, *unleavened* Ex 12. 15, 39 24 t, 119 tm
- „ *μάχη*: (*μάχομαι*) *battle, combat; contention, strife* Jes 41. 11-12 (cf. Ez 27. 10), 58. 4 47, 422 t
- בצחה *κνημῖς*: (*κνήμη*) *greave, legging* IS 17. 6 (pref.-suf. met., κ/ῖ, ν/ῖ) 71
- בצרים *μεσ' κερσούν*: *middle, or in the middle of the two arms or branches of the Nile*; בצרי 129-30, 300
- מצור *μέσος, μέσσος*: *middle, in the middle* 129, 300
- מקדש קדש *ἁγίασμα*: = *ἁγιαστήριον* (*holy place, sanctuary*) Ex 13. 17 Lev 12. 4 Jos 24. 26 Jes 27. 13, 32. 1 72, 79
- מקל *βάκλον*: = Lat. *baculum*, *stick, cudgel* Gn 30. 37, 32. 11 Nu 22. 27 IS 17. 40 48, 80
- בקרה *κύρμα*: *that which one meets with* IS 6. 9 Eccl 9. 2-3 298
- בר *μικρός, σμ-*: *small, little*; *μικρόν*: *small piece* Jes 40. 15 41
- ברב *μεῖραξ*: *young girl, lass*; in later writers masc., *boy, lad* IS 14. 49 128
- ברבבה, ברבבה, רבוא, רבוא *μυρίοι*: pl. of *μυρίος* (*numberless, countless, infinite*), as a definite numeral, *ten thousand* Gn 24. 40 Dt 32. 30 Jon 4. 11 Cant 5. 10 Esr 2. 64, 69 39, 46, 48, 93, 390
- ברד *ἁμαρτία*: v. מעל Nu 17. 25 Dt 31. 27 Jos 22. 22 IS 20. 30 Jes 30. 9 Ez 2. 5; v. צבל
- ברדך, ברדך 29 t, 381, 400 t
- ברה *ἁμαρτάνω*: *do wrong, err, sin* Lev 5. 15 Esr 10. 10 IICh 26. 18; *sin against* Dt 32. 51 IICh 12. 2; *be frustrate* ברד Jes 58. 7 Thr 1. 7, 3. 19 86 t
- בר *περί* 123, 128, 172 tm, 312
- בר בעל *περί Ἑλίου* 123, 128, 311 t
- בריה *μορία* (A): mostly in pl. *μορίαί* (with or without *ἐλαῖαι*), *the sacred olives* in the Academy; generally, of *olives that grew in the precincts of temples* Gn 22. 2 IICh 3. 1

XIX. CATALOGUE OF GENERAL HOMOLOGIES 517

מרק	βρέγμα, βρέγμα, -μος, βροχμός: = ἀπόβρεγμα (infusion), infusion, extract Jud 6. 20	35 t
מרר	πικραίνω: make bitter; metaph., embitter, irritate; make harsh Thr 1. 4	60
מרר, המר	πικράζω: = πικραίνω, sup. Ex 1. 14 Ruth 1. 20	60
מרירות, מרירות	πικρότης: of taste, bitterness; metaph., bitterness, harshness, cruelty Jer 6. 26 Ez 21. 11	73-4
מרור	πικρίδιον: endive Ex 12. 8	60, 74
משא	φάρμακον, προσ- IICh 17. 11 xxvii-xxviii tm, 127, 170	
„	משאת, μαντεῖον: oracle, prediction, pl. Jes 13. 1 Jer 6. 1 Thr 2. 14	161-2 tm
משור	πρίων (A): saw Jes 10. 15	79
משא	μαντεῖον: v. מצה Gn 10. 30; משא μάντις Ib 25. 14 Prv 30. 1	127 t, 129-30, 132, 326
משואה, משואה	πειθώ: persuasiveness; πιθανότης, πειθ-: persuasiveness, plausibility Prv 26. 26 Ps 73. 18, 79, 162 tm; משואה ὑψωμα 72, 162 tm	
משאר, שאר	πενθερός: generally, connection by marriage, e.g. brother-in-law Lev 18. 6, 12, 13 [in Lev 25. 49 the מ is part of the radical, and the ν is absorbed by the דגש; or rd. משאר and not משׁ (π/מ, -ν)]	74
משח	משח, μάσσω, μάτω: to work with the hands; knead; wipe Gn 31. 13 Ex 29. 7, 30. 26 Nu 35. 25 IR 1. 34, 19. 16 Jes 21. 5 Am 6. 6 Eccl 2. 3	23 t
משוח, משוח, משוח	ἐπίχριτος: smeared on Ex 29. 2 Lev 4. 3 IS 24. 7 IIS 1. 21, 3. 39 Jes 45. 1 Jer 22. 14	24 t
משך	μεσεγγύον: deposit Job 28. 18	34 t
משל	βασιλεύω: v. מלך to be king, rule, reign Zach 6. 13; to be king of, rule over Gn 37. 8, 45. 26 Jes 3. 12 Thr 5. 8 Dan 11. 43; Pass., generally, to be governed or administered Gn 24. 2	37, 92
משל	βασιλεύς: v. מלך king, chief Ez 19. 11 Eccl 10. 4	37, 42 t
מתג	μάστιξ: whip, scourge Prv 26. 3; μάσθλης, μάσλης: thong of a whip IIR 19. 28 [Assyrian kings pulled their notable prisoners by a thong passed through the pierced upper lip]	78, 82
מתישאל	μάντις θεοῦ: prophet of God Gn 4. 18	129
מתי	πότε: when? at what time?	39, 42 t, 48, 400

- מתים** **מתם** *φωτός, φώς*: *man* Gn 34. 30 Dt 33. 6 Jes 41. 14 Ps 26. 4 Job 19. 19, 31. 31; *sis. coupled with* *ἀνὴρ* (*עיר*) Dt 2. 34, 3. 6 Jud 20. 48 82, 290 tm
- מתני** **מתניה** *μάντις Διός*: *prophet of Zeus*; *δῶρον Διός*: *gift of Zeus* IIR 11. 18 Est 10. 37 ICh 25. 4; cf. *מתני* *μάντις* ICh 11. 43 129
- נ** *έν, ένι, έν, είνι, νί*: *Prep., radical sense, in, into* 135, 313, 316, 398
- נאד** *νηδύς* 136 tm; **נאנ** *αἰνίζομαι* 110 tm; **נא** *μαιχεύω* 39, 42 t, 48, 138 tm; **נאק** *μυκάομαι* 27 t, 137 tm, 142 tm; **נבא** *πρόφημι*: *say before*; *-φητεύω, προφάτ-* 62, 137 tm
- נבואה** *προφητεία*: *prophecy or oracular response* ICh 9. 29 62, 137 tm, 286 t
- נביא** *προφήτης, -φάτας*: (*πρόφημι*) *prop. one who speaks for a god and interprets his will to man, interpreter, expounder of the will of Zeus* Gn 20. 7 Dt 13. 2, 34. 10; *interpreter, expounder of the utterances of the μάντις* Ex 7. 1 62, 137 tm
- נביאה** *προφήτις*: *fem. of προφήτης, esp. of the Pythia* Ex 15. 20 Jud 4. 4 IIR 22. 14 Neh 6. 14 62, 137 tm
- נבוב** *κενός, κεινός, κέννος, κενευρός*: *empty, opp. πλέως (full, filled, מלא)* 60, 137 tm
- נבון** *πινυτός*: *prudent, discreet* Gn 41. 33 Prv 16. 21, 17. 28 74
- נבל** *ὄπλον* 138 tm, 342; **נבלה** *παλαιούμενος (παλαιόω)*; cf. *θησειδίου* 59, 137 tm
- נבל** *φαῦλος*: *mean, bad*; of persons, *low in rank, mean, common* Dt 32. 21 IIS 3. 33 Job 30. 8 Ps 30. 22; *mediocre (W), indifferent, bad*; esp. in point of education and accomplishments, opp. *σοφός (clever in practical matters, wise, prudent; more generally, learned, wise)* Dt 32. 6 Ez 13. 3 Ps 14. 1, 74. 18 Prv 17. 21 Job 2. 10; cf. *νήπιος* 57, 65, 138 tm
- נב** *φειδός*: *sparing, thrifty*; hence *Comic pr. n. Φειδύλος* IS 25. 25 57
- נב** *φειδωλός*: *sparing, thrifty, and as Subst. niggard, miser* Jes 32. 5-6 Prv 17. 7; *merciful* 57, 138 tm
- נבלה** *θησειδίου*: *carcase of an animal* Lev 5. 2, 11. 8 Dt 21. 23 (*-θ, -σ, ε/ι meta., ε/ב, δ/ל*) [secondary homology]; *παλαιόω*: mostly in Pass., *decay through*

- lapse of time* Lev 7. 24, 17. 15 Ex 4. 14 [cf. בָּלָה
καταπαλαιόομαι, Pass., *grow very old* Job 21. 13] 59
- נֹכַח νότος, του: *south or south-western quarter; the south*
(ג/כ, כ/ט, י ב) 131 t
- נֹכַח ἄν' ἰθύν: — *against* Ex 10. 10 נָכַח IR 20. 29
- נִיד ἡγεμών; הַיִּד διηγέομαι; נִיד κεντέω: v. נִיד Ex 21.
28; cf. נִידָה = נִידָה — נִידָה 87, 138 tm
- נִיד κατα-: *pierce through, prick* Dt 33. 17 Dan 8. 4; cf.
διανύττω, *strengthened for* נִידָה: *prick, pierce* 87, 139 tm
- הַיִּד συγ-; v. הַיִּד Dan 11. 40; cf. διανύττω, Pass. 87, 139 tm
- נִיד ῥέω: *flow, run, stream, gush* Am 5. 24 67, 412 tm
- נִיד θιγγάνω: *touch, handle* Gn 26. 11 Nu 31. 19; *have*
intercourse with Gn 20. 6 Prv 6. 29 59, 86-7 t, 139 tm
- הַיִּד ἐπι-, נִיד ἰκνέομαι 87, 139 tm
- נִיד ἐφ-: *reach or hit; to visit with blows* Gn 12. 17; cf.
ροσάζω 87, 139 tm
- הַיִּד ἀφ-: *arrive at, come to, reach* 87, 139 tm
- נִיד נִיד κόπτω: *smite; smite with weapons* Gn 32. 26,
33 Jos 8. 15 Jud 20. 35 IS 6. 9 Job 1. 19 57, 68
- נִיד הַיִּד προσ-: *intr. stumble or strike against; cf. πταίω:*
stumble, trip, fall 57, 139 tm, 646 tm
- נִיד ῥέω: v. נִיד; נִיד κατα- 41, 50, 87, 139 tm, 412
- נִיד הַיִּד ἐγγίζω: (ἐγγύς) *bring near, bring up to;*
mostly intr., approach; c. inf. to be on the point of doing 42 t, 140 tm
- נִיד δίδωμι 14, 58, 87, 140 tm, 360 tm
- הַיִּד ἐπι-: *give besides; esp. contribute as a 'benevolence',*
for the purpose of supplying state necessities, opp.
εἰσφέρειν (contribute) which was compulsory Esr 2.
68 IC'h 29. 17; *give oneself up, devote oneself* Jud 5. 9
Neh 11. 2 58, 87
- נִיד δῶρον 59, 74, 100, 140 tm, 389
- נִיד δοτήρ: *giver, dispenser* Jes 32. 5 58, 140 tm
- נִיד הַיִּד עֲכִירָה δῶρον Διὸς/Διὶ/γαμήτρου a present
of, or a votive gift to, Zeus, Baal IC'h 27. 6 127, 129, 141 tm
- נִיד הַיִּד τινάσσω: *generally, shake; shake wings* Od.
2. 151 Jes 10. 14; cf. σείω 42, 64
- נִיד τινάγμος: *shaking; cf. σείσμα, -μός* 64, 71, 143 tm
- נִיד θήκη 98 tm, 141 tm
- נִיד הַיִּד נִיד δῶρον 74, 114, 141 tm, 336 t, 349 tm,
387; נִיד δίδωμι 14, 58, 119 m, 142 tm, 360 tm; נִיד

- נָיָה נείφω 43, 144 tm; נִיָּה φῶς 337 tm; נוֹה σπείρω 66;
הָהָה δια- 145 tm; נוֹל ῥέω: v. גֵּל 41, 50, 145 tm,
412-13
- נוֹה φυσάω: *spurt* Lev 6. 20 IIR 9. 33 Jes 63. 3; הָהָה
δια-: *disperse* Jes 52. 15; κατα-: *spray, besprinkle*
Lev 4. 6, 14. 16 66
- נוֹה (נוֹה) σείω: *shake, move to and fro* Ex 28. 28 47
- הָהָה ἀπέχω: *hold oneself; keep away from; refrain oneself*
Nu 6. 3; παρ-: *present or offer for a purpose; give*
oneself up, submit oneself; καθιερώω Nu 6. 2 87, 119 m
- הָהָה παρέχω: *submit, give oneself up* Hos 9. 10; ἐγκρα-
τεύομαι: *exercise self-control* Zach 7. 3 88, 119 m
- נָהָה ἐγκρατής: *holding fast; stout, strong; abs., master*
of oneself, self-controlled, self-disciplined; abstinent (W)
Nu 6. 13; εὐκτός 87 tm, 103 tm, 118-20 tm
- נָהָה ἐγκράτεια: *mastery; abst.; abs., self-control; ab-*
stemiousness, self-restraint (W) Nu 6. 12
- נָהָה ἀνθος (A): *chaplet of flowers; brightness, brilliancy* 119 m, 145 tm
- נָהָה ἡγέομαι 50, 145 tm; הָהָה הָהָה ἑφ- 143 tm, 145 tm
- נָהָה ἀνάθημα, ἄνθημα (B) 71, 119 m, 275 tm
- נָהָה ἀναγκαστός, -αῖος 102 tm, 109, 146 tm
- נָהָה αὐλός: v. אֵילֵל, נָהָה Ps 5. 1 [from נָהָה לָל
κενός: (κενός) *empty* Ps 109. 22; Pass., *to be emptied,*
made or left empty נָהָה, for נָהָה; similarly, נָהָה
for נָהָה, נָהָה, נָהָה; נָהָה, נָהָה (for נָהָה),
(for נָהָה)/קָה] 79 :
- נָהָה κηλιδώ: *stain, soil; metaph., defile, sully; ὀλλυμι:*
to be in a state of ruin Ez 25. 3; διακενός 396 :
- נָהָה κληρώ, הָהָה ἐπι-, הָהָה κατακληρουχέω,
v. p. 218; נָהָה κληρος 66, 82, 88, 93, 146 tm, 327, 396 t
- נָהָה φοίνικος, φοῖνιξ: *date palm* Nu 24. 6 65
- נָהָה ἡγέομαι: v. נָהָה 50, 67, 142 tm
- נָהָה הָהָה νοέω; נָהָה ἐ-; הָהָה הָהָה μετα- 88, 327, 350 tm
- נָהָה הָהָה παραμυθέομαι; נָהָה נָהָה, נָהָה, נָהָה
παραμύθημα; נָהָה παραμυθία; נָהָה παραμυθητής;
נָהָה παραμυθητικός 146 tm, 327, 347 tm
- הָהָה πυρόω: *burn with fire* Jes 5. 25; Pass., *to be set on*
fire; metaph., set on fire, inflame, v. p. 146 62
- נָהָה ἔχιδνα: (ἔχis) *viper; prob. of a constrictor snake* Gn
3. 1; pr. n. of a monster הָהָה IIR 18. 4; ἔχιδιον:
young viper הָהָה Ex 6. 23 עֲכָשִׁיב Ps 140. 4 73, 415 t

נִכְרַם	μερίζομενος, -ιστός: <i>divided</i> (from μερίζω: <i>divide</i> ; Pass., <i>to be divided</i>) [presumably because the tiger is striped; c. כרם]	101, 151 tm
נִסָּה	βασανεύω: = -νίζω (<i>rub upon the touch-stone</i> ; hence, <i>put to the test</i>); -νισμός/נִסְיָה: <i>torture</i> Job 9. 23; -νός/נִסָּה: <i>test, trial of genuineness</i>	56, 152 tm, 174 t
נִסְיָה, נִסְיָה	χάζομαι	35 t, 88, 152 tm, 427 t
נִסְיָה, נִסְיָה, נִסְיָה	ἀνα-; συγγίγνομαι: <i>have sexual intercourse with</i> Mich 6. 14	88, 152 tm
נִסְךְ	σπένδω: <i>make a drink-offering</i> (because before drinking wine a portion was poured on the table, hearth, or altar) [To this day, before ritual drinking, the Jews pour a little wine from the brim-full cup into the saucer, which is not drunk]; נִסְךְ/σπονδή: <i>drink-offering</i>	119 t, 152 tm
נִסְךְ, נִסְךְ, נִסְךְ	τήκω, τήκω: <i>melt, melt down</i> (trans.), of metal, Jer 6. 29; <i>bring clouds down in rain</i> Ex 9. 33; κατα-: <i>dissolve</i> Job 38. 37	24 t, 34-5 t, 64, 88, 152 tm
נִסְךְ, נִסְךְ, נִסְךְ	δια-: <i>melt</i>	88, 165 tm
נִסְךְ, נִסְךְ	ἐσθγέομαι: c. הִנָּח Dan 2. 25, 4. 3, 6. 19	50, 67
נִסְךְ, נִסְךְ	κλείδωμα: <i>fastening</i> ; ἐπόδημα: <i>sandal</i>	71, 153 tm
נִסְךְ, נִסְךְ	κλείθρον	71, 80, 153 tm
נִסְךְ	ἀγω, προσ-: <i>bring or draw to oneself, attach to oneself, bring over to one's side</i> ; cf. εὐνοέω; cf. נִסְךְ: προσάγωγος: <i>attractive, persuade</i> ; εὐνοος	67, 153 tm
נִסְךְ, נִסְךְ	δόναξ: c. דָּנָא Jes 55. 13	58
נִסְךְ	σεύω: Neh 5. 13	88, 154 tm
נִסְךְ	ἐκ-	88, 154 tm
נִסְךְ	φέρω, ἀπο-: Pass., <i>to be carried from one's course</i>	65, 88
נִסְךְ	κατα-: Ps 136. 15	154 tm
נִסְךְ	φορετός	66, 154 tm
נִסְךְ	προσαιρεόμαι: <i>choose and associate with</i> Gn 37. 2; cf. νεανιεύομαι	62, 154 tm
נִסְךְ	πείνα	61, 154 tm
נִסְךְ	Μέμφοις: Jes 19. 13	56
נִסְךְ	τόπος: c. תָּוָה Jos 11. 2, 12. 23	64
נִסְךְ	πύον: (πύω) <i>winnowing shovel, fan</i> Jes 30. 28	80
נִסְךְ, נִסְךְ	φυσάω	88, 101, 154 tm
נִסְךְ	δια-: <i>blow or breathe through</i> Job 20. 26	88

- חִפְּיָה *ἐκπνέω* 155 tm
 חִפְּיָה *ἀνθραξ*: cf. *τόπαζον* 63, 64, 72, 155 tm
 חִפְּיָה, etc. *βάλλω*, etc. 40, 88, 107, 327; חִפְּיָה, etc. *πίπτω*, etc. 643-5 tm; חִפְּיָה, etc. *σφάλλω*, etc. 88; חִפְּיָה *πτῶμα* 71; חִפְּיָה *σφάλμα* 71; חִפְּיָה *ἀμβλύς* 65; חִפְּיָה *ἀμβλωθρίδιον* 65, 644 tm; חִפְּיָה *προσπίπτω* 327, 645 tm; חִפְּיָה *διαφύσσω* 36 t; חִפְּיָה *πετάννυμι*; חִפְּיָה *ἀπο-* 156-7 tm
 חִפְּיָה *ἀναψύχω*: *cool, refresh*; Pass., *to be revived, refreshed*; the Act. is also used intr., *become cool, recover, revive; take relaxation* 156 tm, 427 t
 חִפְּיָה *ψυχή* 13, 53, 156 tm, 426-7 t
 חִפְּיָה *πτολεμίζω*, *πολ-* 14, 40, 369 tm; חִפְּיָה *πτόλεμος*, *πολ-* 14, 40, 74, 79, 97 tm; חִפְּיָה *ἵστημι* 387; חִפְּיָה *ἀν-* 88; חִפְּיָה *σύστημα*; חִפְּיָה *ἰστίον*, *σταθμός* 71, 156-7 tm
 חִפְּיָה *εἰσάγω*: *introduce; to bring a cause into court*; generally, *bring a person into court, prosecute* Am 5. 15; *προσ-*: *introduce; introduce at court; bring a person into a law-court as a defendant or as a witness*; חִפְּיָה *ἐξαιρέω* 28 t, 62, 157 tm, 203 tm
 חִפְּיָה *τινάσσω*; cf. *σειώ* 64, 157 tm
 חִפְּיָה *φθείρω*: *destroy*; Pass., *to be destroyed* Jer 2. 15, 9. 11 65
 חִפְּיָה *μάχομαι*: *fight*; in Hom. mostly of armies and persons fighting as parts of armies, but sus. of single combat Ex 2. 13 157 tm
 חִפְּיָה *ἀποσυλάω*: *strip off spoils from a person*; hence, *strip off, take away* Ex 3. 22, 33. 6 85 t, 88, 158 tm
 חִפְּיָה *νεκρία*, *σωστός* 24 t, 158 tm; חִפְּיָה *νεκρός* 48, 158 tm
 חִפְּיָה *κεραμεύς*: *potter* Ps 73. 26 Job 7. 20 158 tm
 חִפְּיָה *κόπτω*, *δια-* 57, 158-9 tm
 חִפְּיָה *διακοπή* 159 tm, 189 tm
 חִפְּיָה *κόπανον*: *pestle*; = *κοπίς*: *chopper, cleaver*; *σκάμμα* 71, 159 tm
 חִפְּיָה *φακώδης*: *freckled* Gn 34. 32 Jos 3. 5; *lentil-coloured* *καλαβῶς* calabash; of the kidneys חִפְּיָה Ex 29. 13 65
 חִפְּיָה *φακωτός*: *lentil-shaped* Cant 1. 11 [to this day, women in the Middle East wear necklaces of stringed coins or coin-shaped pieces of metal] 65
 חִפְּיָה *δικάζω*: *decree punishment*; *τίνυμαι*: poet. for *τίνομαι* (*punish; take vengeance*) *avenge, take vengeance*

for; avenge oneself; repay, of the punisher (נקִי־הַנֶּקֶם);

ἀποτίνυμαι 58, 88, 159 tm

נָקַם, נִקְמָה, נִקְמָה: *penalty; punishment; vengeance; retribution*:

retribution, vengeance; punishment for 58, 67, 159 tm

נָקַם δικάστης: *avenger*

58, 159 tm

נָקַח ἔχω

88, 160 tm

נָקַח περι- *encompass, surround* Jos 6. 11 Ps 88. 18;

surround so as to guard IICh 23. 7

88, 160 tm

נָקַח κόπτω 29 t, 33, 57, 160 tm; נָקַח κατα- 57, 160 tm

נָקַח κόπτω: *of birds, peck* Prv 30. 17; ὀρύσσω: *dig; dig*

up; gouge out eye

60, 68, 88, 160 tm

נָקַח נָקַח ἔκ-: *have eyes knocked out; gouge out* (V);

ἐξορύσσω: *dig out* Jes 51. 1; gouge out the eyes;

ἐκκαίω: *to have one's eyes burnt out* Jud 16. 21

88, 160 tm

נָקַח ὀνακίζω

65, 160 tm

נָקַח ἀριθμέω: *number, count, reckon* Nu 1. 2

63

נָקַח, נָקַח αἰθω

72, 161 tm

נָקַח, נָקַח πείθω

88, 161-2 tm

נָקַח, נָקַח ἀνα-, κατα-

88, 161 tm

נָקַח, נָקַח αἰώ

162 tm

נָקַח ἐπι-, μεταφέρω: *carry across, transfer* IIS 17. 13

88

נָקַח ἐπαίτιάομαι: *bring a charge against, accuse* Lev 22. 16;

נָקַח ἀιτιάομαι: *accuse, censure, impute* Ib 19. 17

נָקַח, נָקַח, נָקַח τίθημι

64, 88, 163 tm, 372 tm, 423

נָקַח, נָקַח ὑπο-: *put down as a deposit or stake, pawn,*

pledge, mortgage Dt 24. 10 Ps 89. 23

88

נָקַח ὑψώω; נָקַח ὑψώμα

72, 88, 101, 161 tm

נָקַח ἔξ-: *exalt; elevate* IIS 5. 12 Esth 5. 11, 9. 3

161 tm

נָקַח ὀέρω xxvii-xxviii, 88, 92, 101, 112, 160 tm, 411 t, 638 tm

נָקַח ἀνα-: *raise up, d. πόδα lift it, Euripides, Phoenissae*

1410 Gn 29. 1; *utter* ἀνενείκατο μῦθον נָקַח

Nu 23. 7 Jes 14. 4, ὠνήν κλυ ἀκ Νָקַח Gn 29. 11,

Apollonius Rhodius 3. 463, 635; δια-, προσ-

88, 160-1 tm

נָקַח προσφόρημα: = προσφορά (*food, victuals*) Gn

43. 34 IIS 11. 8 Jer 40. 5 Esth 2. 18

72

נָקַח φόρημα xxvii-xxviii tm, 15-16 t, 72, 161 tm;

נָקַח αἰδεστός 102 tm, 107, 113, 161 tm

נָקַח καίω: *kindle; Pass., to be lighted, burn; cf. αἰθω*

88, 164 tm

נָקַח κατα-: *burn completely; cf. καταίθω* 164 tm; נָקַח

πρίων 49, 79, 165 tm; נָקַח, נָקַח δανείζω 678 tm,

426; נָקַח, נָקַח δανειστής Ex 22. 24, 162 tm, 327

528 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- ναός (נה) to a god, a distinction not observed Ps
27. 5, 76. 3 Thr 2. 6 48, 77
- סוס ἵππος: v. הבל Gn 49. 17 Ex 14. 9 Dt 17. 16 IIR
23. 11 Jer 12. 5 Cant 1. 9 24 t, 41, 44, 51, 60
- סוף ψοφέω: intr. *perish, come to a bad end* Gn 18.
23-4, 19. 15 IS 26. 10 Jer 12. 4 Am 3. 15 53
- סוף σχοῖνος: v. אגמץ Ex 15. 4 77
- סופה Τυφώς: as Appellat., *whirlwind, typhoon*; =
Τυφών: as Appellat., *typhoon* Jes 5. 28, 17. 13, 21. 1,
29. 6 Jer 4. 13 Hos 8. 7 Prv 1. 27 Job 21. 18, 37. 9 78
- סור κλίνω: *turn aside* Gn 19. 2 Ex 3. 4, 32. 8 Jud 4. 13
IIS 2. 21, 23 Thr 4. 15; v. סלם 22-3
- סור σειραῖος 107 tm, 113-14; סחב, סחב; סחב; סחב;
σπάσμα 350-1 tm
- סחר ἀγορά: *provisions, supplies*; ἀγοράσμα: *that
which is bought or sold, mostly pl., wares, merchandise*
Jes 45. 14 Ez 27. 15 Prv 31. 18 74, 377
- סחר ἀγοραῖος: *frequenting the market; those who fre-
quented the ἀγορά*; = *traders (i.e. sutlers)* Gn 23. 16,
37. 28 Jes 23. 2, 3 Ez 38. 13 43
- סחחר ἀγορασμός: *purchasing; purchase* IR 10. 15 71
- סחרת, סחרת γέρρον: *anything of wicker-work* Esth 1. 6;
oblong shield, covered with ox-hide Ps 91. 4 15 t, 41, 48, 80-1,
325
- סן, סן Σκυθία: *Scythia* Ex 16. 1 Nu 13. 21 Ez 30. 15 129 t
- סיני, סיני Σκύθης: *Scythian* Gn 10. 17 Ex 19. 1, 11 Jer
49. 12 129
- סוס ūs or sūs: *the wild swine, of the boar; sow; of the
domesticated animal*; sūs āgyptios יעזר Jer 8. 7
[the י replaces the spiritus] 23-4 t, 41, 43
- הסכיה ἡσυχάζω: *keep quiet, be at rest; abs., impose silence*
Dt 27. 9 33-5 t, 55, 92
- סכך, סכך σκιάζω: *overshadow, shade, darken; cast a
shadow; generally, overshadow, cover* Ex 25. 20, 33.
22, 40. 3 Ps 140. 8 Job 10. 11, 40. 22 83, 252 tm
- הסך ἐπι-: *throw a shadow upon, overshadow; of the Divine
presence, overshadow for protection, etc.* Ex 40. 21
Ps 5. 12, 91. 4 Job 3. 23, 38. 8 88
- סכה σκίας: (σκιά) *canopy or arbour (in form like a sun-*

shade)	Lev 23. 34, 42 Jes 1. 8 Jon 4. 5 Am 9. 11	
Job 27. 18 Neh 8. 15-17		52
קֶסֶף σκιασμός, ἐπι-: v. קֶסֶף Ex 27. 16, 35. 12, 15 IIS		
17. 19 Jes 22. 8 Ps 105. 39		71
קֶסֶף ιστίον: (Dim. of ιστός in form only), web, cloth		
Jud 16. 14; sheet Jes 28. 20		71
קֶסֶף, קֶסֶף, קֶסֶף, קֶסֶף σχῆμα: form, shape, figure		
Lev 26. 1 Nu 33. 52 Ez 8. 12 Am 5. 26; appearance,		
opp. the reality, esp. outside show, pomp Ez 28. 13	53, 71-2, 93	
קֶסֶף, קֶסֶף, קֶסֶף, קֶסֶף σκολιάζω, -αίνομαι		95 tm
קֶסֶף σκήνημα, σκάνημα: = σκηνή, σκανά: pl., camp		
Ex 1. 11 IR 9. 19 IIC 17. 12; = σκήνωμα:		
mostly in pl. soldiers' quarters; v. קֶסֶף (ס'פ)		71
קֶסֶף θυλακίσκος = θυλάκιον I, Dim. of θύλακος = θύλαξ,		
and θυλακίς, bread-basket Gn 40. 16-17 Ex 29. 3, 32		
Jud 6. 19; cf. קֶסֶף/καλάθιον, Dim. of κάλαθος: basket		
narrow at the base, esp. for fruit; carried in proces-		
sion in honour of Demeter Dt 26. 2, 4		39, 79
קֶסֶף τέλος: through to the end, completely; throughout, for		
ever, all the time, always Hab 3. 3 Ps 3. 3		41-2 t, 48
קֶסֶף, קֶסֶף, קֶסֶף, קֶסֶף ὁδονομέη (with or without ὁδός		
thoroughfare, highway Nu 20. 19 Jud 5. 20 Jes 19. 23,		
35. 8, 62. 10; v. p. 514		71
קֶסֶף ἐλέω: (ἐλεος) to have pity on, show mercy to; ἐλά-		
σκομαι: (ἐλαος) to be merciful, gracious; ἐλήκω: (ἐλά-		
σκομαι) to be gracious, of a god; = ἐλατεύω, ἐλεμ		
Ex 34. 9 Lev 4. 20 Jes 55. 7 Jer 5. 1, 7; v. קֶסֶף		51
קֶסֶף ἐλεος: v. קֶסֶף; ἐλάσσία = ἐλασμός, ἐλασμα,		
ἐλέωσις: propitiation Ps 130. 4 Dan 9. 9 Neh 9. 17		51
קֶסֶף ἐλεήμων: v. קֶסֶף; ἐλαστής: propitiator Ps 86. 5		51
קֶסֶף κλίμαξ: (κλίνω) ladder (because of its leaning against)		
Gn 28. 12		39, 69
קֶסֶף θυμίαμα: incense; name of a particular kind		
(perh. = ἀμμουριακόν, קֶסֶף); usu. in pl., fragrant		
stuffs Ex 30. 34		42 t
קֶסֶף ξανθῶω: dye yellow; Pass., become yellow Ps 119. 120		45
קֶסֶף, קֶסֶף, קֶסֶף ξανθός (Σκάμανδρος)		48, 93, 316 tm, 401
קֶסֶף σάμπι: a letter in the alphabet		20
קֶסֶף κλίνω: lean, lean upon or against a thing		35 t
קֶסֶף σμίλευμα: ■ piece of carved work Dt 4. 16 Ez 8. 3, 5		43

530 XIX. CATALOGUE OF GENERAL HOMOLOGIES

סנה	ὄπλον (cf. σκηνή: <i>tabernacle</i> ; אדרעי, אדרע: <i>temple, shrine</i>)	315 tm, 406
סנה, סנה	σκηνή, -νυμα: <i>tabernacle</i> Dt 33. 16 Jos 15. 49	81
סנ	σής: <i>moth</i> Jes 51. 8; cf. ψυχή: <i>butterfly or moth</i> ; סרעס	53, 374 tm, 427
סעס	σειώ: v. נדד Ps 55. 9	12
סעיף, סעפה, סרעפה	πτόρθος: <i>young branch, shoot</i> ; generally, <i>branch</i> Jes 17. 6, 27. 10 Ez 31. 5-6; v. ססר	93
סער, סער	ζέω, ζείω, ζέωμι: <i>boil, seethe</i> ; metaph., <i>boil or bubble up</i> τῆς θαλάσσης ζεσάσης Jon 1. 11; of passion IIR 6. 11	51
סער, סערה	ζέσις: <i>seething, effervescence, boiling</i> Jer 23. 19 Ez 13. 13 Ps 107. 25, 29	35 t, 402 t
סל, סלה, סלה	σκύφος: <i>cup, can</i> , esp. used by peasants; of wooden milk vessels Jud 5. 25, 6. 30 Zach 12. 2 Ps 56. 9; cf. κύπελλον: <i>milk vessel</i>	81, 315
ספס	κόπτω: <i>smite</i> ; Med. κόπτομαι, <i>beat or strike oneself, beat one's breast or head through grief; mourn for any one</i> Gn 23. 2 Jes 32. 12	48
ססה, ססה	προστίθωμι: <i>impose, inflict</i> disgrace upon him Dt 32. 23; add Nu 32. 14 Jes 30. 1; cf. סס	62
ססס	στιβάδιον, -δειον, Dim. of στιβάς: (στείβω) <i>bed of straw, rushes, or leaves, whether strewn loose or stuffed into a mattress; straw strewn at a sacrifice</i> Gn 24. 25 Jud 19. 19	71
ססהס	πτύγμα: v. ססהס	71
ססהס	σκάφος (B): <i>hull of a ship</i> ; generally, <i>ship</i> ; Dim. σκάφιον (B): <i>small boat</i> ; σκαφίς (B): <i>boat, skiff</i> Jon 1. 5	52
סל	χήλινος (cf. σκύφος)	315 tm
ספ	σκεπάω, σκεπάω: <i>cover, shelter</i> ; cf. κρύπτω	31 t, 35 t, 61, 68
ספס, ספס	σκεπαστός	35 t, 105 tm
ספס, ספס	τύπτω: <i>beat, strike, smite</i> Nu 24. 10 Jer 31. 19 (18) Job 27. 23; cf. ψοφέω	53, 65
ספס	ψηφίζω: v. ססה Gn 16. 10 Lev 15. 13, 23. 15 IIS 24. 10 Jes 22. 10	53
ספס, ספס	ψηφίον, Dim. of ψηφός: <i>reckoning, number</i> Gn 41. 49 Ex 23. 26 Lev 25. 15-16 Dt 32. 8 Jud 6. 5 IIS 24. 2 Jes 2. 28 Ps 147. 5 Job 3. 6, 21. 21 Esr 8. 34 ICh 32. 16 (15) IICH 2. 16	71

NIX. CATALOGUE OF GENERAL HOMOLOGIES 531

ספר	γραφή, συγ-	xxv, 22-3, 113 tm
ספר	γραφεύς: scribe, scrivener	23
ספר	ὄπλον (cf. γραφή, συγ-)	315 tm
ספרד	Σπάρτη, -τα: Sparta	38, 130-11, 300
ספרה	σκύφος: v. סף	81
סָקוּה	Σκευᾶ: Sceva	320-21
סר	ἐχθρός: v. סור IR 20. 43	326
סרר	στόρνυμι, -νύω, στρώννυμι, -ύω, στορέννυμι, -ύω: spread the clothes over a bed; generally, spread, streu Ex 26. 12 Ez 17. 6 Am 6. 4	331, 351, 52
סררר	θωρακείον: cuirass Jer 45. 4, 51. 3 Job 41. 18 Neh 4. 10 IICh 18. 33, 26. 14	351, 48, 59, 393
סרררר	τεθωρακισμένοι: (θωρακίζω: prose form of θωρήσσω, arm with a breast-plate; Pass., θωρακισθεῖς; τεθωρακισμένοι) cuirassiers IS 29. 2; τύραννος: an absolute ruler, unlimited by law or constitution; κοίρανος: king, ruler, leader, commander IS 5. 18	48, 59, 3931
סררררר	πτόρθος: v. סרר	
סרררר	θεράπων: henchman, attendant; servant, slave (like סרר); ὑπηρέτης: servant, attendant (like סררר) Am 6. 10	48
סרר	ψάλλω: pluck, pull, twitch; mostly of the strings of musical instruments, play a stringed instrument with the fingers, and not with the plectrum ICh 15. 22, 27	15-161, 39, 53-4
סרר סרר	ράθυμος	41, 90 tm, 298-9 tm
סרר	φράσσω: stop up, block Thr 3. 8 IICh 32. 3-4, 30; Pass., Neh 4. 1	52
סררר	συνκρύπτω: cover up or completely; conceal IS 20. 5 IR 17. 3 Jer 16. 17 Prr 22. 3, 27. 12 Job 3. 23, 28. 21	23, 4111
סרר, סרר	νάπος: post-Homeric form, = νάπη (woodland vale, dell, glen); of a grove or thicket; also, ravine, gully IS 26. 13 Jer 4. 29	44, 57
„	νέφος: cloud, mass of clouds Ex 19. 9 Jud 5. 4 Jes 18. 4 Ps 77. 18 Prr 16. 15	44, 57
סרר	ὀπηδός, ὀπαδός: attendant; as Adj., following, accompanying, attending Gn 9. 25, 24. 5, 26. 24 Dt 34. 5	38

עֲבָדָה, עֲבָדָה	128
עֲבָדָה, עֲבָדָה, עֲבָדָה <i>ὑπηρέτης θεοῦ</i> : attendant of God [עֲבָדָה may mean عبد الله] IR 4. 6 Jer 36. 26 ICh 5. 15	128
עֲבָדָה <i>ὑπηρέτης Διός</i> : attendant, follower of Zeus IR 18. 3 Ob 1 ICh 6. 29	128
עֲבָדָה [I think אֲדָם here is (like אֲדָם, red) the homologue of ξανθός, the sun] IIS 16. 10	128, 310 t
עֲבָדָה <i>ὑπηρέτης Μόλοχ</i> : the servant of Moloch Jer 38. 7	93, 128, 307 t
עֲבָדָה <i>ὑποθήκη</i> 57, 78, 90 tm, 424 t, 679 tm	
עֲבָדָה <i>πυρός</i> : wheat, <i>Triticum vulgare</i> Jos 5. 11-12	66, 77
עֲבָדָה <i>ὑπό</i> ; עֲבָדָה <i>πρός</i> , <i>ὑπέρ</i> 173-4 tm	
עֲבָדָה <i>παραβαίνω</i> : overstep, transgress Jud 2. 20 Jes 24. 5 Prv 22. 3; sin against a god Nu 14. 41, 22. 18; pass over; let pass Am 7. 8 Mich 7. 18 Esth 1. 19; in Med. commit an offence against Prv 14. 16, 26. 17	61
עֲבָדָה <i>παραβάσις, παραίβ-</i> : overstepping; transgression <i>ἀμαρτία</i> : guilt, sin Prv 21. 24	381
עֲבָדָה <i>περάω</i> ; עֲבָדָה <i>ὑπέρ</i> ; <i>διαπεραιόω</i> 66, 114 t, 309 tm	
עֲבָדָה <i>πόρος</i> : (<i>πείρω, περάω</i>) means of passing a river, ford, ferry IIS 19. 19; cf. <i>πορθμός</i> 74, 79	
עֲבָדָה <i>πορθμός</i> : (<i>πείρω, πόρος</i>) ferry or place crossed by a ferry, strait, narrow sea Gn 32. 23 Jud 3. 28; any narrow passage IS 14. 4	71, 79
עֲבָדָה <i>πυρόω</i> , עֲבָדָה <i>ἐκ</i> - 66, 87, 93, 114 t, 305 t, 308-9 tm; עֲבָדָה <i>νάπος</i> : ע. ע. ע. 3, 174 tm	
עֲבָדָה <i>ἔπος</i> : ע. ע. ע. 50	
עֲבָדָה <i>ἡπειρώτης</i> : landsman; dweller on the mainland (from <i>ἡπειρος, ἄπ-</i> , <i>terra firma</i> , land, opp. the sea), opp. <i>νησιώτης</i> (islander); Asiatic; <i>ἀβρός</i> : graceful, delicate, pretty; freq. with a notion of disparagement, dainty, luxurious; hence, <i>ἀβρὰ παθεῖν</i> live delicately; a common epithet of Asiatics Gn 14. 13, 39. 14	4, 8, 286 t
עֲבָדָה <i>ἄμμα</i> : (<i>ἄπτω</i>) anything tied or made to tie; hence, cord Jud 16. 2 Ez 4. 8 Hos 11. 4; link of chain Ex 28. 22, 24; עֲבָדָה <i>ἄπτω, ἐφ-</i> : claim as one's property Mich 7. 3	326
עֲבָדָה <i>ἀγαμαι</i> : abs., wonder; admire a person Ez 23. 9, 12; to be delighted with Ib 23. 5, 7	326

XIX. CATALOGUE OF GENERAL HOMOLOGIES 533

לָקַח	κύκλος; לָקַח εὐκύκλος	94 tm
עָגוּל	ἀγορά: v. רָפָה; ὄχλος: in political sense, <i>populace</i> , mob; popular assemblies Ps 68. 31	378-9
עָגוּלִים	ἀγοραῖν: v. רָפָה Jes 15. 8	355 tm, 377
עֹלָה	μόσχος (B): <i>calf, young bull</i> Gn 15. 9 Ex 32. 4 Lev 9. 2 Dt 21. 3 Jud 14. 18 Jes 11. 6 Jer 34. 18, 46. 20	377-8
עֲלָה	ἀγάννα, κύκλωμα; לָקַח κύκλωμα 94 tm, 174 t; עָלָה, עָלָה, עָלָה τὸ ἀεί; עָלָה αἰδῖος 49, 318 tm	
עָלָה	ἐναντίος: <i>opposite</i> , = ἀντίος; in hostile sense, <i>oppos-</i> <i>ing, facing in fight; an enemy</i> Gn 49. 27 Jes 33. 23	199 tm
עָלָה	-δε: v. לָקַח IS 2. 11; עָלָה μεγάλως	83, 296 tm
עָלָה	ἀεί, αἰεί, ἀές: <i>ever, always</i> Jes 26. 4; ὁ ἀεί χρόνος <i>eternity</i> Jes 30. 8 Hab 3. 6 Ps 111. 8 עָלָה Lev 27. 20 (cf. Ib 25. 23, 30)	318 tm
עָלָה	εἰς: to denote a certain point or limit of time, <i>up</i> <i>to, until, ἐς ἡν</i> Od. 11. 375 עָלָה (עָלָה) Gn 32. 25, εἰς πότε; <i>until when? how long?</i> עָלָה Ex 10. 3 IS 1. 14, 16. 1 Ps 94. 3 Prv 6. 9 Neh 2. 6 עָלָה (εἰς/לָקַח) Ex 8. 5; <i>in, as far as</i>	13, 131 t, 334
עָלָה	עָלָה εἰς 5, 13, 28, 30 t; עָלָה εἰς τὸ νῦν 76 t; עָלָה אֲדָה עָלָה εἰς αἰδῖον 49, 169 tm, 318 tm	
עָלָה	עָלָה εἰς ἀεί χρόνος Ps 132. 12, 14	318
עָלָה	עָלָה εἰς, εἰς, ἥος; ὥς; ἀεί, ἀές	30 t, 51, 318-19 tm
עָלָה	עָלָה εἰς: <i>while, so long as</i> IIS 1. 9 Job 27. 3	
עָלָה	עָלָה εἰς: <i>until, till</i> Gn 24. 33	319 tm
עָלָה	עָלָה εἰς; עָלָה εἰς πρῶν; עָלָה εἰς κε; עָלָה εἰς πότε: <i>how long</i> Ex 10. 3, 7 IS 1. 44, 16. 1 Jes 6. 11 Prv 6. 9 Neh 2. 6	319 tm
עָלָה	עָלָה εἰς; עָלָה εἰς ἀρτί; עָלָה εἰς κε	319 tm
עָלָה	עָלָה ὥστε: <i>so that</i> Cant 2. 7, 3. 4, 8. 4	51
עָלָה	עָלָה μέγας; οὐ, οὐχ: v. לָקַח	296 tm
עָלָה	עָלָה εἶδω	325, 330 tm
עָלָה	עָלָה δάιος: <i>enemy</i> Gn 49. 27 עָלָה	83 t
עָלָה	עָלָה δύω: <i>go or get into; of clothes and armour,</i> <i>get into; trs., put on</i> Jes 59. 17 Jer 4. 30, 31. 4 (3), 43. 12 Hos 2. 15 Ps 71. 13, 104. 2, 109. 29 Job 40. 10; עָלָה עָלָה εἰς- or εἰς δύω: <i>of clothes, put on, wear</i> Prv 25. 20; causal, <i>put on another, clothe in; clothe</i> Ez 16. 11 Ps 89. 46	88, 114

- ΠΤΣ πατέω, βατέω, μάτημι: (πατός) *lread, walk* Job 28. ■ 61
 „ ΠΤΣΠ στολίζω; ΊΤΞ στολή; ΊΤΞ στολος 339 tm, 341; ΠΤΣ έθνος 80, 378-9 tm
 „ ΠΤΣ, ΠΙΤΣ έθος: (έθω) *custom, habit* Dt 4. 45 IR 2. 3 Ps 99. 7, 119. 2, 14, 46, 88, 168 ICh 29. 19 80
 ΚΠΣ 28 1
 ΠΙΤΣ γάδιξ(ις)· όμολογία (*agreement, compact*) (:эд-) Ex 16. 34, 25. 16, 22, 27. 23, 30. 6, 31. 18, 33. 21 Lev 24. 3 Nu 9. 15 Ps 19. 8, 25. 10, 93. 5, 132. 12 78
 ΠΤΣ Ηιδης; Ηιδωνεύς 68, 76, 121, 318 tm
 ΠΤΣ έδεσμα: (έδω) *meat, food; pl., eatables, meat* Gn 49. 20 Thr 4. 5 71
 ΠΤΣ, ΠΤΣ ηδονή: *enjoyment, pleasure; prop. of sensual pleasures* Gn 18. 12; cf. έδεσμα, ησθημα 38. 71
 ΠΤΣ άθροίζω: *gather together, collect, muster* ICh 12. 33 (34), 38 (39); *form a society, form a party* ΠΤ IR 1. 7 (7/1/θ)
 ΠΤΣ άθροισμα: *that which is gathered, a gathering* Gn 29. 2 Jer 13. 17 Joel 1. 18 Zach 10. 3 Cant 6. 5-5 ICh 32. 28 79
 ΠΤΣ άπισώω: *make equal* Thr 2. 13 31 1
 ΠΤΣ άτη (άάω for άέτη), άτα. αυάτα (άτ-): *reckless guilt or sin, as that of Paris; in pl. deceptions* Ex 20. 5, 34. 7 Lev 16. 21 Jes 1. 4, 33. 24 Ez 29. 16 Mich 7. 19 Dan 9. 13 41
 ΠΤΣ φεύγω: v. ΠΤ Jes 30. 2 65
 ΠΤΣ φύγιμον: v. ΠΤ Jes 25. 4, 30. 2; ΠΤ μοῦσα: *music* ICh 30. 21 (cf. ICh 15. 16, ICh 5. 13, 7-6, 23. 13) 66, 71
 ΠΤΣ ליל, ליל, ליל, ליל παιδίον: Dim. of παῖς, *little or young child* (up to 7 yrs.) IIR 8. 12 Jes 13. 16, 49. 15 Jer 44. 7 Ps 8. 3, 137. 9 Job 19. 18 Thr 2. 20 61, 101
 ΠΤΣ έλλοχάω: *lie in ambush* (λόχος) Jud 20. 45 54
 „ τέλλω: poet. Verb, but used in Cretan Prose; *accomplish; perform duties, rites, etc.* Thr 1. 22, 2. 20, 3. 51; cf. ΠΤΣΠ συν-: *perpetrate* Ex 10. 2 53, 64
 „ φυλλίζω, έπι-: *glean grapes in a vineyard* Lev 19. 10 Dt 24. 21; metaph., *deal hardly with* Jes 3. 12; cf. ΠΤΣ φύλλον; ΠΤΣ/έπιφυλλίς: *small grapes left for gleaners* 54, 64

- סלה $\tau\acute{\epsilon}\lambda\omicron\varsigma$: v. עֲלֵמָן, עֲלֵמִיא, עֲלֵמָא, עֵלָם, עֵלֹם, עֹלָם
 Gn 9. 26 IR 8. 13 Jes 26. 4 Ps 139. 24, 145. 13
 Dan 3. 33, 4. 31, 7. 18; $\delta\iota\acute{\alpha}\ \tau\acute{\epsilon}\lambda\omicron\upsilon\varsigma$ *through to the end, completely; throughout, for ever, completely, all the time, always* לעֹלָם Gn 3. 22 לעֵלֹם IICH 33. 7 לעֲלֵמִים
 Ps 77. 8 לעֲלֵמָא Ib. לעֲלֵמָן Ib. לעֲלֵמִי
 2. 4 עד עֹלָם Gn 13. 15 עד הָעֹלָם Ps 41. 14 Neh 9. 5;
 $\delta\iota\acute{\alpha}\ \tau\acute{\epsilon}\lambda\omicron\upsilon\varsigma\ \acute{\alpha}\epsilon\iota$ *permanently, for good* עד עֹלָמִי Jes
 45. 17 עד עֲלֵמָא Dan 7. 18 24 t, 42, 64, 67, 319-20 tm,
 390 t
- עֲרֵעִים $\acute{\alpha}\tau\eta$: v. עוֹן (?) 41
- עֲרָן Ἡσία; Σκυθία : v. סִין 129 t, 325
- עֲרִיבָן Σκυθῶν ὄρμος : *the roadstead, anchorage—esp. the inner part of a harbour—of the Scythians; Ἡσίας ὄρμος* Nu 33. 35 Dt 2. 8; אֵילָה v. 129 t
- עֹר $\delta\omicron\rho\acute{\alpha}$ (A): ($\delta\acute{\epsilon}\rho\omega$) *skin when taken off, hide, of beasts; rarely, skin on the living body; χρώς*: of the human body, *skin or flesh* Gn 3. 21 Lev 9. 11, 13. 4 Job 2. 4 44, 58, 69
- עֹר $\tau\iota\nu\acute{\alpha}\sigma\sigma\omega$: *shake or brandish; generally, shake; make the strings quiver by striking them* Ps 57. 9 64
- „ $\acute{\phi}\acute{\epsilon}\rho\omega$ 65, 638 tm
- עִיר $\acute{\phi}\omicron\rho\upsilon\tau\acute{o}\varsigma$: *whatever the wind carries along; hence, rubbish, such as collects in a farm-yard or a carpenter's shop; chips or shavings; chaff (W)* Jes 1. 31 Dan 2. 35 66
- עִיר $\acute{\epsilon}\gamma\epsilon\iota\rho\omega$: *wake; wake up!; arouse oneself* Ps 57. 9; *awaken, rouse; Pass., wake* Jes 51. 17; *rouse or stir oneself, be excited by passion* Ib 64. 6 Cant 2. 7; cf. $\acute{\epsilon}\pi\text{-}$ 29 t
- עִיר $\acute{\epsilon}\xi\text{-}$: *awaken* Ps 35. 23; *metaph., awake, arouse, excite (W)* Jes 13. 17 Jer 51. 11 Cant 2. 7; cf. $\acute{\epsilon}\pi\text{-}$ 204 tm, 334 t
- עִיר $\kappa\alpha\tau\alpha\iota\rho\acute{\epsilon}\omega$, $\kappa\alpha\tau\text{-}$, $\kappa\alpha\tau\acute{\alpha}\gamma\eta\rho\eta\mu\iota$: *take down; put down by force, destroy; (city wall) raze to the ground, demolish* Jes 23. 13 Jer 51. 58 Ps 137. 7; *Pass., Jer 51. 58* 216 tm, 380
- עֹשׂ $\theta\omicron\acute{\alpha}\lambda\omega$: v. דָּאָה Joel 4. 11; cf. $\tau\alpha\chi\acute{\upsilon}\nu\omega$; v. חוֹשׁ 51, 64
- עֹתָה $\acute{\alpha}\tau\eta$: v. עוֹן 41
- עֹז $\acute{\alpha}\iota\acute{\xi}$; $\epsilon\upsilon\ \iota\sigma\chi\upsilon\rho\acute{o}\varsigma$ 81, 96 tm
- עֹז $\iota\sigma\chi\acute{\upsilon}\varsigma$: *strength of body* IIS 6. 14 Jes 51.

- 9; *might, power* IS 2. 10 Jes 42. 25, 43. 17 Jer 48. 17 28 t, 53, 92
- עִיר *ἄστυ*: *town*; with name in gen. [v. עִירָם]; in Attica, *town*, i.e. *Athens* Gn 10. 19 86 t, 130, 134^a
- עִזּוּב *ἀγαθοῦ, -θός*: v. עִזּוּב Dt 32. 36 IR 14. 10 82
- עִזְבֹתַי *ἀγαθόν*, pl., τὰ ἀγαθά, τὰγαθά: *goods of fortune, treasures, wealth* Ez 27. 12, 14, 22, 27; v. עִזְבָּה 82
- עִזְוִיָּה *ἀζένα*; *πωγωνίας* 95 tm
- עִסָּה *ἀίσσω, ἄσσω, ἄττω, ἄττω*: *turn eagerly to a thing, be eager after* Cant 1. 7
- „ *δίδομι* 58, 360 tm
- „ *עִסָּה* *δύω*: v. עִסָּה Ps 65. 14 114, 425 t
- עֵין *δοκεύω*: *keep an eye upon, watch narrowly* IS 18. 9 68
- עֵצַי *πηγή*: *running water*, used by Hom. always in pl., *streams* Gn 49. 22 Jes 41. 18; *fount, source* (pl.) Gn 24. 29 Lev 11. 36 Dt 8. 7 IR 18. 5 ICh 32. 4; *source, origin*, mostly in sing. IIR 2. 21 Mich 5. 1 Ps 75. 7; *the fount of light*, i.e. the South Ps 75. 7; *πηγή ἀργύρου*, of the silver mines at Laureion Job 28. 1; *ἀέναος, ἀενάων*: *everflowing* 61, 68, 71, 378
- עֵצֶיךָ *αἰγή*: *light of the sun, sunlight; the sun; light; generally, any bright light* Ex 10. 5; and in pl., *rays, beams* IIS 12. 11; of the eyes, *the eyes* Gn 3. 7; *ὥς* 65, 337 tm, 389 t, 416 t
- עֵר *γῆ*: v. אֵר Gn 4. 17 Jes 14. 21 Thr 1. 1 68, 83 t, 92, 131 t, 290 tm, 411
- „ *ἀνήρ* 285-6 tm
- עֵל *ζυγόν*; also *ζυγός, δυν*: *yoke of a plough or a carriage* Nu 19. 2; metaph., Dt 28. 48 IR 12. 4, 10 51, 59
- עֵל *ἀμφί*; *על* *ἀνά* 30, 168 tm; *על* *ἐπί* 15 t, 75 t, 83 t, 170 tm; *על* *ἕως*: v. עד 30 t; *על* *παρά*; *על* *περί* 61, 172 tm; *על* *πρός* 62; *על* *בשל* *ὑπέρ* 5, 15, 28, 173 tm, 301
- עֵלֶיךָ *ἥλιος*: v. אֲבִיָּאל 125, 402
- עֵלֶיךָ *ἄλογος*: *speechless* (אֵלֶיךָ) 44, 64
- עֵלֶיךָ *πυρόω*: v. בער Ps 78. 21; cf. *שָׁעַל*; *ὀλοκαυτέω, -όω*: *bring a burnt-offering, burn an offering entire* 23, 56, 62, 93, 100
- עֵלֶיךָ *ἐκπύρωσις*: *conflagration; calcination* Lev 1. 3 IS 7. 9; *ὀλοκαύστησις, -καύτησις, -τῶσις*: *sacrifice of a burnt-offering* 119
- עֵלֶיךָ *τελέω*: *pay what one owes, what is due; generally,*

- pay; lay out, spend* IR 10. 16–17 IICH 9. 16; *τέλλω* = *ἀνατέλλω*: intr., *rise, appear above the horizon*, of any heavenly body, as sun and moon Gn 32. 25, 27 64, 67, 422 t
 168 tm
- הלע אנא
 הלע αναβαίνω, ἀμβ-: *go up, mount; climb* (V) Gn 28. 12 Ex 34. 2 Jud 4. 12 IR 18. 42 Cant 7. 9; *go up to heaven* Jos 8. 20; *to the upper rooms* Ib 2. 8; *go up to a temple* Dt 17. 8 Jud 21. 5 IS 1. 3, 22 IR 12. 28 Jes 38. 22; *ascend to heaven* Jes 14. 13 Ps 68. 19 Prv 30. 4; of rivers in flood, *rise* Jer 51. 42; *overflow* the fields Jes 8. 7 (עבב Prv 18. 4); of plants, *shoot up* Gn 40. 10 Jes 5. 6; c. acc., *surpass* Prv 31. 29; *enter* into one's heart, of thoughts Jer 7. 31; in causal sense, *make to go up* (הלע Jos 2. 6 Jes 8. 7) 22
- הלעם βάθρον: *step* IR 10. 19 Ez 40. 22, 34, 37 [note that the material element from the Heb. viewpoint, namely, the Prep. *ἀνά*, is absent]
- .. αὐλημα: (αὐλέω) *piece of music for the flute* Ps 122. 1 [this should have been spelt הלעמ, similarly to its cognates: הלע/αὐλός IS 10. 5, and הלע/αὐλός Ps 5. 1] 71
- הלע φύλλον: *leaf* Prv 11. 28; c. הלע 66
- הלעם αναβαθμός: *flight of steps, stairs* Ex 20. 26 Am 9. 6 Neh 3. 15, 12. 37 71, 175
- הלעם .הלעם .הלעם .הלעם ἀγλαίζω: *take delight in* IS 2. 1 Hab 3. 18 Zeph 3. 14 Ps 9. 3, 149. 5 Prv 7. 18, 11. 10 14, 24 t, 32 t, 43, 422 t
- הלעם .הלעם αὐλιον: *chamber* Jud 3. 20 IIR 1. 2 Jer 22. 13–14 Ez 40. 26, 31 Ps 104. 3; *cave, grotto* IICH 32. 33 71, 80
- .. αὐλισμα, -μός, -σις: *lodging* IR 17. 19 80
- הלעם μεγαλειός: *magnificent, splendid* Ps 91. 9 297 tm, 300–1
- .. ὀλοϊός: poet. for ὀλοός (ὀλώϊος, οὐλοός, ὀλός; rare in pass. sense, *destroyed, lost*) IR 9. 8 IICH 7. 21 38, 403 t
- .. Ὑπερίων
 הלעם .הלעם δεινός: (δείος) *fearful, terrible* הלע Dan 2. 31; τὸ δεινόν *danger, suffering, horror* Jes 66. 4; δεινὰ ποιεῖν *make complaints* Dt 22. 14, 17; *clever, skilful* הלע ICH 28. 21; in bad sense, *over-clever* Jes 3. 4; הלע τέλλω: *perforate* Thr 1. 22, 2. 20 58

- עֲלִילָה עֲלִילָה, τέλος: (τέλλομαι, τέλλω) *achievement*
 IS 2. 3 Jes 32. 19 Ps 77. 13, 78. 11 64
- עֲלִילָה ἐπιφυλλίς: *small grapes left for gleaners* Jud 8. 2
 Jes 17. 6 Jer 49. 9; cf. עֲלִילָה/ἐπιφυλλίζω: *glean grapes*
in a vineyard Lev 19. 10 Dt 24. 21 Jer 6. 9 54
- עֲלִמָּה πῶλος, ὁ and ἡ, *foal*, whether *colt* (فلو) or
filly (فلوه); in poets, in fem., *young girl, maiden*; freq.
 masc., *young man* Gn 24. 43 IS 17. 20 62, 67, 100-1
- עֲלִמָּה αὐλός: *pipe, flute, clarinet* Ps 46. 1 79
- עֲלִמָּה ἀθανάτως: *perpetually* Ps 48. 15 59
- עֲלִמָּה, עֲלִמָּה ἀθάνατος: *undying, immortal*; of things,
 etc., *everlasting, perpetual* ICh 8. 36 59
- עֲלִמָּה λείχω: v. לה Ob 16 Job 39. 30 12
- עֲלִמָּה καλύπτω: *cover*; Med., *cover or veil oneself* Gn
 38. 14 Jon 4. 8 92
- עֲלִמָּה, עֲלִמָּה γαμέτης: e.g. עֲלִמָּה, עֲלִמָּה 125-7, 291 tm, 415 1
- עֲלִמָּה, עֲלִמָּה γαμέτης: *husband, spouse*; γάμος: *unlawful*
wedlock Gn 19. 38 [unless עֲלִמָּה, in the context—like
 עֲלִמָּה—is the homologue of γονεὺς: *begetter, father*; or
 πατήρ; cf. עֲלִמָּה and עֲלִמָּה being synonyms—עֲלִמָּה];
 Pythag. name for *three* (γ/2), for *five* (עֲלִמָּה Ib 45. 22);
 name of month (جَمَاد) 44, 125-7, 291-2 tm, 415 1
- עֲלִמָּה, עֲלִמָּה δῆμος: v. עֲלִמָּה Ruth 1. 16, 3. 11, 4. 4 Neh 9. 22, 24 12, 58.
 292 tm, 377
- עֲלִמָּה δημότης: *one of the same people, fellow-citizen*; at
 Athens and elsewhere, *member of a deme or of the*
same deme Lev 5. 21, 18. 20 58
- עֲלִמָּה λαός: v. עֲלִמָּה Dt 20. 2, 5, 8, 9; γένος: *race, stock, kin*
 IIR 4. 13 Esth 3. 8 12, 56, 291-2 tm
- עֲלִמָּה, עֲלִמָּה θυμός 79, 297 tm, 299; עֲלִמָּה, עֲלִמָּה μετά 35 1,
 171 tm; עֲלִמָּה, עֲלִמָּה σύν 173 tm
- עֲלִמָּה σταθμός: (ἵσσημι) *upright standing-post*, freq. in
 Hom.; sts. of the *bearing pillar* of the roof Jud 16.
 25-6 [the עֲלִמָּה here, and in עֲלִמָּה/ἵσσημι, is added to
 facilitate pronunciation, e.g. τύμπανον, τύπανον] 74
- עֲלִמָּה, עֲלִמָּה σταθμός: *standing-place* for animals, *farmstead*,
stead; sts. including the human dwelling; of
 men, *dwelling, abode*; *quarters, lodgings* for travellers
 or soldiers IR 10. 5; עֲלִמָּה/ἵσσημι, עֲלִמָּה 71, 352 m
- עֲלִמָּה πένομαι: v. עֲלִמָּה Ps 127. 1 61

XIX. CATALOGUE OF GENERAL HOMOLOGIES 539

עָמַל	πόνος: <i>v.</i> עֹנִי Eccl 2. 20	61
עָמַל	πένης: <i>v.</i> עֹנִי Job 3. 20	61
עָמַל	ἀμαρτία: <i>failure, fault; error; guilt, sin</i> Nu 23. 21 Jud 10. 16 Prv 24. 2; <i>ח. אָמַר</i>	381
„	ἀμύλλα: <i>contest for superiority, conflict; striving after</i> Eccl 10. 15	44
עָמַל	ἀνδρογίγας	289 tm
עָמַל	γεμίζω: (γέμω) <i>fill full of, load</i> Ps 129. 7 Neh 4. 11. 13. 15	44, 243 tm, 326, 385 m
עָמַל	γεμιστός	103 tm, 385 i
עָמַל	γέμισμα	71, 360 tm
„	γόμενος	385-6 tm
עָמַל	κόμη: <i>ח. צִמְרָה</i> Dan 7. 9	35 i, 44, 68
עָמַל	χοίνικος, -νιξ: <i>choenix, a dry measure, esp. for corn</i> Ex 16. 36; the <i>choenix</i> of corn was one man's daily allowance; given to slaves [cf. Ib 16. 16]; ἀμύλλα: <i>bundle of ears of corn, sheaf</i> Dt 24. 19	33 i
עָמַל	(ἄστυ) Κιμμεριών: (town) of the Cimmerians Gn 13. 10	60, 300
עָמַל	Ὅμηρος: <i>Homer</i> IR 16. 16	121
עָמַל	οἰνόπη: a kind of ἀμπέλος (any climbing plant with tendrils, esp. <i>grape-vine</i>) Gn 40. 10 Dt 32. 14, 32	120 tm, 326
עָמַל	ἀναύχης: <i>coolness, relief, respite</i> Jes 13. 22, 58. 13	74
עָמַל	ἀναδέω, poet. ἀνδέω: <i>bind, tie up, wreath</i> Prv 6. 21 Job 31. 36	69
עָמַל	ἀνάδεμα, poet. ἀνδεμα = ἀνάδημα, poet. ἀνδημα = ἀναδέσμη: <i>band for women's hair, snood</i> Job 38. 31	69, 71
עָמַל	ἀνίσταμαι	110 tm
עָמַל	πένομαι: intr., <i>toil, work; (to have to work for one's living, hence) to be poor or needy</i> Ps 116. 10	61
עָמַל	πένης: (πένομαι) <i>one who works for his living, day labourer, poor man</i> Dt 24. 12	32 i, 61, 290 tm
עָמַל	πενία: (πένομαι) <i>poverty, need; lack, need</i> Job 36. 15	61
עָמַל	עָמַל. πόνος: (πένομαι) <i>work, esp. hard work, toil; stress, trouble, distress, suffering</i> Ex 3. 7 Thr 3. 1 Eccl 4. 8; <i>business, enterprise, undertaking</i> Ib 5. 13	29, 61, 68
עָמַל	πεινάω: <i>to be hungry</i> Ps 119. 107; <i>to be starved</i> Jes 58. 10	
עָמַל	πείνα: <i>hunger, famine</i> Ps 88. 10 Thr 1. 3 תַּעֲנִיחַ	61

- וְעָרָה, תַּעֲנִית *νηστis*: *not eating, fasting* Ps 88. 16 Esr 9. 5;
cf. נָעַץ; *πεινα*, *sup.*; *ταπείνωσις*, *inf.* 72
- נָהַם *φωνέω*: *prop. of men, speak loud or clearly, or simply, speak, give utterance* Dt 27. 14 Job 32. 15
Cant 2. 10 לָלֵךְ; *of animals, utter their cries* Jes 13. 22;
as law-term, affirm, testify Gn 30. 33 Dt 31. 21 IIS 1.
16 66
- שָׁמַע *φωνή*: (*φάω*) *sound, tone; prop., the sound of the voice* Ex 32. 18 66
- מִשְׁמָעָה *φώνημα*: *sound made, utterance, voice* Prv 15. 1;
thing spoken, speech Mich 3. 7 Prv 15. 28, 16. 24 66
- עָנָה, עָנָה, הִתְעַנָּה *καταπονέω*: *to subdue* Ps 88. 8; *Pass., to be subdued* Gn 16. 9 Ex 10. 3; *maltreat, oppress* Gn 16. 6 Dt 26. 6 Jud 16. 5-6, 19 Job 37. 23, esp. in *Pass.* Gn 16. 9 Jes 53. 7 62-3
- עָנָה, עָנָה, הִתְעַנָּה *ἐκταπεινώω* *strengthened. for ταπεινώω*: *humble, abase* IR 8. 35, 11. 39 IIR 17. 20, *Pass.* Gn 16. 9 [cf. *πονέομαι*] Jes 53. 4 Ps 107. 17, 119. 71, 132. 1; *violate a woman* IIS 13. 12 Ez 22. 10-11 (cf. *εὐνάω*); *Pass., humble oneself, esp. of fasting and abstinence* Lev 16. 31 Jes 58. 3 Ps 35. 13 (cf. *διαπεινάω*) 62-3
- שָׁמַע, עָנָה *ταπείνωσις*: *humiliation, abasement* IIR 14. 26
Ps 22. 25; *-νότης*: *low estate, abasement; lowness of spirits, dejection* הַשְׁמִיטָה (ס. *ἐκταπεινώω*, *sup.*) 62-3, 73
- עָנָה *ταπεινός*: *of persons, humbled, abased in power, pride, etc.; small, poor, weak, submissive; in moral sense, either bad, mean, base, abject; or good, lowly, humble* Dt 24. 12-15; *πέντης*: *one who works for his living, day-labourer, poor man* 63
- שָׁמַע *εὐνοια*: (*εὐνοος*) *goodwill, favour* IIS 22. 30 Prv 15. 33, 18. 12, 22. 4 63
- עָנָה *εὐνοος, -νοιος*: *well-disposed, kindly, friendly* Nu 12. 3
Ps 37. 11 32 1, 63
- שָׁמַע *αἶνεσις, ἐπ-*; cf. *φωνή* 66
- עָנָה *εὐνή*: *bed; bedding; abode of nymphs, animals; lair of a deer; form of a hare, nest* Ex 21. 10; ס. פֶּאֶר 44
- עָנָה, עָנָה *πένθημα*: *lamentation, mourning (pl.)* Ez 24. 22 Am 2. 8 61, 290 tm
- עָנָה, עָנָה *ἀνήρ* 32 1, 82, 285-7 tm, 290 tm

- לָבַד** *πόνος*: *work*, esp. *hard work*, *toil* Eccl 1. 13, 3. 10;
trouble Ib 2. 26, 4. 8; *business*, *enterprise*, *undertaking*
Ib 5. 13; *stress*, *trouble*, *distress* Ib 2. 23, 5. 2 68
- קָבַד** *εὖσχος*: *of good size*, *bulky*, *massive*; *of moder-*
ate or convenient bulk, *compact*, *portable*, *of manageable*
size 24 1, 38
- קָבַד** *ἀγκύλιον*: Dim. of *ἀγκύλη*, *loop* in noose;
link of a chain Jud 8. 26 Cant 4. 9 38, 42 1
- דָּבַד** *δρόσος*: *dew*; in poets *pure water*; of other liquids,
δ. *ἀμπέλου* (*grape*), δ. *καλάμου* *sugar*; of oil, of
honey Joel 4. 18 Cant 8. 2; cf. *πιέσιμος*, p. 640 57, 59
- לָבַד** *ὄπλον* 315 tm, 342 tm, 406
- דָּבַד** *τέφρα*, -ρη: *ashes*; γῆ, γαῖα: *earth*, as an ele-
ment Gn 18. 27 Jos 7. 6 IIS 13. 19 Ez 27. 30, 28.
18 Jon 3. 6 Job 2. 8, 30. 19, 42. 6 Thr 2. 10; *earth*
(including land and sea, opp. *heaven*, or *land* opp.
sea) Job 41. 25 [÷κ, γ 2, ÷γ] 60
- דָּבַד** *τάφος*: *grave*, *tomb* Jes 38. 18 Ps 22. 30 63
- קָבַד** *ἀγορά*: v. *קָבַד* Jos 18. 23 IICH 13. 19;
cf. Latin *forum*; *ἀγοραῖος* Gn 23. 8 32 1, 377
- קָבַד** *ξύλον*: *wood*, cut and ready for use, *firewood*, *timber*
Gn 6. 14 Ex 25. 10 IR 5. 23 IIR 12. 12; *past*, *gallows*
Dt 21. 23 Jos 8. 29 Esth 2. 23; of live wood, *tree*
Gn 1. 11, 2. 9, 18. 4; cf. *ὄξύλον* *ισόξύλον* (*like wood*) 45
- קָבַד** *ὀδύνη*; v. *קָבַד* Gn 3. 16, 17 93
- קָבַד** *ἀγαθός*: *brave*, *valiant*; *good*, *capable* Dt 32. 36
IR 14. 10, 21. 21 IIR 9. 8 (v. *קָבַד*) 82
- לָבַד** *σχολάζω*: *to have leisure or spare time*, *to be at leisure*,
have nothing to do; *to loiter*, *to linger* Jud 18. 9 53, 66
- לָבַד** *σχολερός*: *idle* Prv 6. 6, 9, 26. 14 53, 66
- קָבַד** *σχολή*: *leisure*, *rest*, *ease*; *idleness* Prv 19.
15, 31. 27 45, 66, 422
- קָבַד** *ὀστεόν*, contr. *ὀστοῖν*, poet. *ὀστεῦν*: *bone* Gn 2. 23
Ez 24. 5, 10; *bones of the dead* Gn 50. 25 Ez 37. 1;
of the skin Thr 4. 7; cf. *δέμας*; *σῶμα* 81, 99, 386
- קָבַד** *δύναμις*: (*δύναμαι*) *power*, *might*; generally,
strength, *power*; *outward power*, *authority*, *influence*
Jes 40. 29, 47. 9 56
- קָבַד** *ἀγορά*, *ἀγυρίς*: (*ἀγείρω*, *ἀγρ*) *assembly*;
gathering, *crowd* Jer 9. 1 Joel 1. 14 61, 326, 377

- עצרת, עצרת, πανήγυρις, πανάγ-: (πᾶς, ἄγυρις) *general or national assembly; esp. a festal assembly in honour of a national god; festival (W); ἄγεροις Dt 16. 8 IIR 10. 20 Am 5. 21* 61, 326
- עקב φενακίζω: *play the φέναξ (cheat, quack, impostor), cheat, lie Gn 27. 36 Jer 9. 3; עקב, φενακισμός: cheating; imposture (W) IIR 10. 19* 65
- עקב ἄκρος πούς; ἄκρος: *at the farthest point or end; esp. of extremities of body; ἄ. πόδες ends of feet; ἄκρος πούς heel (W); στήθεος, στήθος: ball of the foot; ἀκρόπους: foot Gn 3. 15, 25. 26; ἵχνος: track; spoor; poet., foot; foot-print (W) Cant 1. 8* 52, 63
- עקד ἐκδέω: *bind so as to hang from, fasten to or on; bind Gn 22. 9* 113, 194 im, 420 t
- עקד φακώδης: *lentil-coloured; freckled Gn 30. 39-40* 65
- עקד, עקד, ἔργμα: *fence, guard Dt 22. 8* 71
- עקל, עקל, σκολιάζω; עקל, עקל, ἀγκυλιάζω 94 im
- עקר, עקר, ἄκουρος: (κοῦρος) *childless, without male heir Gn 11. 30, 25. 21, 29. 31 Dt 7. 14* 44, 327, 380, 667
- עקר ἐξορύσσω: *dig out of the ground, dig up; uproot (W) Eccl 3. 2* 380
- עקר, עקר, σκορπιός 331 im; עקר, עקר, οἰκουρός 327, 380 im
- ער, ער, γῆ: v. אר Nu 21. 28; χῶρος: *land, country* 92-3
- ערב, ערב, ἀρραβωνίζεται; ערב, ערב, ἀρραβών; ἀρόα; ἀρχα; ῥύσιον; ערב, ἐρύω (B); ערב, ערב, τὰ ῥύσια 97-8 im, 327, 349 im, 387, 402, 423 t, 426 t, 679 im
- ערב, ערב, θαρσέω: *pluck up courage, venture Jer 30. 21; v. הרס* 59
- „, ער, φέρω: *bear or carry a load Ez 27. 9; receive Gn 44. 32; ἐρύω (B): protect, guard Ib 43. 9* 65, 638 im
- ערב, ערב, φόρημα: *that which is carried, load; freight (W) Ez 27. 9* 66, 71
- ערב, ערב, ἀρέσκω: (ἄρω, not extant) *please, satisfy Mal 3. 4 Piv 3. 24 (-σac)* 23
- ערב, ערב, φύρω: *Med., mix with others, mingle in society; have dealings with a person Esr 9. 2* 66
- ערב, ערב, φυρμός: *mixture, confused mass, disorder Ex 12. 38 Neh 13. 3* 66
- ערבים, ערב, ἀγοραῖν: v. חפרים Ex 12. 6 377
- ערב, ערב, ἐρπετόν: (ἐρπω) *beast or animal which goes on all*

fours; creeping thing, reptile, esp. snake; ἑρπης: name of an animal (snake?) Ex 8. 17

79

עֶרֶב ἑσπερος

עֶרֶב κόραξ: raven, crow Gn 8. 7 Lev 11. 15

23, 302 m

עֶרְבָה πόρευμα: means of going, carriage Ps 68. 5; ὀροφος: reed used for thatching houses Lev 23. 40 Ps 137. 2; pl., ὀρόφους φοῖβου, i.e. his temple غُرْنَات [heights overlooking Mecca]

46, 62

עֶרְבָה, עֶרְבָה ἐρημία

37, 42 t, 130 t, 300, 313 m

עֶרְבָה, עֶרְבָה, עֶרְבָה ἐρημικός; עֶרְבָה, עֶרְבָה ἐρημίτης

130 t, 313 m

עֶרְבָה, עֶרְבָה ὀρέγω: reach, stretch, stretch out; metaph., reach after, grasp at, yearn for; abs., yearn, desire Ps

5. 4, 42. 2; χρήζω: desire, long for, crave

43, 45, 328

עֶרְבָה ῥέω: flow, run, stream, gush; metaph., of things, rain Jes 32. 15

41

עֶרְבָה, עֶרְבָה ὀρέω, -εύω: Frequentat. of φέρω, implying repeated or habitual action; most commonly of clothes, armour and the like, bear constantly, wear Jes 22. 6 ICh 12. 8 (9)

14, 65

עֶרְבָה, עֶרְבָה ἐρημόω: strip bare Thr 4. 21; leave empty ICh 24. 11; empty (W) Gn 24. 20

40, 380

עֶרְבָה, עֶרְבָה μέρος: esp. of the members or parts of the body; in pl., esp. parts or genitals, male and female Gn 9. 22 IS 20. 30

46

עֶרְבָה, עֶרְבָה πονηρία: bad state or condition Gn 42. 12; in moral sense, wickedness, vice, knavery Dt 23. 15, 24. 1

61

עֶרְבָה, עֶרְבָה κάδοπος: kneading-trough (pl.) Nu 15. 20

69

עֶרְבָה, עֶרְבָה ξηρός: dry; solid food, i.e. cereals; καρπός ξ., i.e. cereal, opp. κ. ξύλινος, produce of trees, i.e. fruit, wine, oil Nu 15. 21 Neh 10. 38

45

עֶרְבָה, עֶרְבָה θηρώδης: of beasts, savage; of men, brutal! Jes 29. 20 Ps 54. 5

59

עֶרְבָה, עֶרְבָה κράτιστος, κάρτ- (as always in Hom.): isolated superl. from κραύς, strongest, mightiest Jes 13. 11, 35. 9, 49. 25 Jer 15. 21, 20. 11 Ez 28. 7 Ps 37. 35, 86. 14 Job 6. 23; best in its kind; of persons, best in birth and rank; of animals, best; fiercest

עֶרְבָה, עֶרְבָה στερρός (B): barren Gn 15. 2 Lev 20. 20

33 t, 52, 380

עֶרְבָה, עֶרְבָה παρασκευάζω: get ready, prepare Gn 22. 9 Ex 40. 4

544 XIX. CATALOGUE OF GENERAL HOMOLOGIES

Nu 23. 4 Prv 9. 2 Job 13. 18; נַחֲרִיךְ ἑναριθμέω: <i>make account of, value</i> Lev 27. 8; v. חדה	61, 382
עָרַךְ מַעְרָכָה, מַעְרָכָה, מַעְרָכָה παρασκευάσμα: <i>arrangement</i> Ex 39. 37, 40. 23 ICh 29. 18; -σκευή: <i>a pitched battle</i>	61
עָרַךְ παρατάσσω: <i>place or post side by side, draw up in battle order</i> Gn 14. 8 Jud 20. 20, 30, 33 IS 4. 2 IIS 10. 9-10 Jer 50. 14	61
מַעְרָכָה παράταξις: <i>marshalling, line of battle; pitched battle, battle</i> IS 4. 12, 16, 17. 20-2 ICh 12. 38 (39)	61
עָרַךְ θαρσέω: <i>have no fear of; not to flinch from (face bravely) (W)</i> Job 37. 19	59
קָרַל τραυλός: <i>mispronouncing letters, lisping, stammering</i> Ex 6. 12	64
„ τραυματίας: <i>wounded</i> Ez 32. 21 (doubtful)	64
קָרַל (הַעֲרִיל) τραυματίζω: <i>wound, Pass.</i> Ez 32. 27	64
עָרַל κείρω: <i>cut short, shear, clip, esp. of hair</i> 394 m, 666 m	
עָרַל ἀκούρος: (κουρά) <i>unshaven, uncut (W)</i> 394 m, 666-7 m	
קָרַל κουρά: <i>that which is cut off; lock of hair; cut off end (of a wedge or beam)</i> 394 m, 666 m	
קָרַל μέγας 24-6 t, 29-30 t, 48, 56, 92, 256 m	
עָרַם φρονέω: <i>have understanding, be wise, prudent; to be well aware of; to be sensible, be alive</i> Prv 15. 5, 19. 25; εἰρωνίζω: = εἰρωνεύομαι (generally, <i>dissemble</i>) IS 23. 22	66
הַעֲרִים ἐπι-: <i>to be shrewd, prudent</i> IS 23. 22	66
עָרַם φρόνιμος: <i>sensible, prudent; possessing sagacity or discernment</i> Prv 13. 10, 22. 3 Job 5. 12-13; <i>sagacious, of animals</i> Gn 3. 1	66
עָרַב φρόνιμον: <i>practical wisdom, prudence; wisdom</i> Prv 1. 4, 8. 5, 12; εἰρωνεία: <i>dissimulation, i.e. ignorance purposely affected to provoke or confound an antagonist, a mode of argument used by Socrates against the Sophists; pretence; generally, dissembling</i> Ex 21. 14 Jos 9. 4; φρόνησις: <i>sagacity (W)</i>	66
עָרַךְ רָעָה: v. עָרַךְ Dt 32. 2, 33. 28 41, 45, 50, 369 m, 412-13	
„ ραχίζω, ρακχ-: <i>cut through the spine, esp. in sacrifices</i> Ex 13. 13 Dt 21. 4 Jos 66. 3	369 m
עָרַךְ ἀρπάζω 242 m, 383	
עָרַב πρόπυλον: <i>gateway, entrance; -λών: gateway of house; ὀροφος, -φή: roof</i> 414	

- עָרַב *πέρθω*: v. הרס Jes 2. 19 Ps 10. 18; *θαρσέω*: v. עָרַב
Job 31. 34; *κρατιστεύω*: to be mightiest, best, most
excellent Ps 89. 8 61
- עָרַק *ράκis*: v. נִיד Job 30. 7; cf. *νεῦρον* 93
- עָשָׂב *δαρύς*: v. דָּשָׂא Gn 1. 11, 25. 25,
27. 11, 36. 8 Ob 8 38, 55, 58, 92
- עָשָׂה *τεύχω*: produce by work or art; esp. of material
things, make, build Gn 1. 7, 16, 2. 2, 3. 21, 8. 6 Ex
1. 21, 36. 8, 12, 24-5, 35 IR 7. 8 Jes 54. 16; dress or
prepare a meal Gn 27. 4, 7, 9, 14, 17, 31 IIS 13. 5,
7, 10; form, create Gn 1. 25, 5. 1, 6. 6, 9. 6 Ex 32. 35
Jes 46. 6 Ez 29. 3; in Hom. freq. of building Ex
1. 21, of smith's work 40, 64, 76, 85-6
- עָשָׂה *τεκτῆρ, -τωρ*: maker IIR 12. 12 Jes 17. 7 Job
31. 15 Eccl 3. 9 64
- עָשָׂה *τεκτός, τυκ-*: finished, wrought out, i.e. complete
Ez 40. 17, 41. 19, 46. 23; made by man's hand Ex
41. 20 IIR 23. 4 Ez 21. 20 64
- עָשָׂה *τεῦγμα*: that which is made, a work Nu 31. 51 Jes
29. 16 Ez 46. 1 Eccl 8. 9 64, 71, 76
- עָשָׂה *ἡθεός*: v. אָדָם; e.g. עָשָׂה אֱלֹהִים IIS 2. 18,
אלֹהֵי Jer 29. 3 128
- עָשָׂה *δέκα*: ten; עָשָׂה *εἴκοσι* 58, 68, 75, 1, 315
- עָשָׂה *δεκάς, -άδος*: the number ten; = *δεκάτη* (v. 1)
שָׁחַד Gn 24. 55 58
- עָשָׂה *δεκάτη*: tenth; tenth part Ex 16. 36
Nu 15. 4 Jes 6. 13 58
- עָשָׂה *δεκατεύω*: of things, tithe them Gn 28.
22 Dt 14. 22 IS 8. 15, 17; make people pay a tithe
Neh 10. 39 58
- עָשָׂה *δεκαευτής*: tax-farmer Neh 10. 38 58
- עָשָׂה *δεκάτευμα*: tenth Nu 18. 26 Ez 45. 11, 14 Neh
10. 39; tithe Gn 14. 20 Lev 27. 32 Nu 18. 26 Dt 26. 12 58, 71

[The significance of the last few homologies, centred on עָשָׂה, cannot be exaggerated or too strongly emphasized; because they include examples of cardinal, ordinal and fractional numbers, a period of days (cf. *εἰσάς*/שָׁבַת), a peculiar proportion importing economic and religious customs, and verbs. Besides, numbers are typical of a language; one learns them early on in life and

counts them on one's fingers. Of course these homologies are not isolated; they form part of a complete system classified elsewhere, together with other groups of homologies. These remarks apply with equal force to other sets of homologies in this all-embracing catalogue.]

עֶשׂ	πυραύστης: v. פֶּרַעַשׁ; ψυχή: butterfly or moth	53, 62, 93, 427
עָשָׁן	καπνός: smoke Ex 19. 18 Jos 8. 20 Jes 6. 4 Prv 10. 26	60
עֶשֶׂק	πείζω	45, 637-8 tm
מַעֲשָׂקָה	πιεσμός: metaph., in pl., constraint, pressure of circumstances Jes 33. 15 Prv 28. 16	71
עֲשֵׂה-עִשְׂרָא	εἰς τε (καὶ) δέκα	389 tm
עֲשֵׂתָרַח	ἀσθήρ	121 m, 288 t, 402 tm
עָה	ἔθος: custom, habit Esth 1. 13	20
כַּעַשׁ	καθ' ἔτος: this year Gn 18. 10; קֶהָשׁ φθόγγος	65, 171
פֶּאֶה	γωνία: corner Ex 25. 26 Lev 19. 9, 27	78
„	φύβη: lock or curl of hair Jer 9. 25	78
פֶּאֶה	ἐπί (secondary)	170 tm
„	πρός	173 tm
פֶּאֶר	φάος	337 tm
„	φάρος: a large piece of cloth; commonly, a wide cloak or mantle without sleeves Ex 39. 28 Jes 3. 20, 61. 3, 10 Ez 44. 18	43, 74, 80
פִּגְעַ	θιγγάνω: touch Jos 16. 7; ἐπέχω	78, 90 tm
אַרְם	πεδίον ἄρμου: plain of the junction [of the Euphrates and Tigris] Gn 31. 18	130, 300, 668-9
פֶּדֶר	πραπίδες = φρένες, μιάνις, diaphragm Lev 1. 8	72
פֶּה, פִּי, פֶּה	ῥέε: v. הָה Gn 19. 12 Ez 40. 10, 12, 34	27-30 t, 34 t, 76
פֶּה	ἀναπνοή, poet. ἀμπν: recovery of breath; breathing organ, of the nose (أَنْف) and mouth Ex 4. 10	415 t
פֶּה אֶהָר	ἀπὸ μῆδς 169 tm; פִּיהָ φθίω 318 tm	
הִפִּיחַ	διαφυσάω: blow in different directions, disperse Jes 42.	
22		90
פֹּסֵת, פֹּסֵת	Αἴγυπτος: the river Nile; Egypt; ὑππίος: of land, flat, horizontal; sloping evenly, of Egypt Gn 10. 6, 41. 45 Ez 27. 10	130, 300
פֹּל	θηρίον: (in form Dim. of θήρ) wild animal, esp. of such as are hunted; freq. of elephants [פֹּל is homophonous with نِيل; in antiquity rulers assumed or were given the names of wild beasts] IIR 15. 19	92

- פול *φάσηλος*: a kind of bean, *calavance*, *Vigna sinensis*
 IIS 17. 28 Ez 4. 9 77
- פוז *φύζω*, late Ionic for *φεύγω*: abs., *flee*, *take flight*,
 opp. *διώκω* (*pursue*, *chase*, in war or hunting; *follow*
 (דבק) Nu 10. 35 255 tm
- נפץ *φυσάω*: *blow*, *puff*; *swell* with political pride Jer 22.
 28 156
- נפץ, נפץ, נפץ *διαφυσάω*: *blow in different directions*, *disperse*;
 Pass. Gn 10. 18 Nah 3. 18 36 t
- פור, פור, פור *ταράσσω* 97 tm
- פון *ψοφέω*: *sound*, *make a noise*; *rattle* IIS 6. 16; פון 53
- פור *σπείρω*: *scatter like seed*, *strew* Ps 141. 7 29 t, 69
- פור, פור *δια-*: *scatter* or *spread about* Joel 4. 2 Ps 53. 6.
 89. 11; *κατα-*: Pass., *to be spread abroad*, *dispersed*
 Esth 3. 8 29 t
- פחד, פחד *φοβέω*: *to be seized with fear*, *be affrighted* Dt
 28. 56-7 Jes 44. 8 Prv 28. 14 88
- פחד, פחד *κατα-*: *strike with fear*; *ἐκ-*: *alarm*, *cause alarm*
 Job 4. 14 88
- פחד *φόβος* (*φέβομαι*): *panic flight*; *Φόβος* personified,
 as son of Ares, worshipped at Selinus; *panic fear*;
 generally, *fear*, *terror* (distd. from *δέος* (*fear*, *alarm*);
awe, *reverence*, for a ruler or divine being; cf. *ὁδὸς*
μέγας φόβος; v. אִיָּה 32. 42 t, 44. 48
- פחד *φοῖβος*: *pure*, *bright*, *radiant*; as pr. n., *Φοῖβος*,
Phoebus, i.e. the Bright or Pure, an old epith. of
 Apollo, *Φ. Απόλλων*; rarely inverted, *Ἀπόλλων*
Φοῖβος; then alone as pr. n. [It is possible that פחד
 is the homologue of *Φοῖβος* as well as of *ἥλιος*,
 Apollo being the Sun-god.] 4 t, 38, 42 t
- פחד *ἐπιγουνίδος*, *-νίς*: *part above the knee*, *great muscle*
of the thigh, taken as a sign of strength and vigour
 Job 40. 17 82, 327, 380
- פחד, פחד, פחד *ὑποκάτω*: Adv. *below*, *under*; in Logic,
τὸ ὑ. γένος the *subordinate genus*—IR 20. 24 Jer 51.
 23 Hag 1. 1 Mal 1. 8 Neh 3. 7, 5. 14, 12. 26—opp.
τὸ ἐπάνω (*above*, *on the upper side* or *part* פחד על Ez
 41. 12, 15, 42. 10, 13 פחד על Gn 1. 2; *before*, *in front*
 of פחד על Ex 23. 17 פחד על IR 12. 6 פחד על Gn 23.
 17, 27. 7 פחד על Ib 11. 28, 23. 19; *in the presence of*

אל-פני Job 2. 5 על-פני Ex 20. 3 Jes 65. 3 Job 1. 11; in former times לפנים Dt 2. 10); ὑπαρχος: subordinate commander, lieutenant; subordinate governor, of satraps	56, 67
פטיש τυπάς, ádos: mallet, hammer Jer 23. 29	78, 82
לפי, על-פי; ἄμφι 124, 127, 312; על-פי ἄμφι 168 tm; ἐπί 170 tm	
פיי-בסת ἄμφι πόσιος: about the husband, i.e. a follower of Baal Ez 30. 17; מפיבסה (ס/ש) -/. (Ashkenazi way), בשת/בשת/בשת 123-4, 128, 312	
פיד πάθος: v. איד Job 31. 29; cf. Prv 17. 5	93
פיקל Ἀμφίθεος Gn 26. 26	128, 390
פילגש παλλακίς, ídos: concubine, mistress, Lat. <i>pellex</i> — Gn 35. 22 Jud 19. 1 IIS 16. 21 Esth 2. 14 IICb 11. 21—opp. to a lawful wife (κουριδίη ἀλοχος, ἀκούτις אהויה Cant 4. 9); prob. from same root as παλλός = νεῖνις נערה [It is diffidently submitted that παλλακίς is an atavism, the original homologue of פילגש being ἄμφι ἀλόχω (short for ἀλοχος ἄμφι ἀ., a wife added to a wife, a second wife) or ἄμφι λέχω (short for λέχος ἀ. λ., a bed added to a bed—another bed—or a spouse added to a spouse, another spouse)]; = παλλακή; ἀλοχος (ἀ- copul., λέχος) poet., partner of one's bed, wife לְהוּהָ Dan 5. 23; leman, concubine; (ἀ- priv.) unwedded פילגש [like לְהוּהָ, q.v.]	82, 168 i, 390
פיסה κομήτης: wearing long hair; with or without ἀστήρ, comet 34 i	
פיפיה ἄμφι γνάθω: with point or edge on both sides; double-pointed, double-edged Ps 149. 6; ἄμφοι: π. פי; γνάθος: point of a wedge, edge of an axe (W) 168 tm, 312, 390	
פף πρόχοος: vessel for pouring out, jug, esp. ewer for pour- ing water upon the hands of guests [to this day the Jews wash their hands before meals, the water being poured out of a ewer] IS 10. 1 IIR 9. 1, 3 33 i, 63	
השלל ἀπειλέω, -είω (B): hold out either in the way of promise—Lev 27. 2 Nu 6. 2—or threat Jes 29. 14 119 m	
פלאῖ Ἀπολλώνιος: of or belonging to Apollo Jud 13. 18 121	
פלהῖ ταραχή 97 tm	
פלהῖ τροχός: (τρέχω) wheel 40, 42 i, 93	
פלחῖ θεραπεία: θ. θεοῦ divine worship 50	

פלט	ἀπαλλάσσω: v. מלט Ps 18. 49	35 t
פלסל	ἀλιφלט. Nu 34. 26 IIS 5. 16 πῶλος θεοῦ/Ἡλίου —initiate in the service of God/the Sun-god— or Πλούτων θεός ἐστι, Pluto is God	125 m, 128
פלילי	τέλειος and τέλεος: serious, dangerous Job 31. 11, 28	48
נפלל	βάλλω: Act., throw; with acc. of person or thing aimed at, throw so as to hit, hit with a missile, freq. opp. striking with a weapon in the hand; Pass. Ez 28. 23	88
פלל	ἀντιβολέω: meet as a suppliant, entreat, supplicate Dt 9. 18, 25-6 IS 1. 27 IR 3. 33, 42, 44, 48 Ps 106. 30 Dan 9. 20 Esr 10. 1 Neh 1. 4	42 t, 67, 88, 645
פללת	ἀντιβόλησις: = -λία (an entreaty, prayer): IR 3. 38	72
פלל	ἀπολύω: loose from; set free, release, relieve from; deliver (W); freq. in legal sense, acquit: of the charge, acquit of being a thief; abs., acquit IS 2. 25	185
„	ὀνειροπολέω: dream, dream of Gn 48. 11	
פלל	πλάσμα: anything formed or moulded, image, figure IR 15. 13	71, 275
פלל	πλάσις: moulding; fiction, invention Jer 49. 16	72
פלל	ἡ παράλος γῆ: the coast-land of Attica; hence οἱ Π. the people of the coast-land Ex 15. 14; v. פלל	8
פלל	Πελασγοί: Pelasgians; used generally for Greeks. The Pelasgians appear among the allies of the Trojans; but in Od. 19. 177, we hear of them in Crete. In Il. 16. 233, however, Achilles prays to Dodonian Zeus as Pelasgian; and τὸ Πελασγικὸν Ἄργος was Thessalian Argos, the original seat of the Hellenes. Hdt. contrasts the Pelasgians with the Hellenes in 1. 56, while equating Πελασγίη with Ἑλλας in 2. 56. But Πελασγοί is used for Greeks in Euripides Orestes 857, as in Virgil. Hence, Adj. Πελασγικός, Thessalian; but later for Argive, Eur. Phoenissae 107. [Perhaps Hebrew can shed some light on the subject and clear up the confusion. ׀ is sometimes the homologue of γῆ, esp. in Zeph 2. 14 (cf. Ps 79. 2); but mostly, it is a derivative of γῆ and a homologue of γᾶτος (of the land), 'of the	

country', i.e. 'people'—generally translated by 'Gentile'. From the Hebrew viewpoint, therefore, Πελασγοί is the Adj. of παράλος γῆ, i.e. 'people of the coast-land', נַח of the παράλος. It is simply an appellative applicable to litoral people in general, and not the peculiar appellation of any particular people or stock. And that is precisely what the פלשתים considered themselves to be. The coast-land of Attica was the original παράλος γῆ, whereas the South-Eastern coast of the Mediterranean was called παράλος γῆ (פלשת) by its Greek ἀποικοί, after their mother coast-land; just as its capital was called ἄστυ (עזה), after Athens. Further corroboration is afforded by neighbouring Ἰσθμίωνες δράκων and Ἰσθμίωνες Σκίρων.

ὅπλῃται 264 m, 342 m, 400

μή: lest 12, 39, 42 1, 48, 68, 85-6 1

ἐκκενῶ, -κενῶ: empty out; clear out; empty (W)

Gn 24. 31 Lev 14. 36 Jes 40. 3 48. 51

כַּנִּי *kanî*: corner, angle Prv 7. 8 IICh 28. 24; metaph.,
corner, secluded spot Prv 7. 12 48

סוֹלֵנִיֶּזֶ, אֶקוֹס: *blood-bay*, of a
horse; of *red* cattle; of the colour of fire; נ. 77 Nu
25. 7 IS 1. 2 (cf. *πέρη, πέρνη*: *pearl*) Prv 3. 11 Thr 4. 7 93. 12:

פָּרַח *μῆνις, mānis*: *wraṭh*; from Hom. downwards, freq.
the *wrath* of the gods Lev 17. 10, 20. 3, 5-6, 26. 17
IS 1. 18 (cf. Ib 1. 6, 7) Ps 34. 17 39-40, 292 tm

πρόσωπον; *face, countenance*, Hom. always in pl., even of a single person Gn 43. 3 Ex 10. 28, 33-23 Ez 1. 10 Esth 7. 8 62, 83 t, 289

כֶּסֶף ψέγος: = τάφος (θάπτω כֶּסֶף) *grave, tomb*: Dt 3.
27, 34. ¹

πηδάω: *leap, spring* Ex 12. 13 IR 18. 21 13, 38, 48, 403

פסב ἐπι-: leap upon, rush at, assault IR 18. 26 38, 42:

[illegible]

ἄψυκτος: generally, *bare, uncovered; naked* Ex 20. 4;
freq. in Prose, as a military term, of *soldiers without
heavy armour, light troops*, such as archers and slingers,
opp. ὀπλίται (ἵπλς), first in Hdt.; (οἱψ. = οἱψιλήται:

- unarmed soldiers; the light troops*) bare-headed, without helmet Jud 3. 19, 26 21, 43, 53, 406 t
- פסנתרן פסנתרן ψαλτήριον: *stringed instrument, psaltery, harp* Dan 3. 5, 7 33 t, 39, 48, 67
- נסס ἀφανίζω: *make unseen; Pass., disappear, be missing* Ps 12. 2 51
- פער φοῖβος: v. פחד 306-7, 310-11 t
- פעל βούλομαι: *will, wish; mean* Nu 23. 23 40 t
- „ ποιέω: used in two general senses, *make* and *do*; *make, produce*, first of something material, as manufactures, works of art, etc. Jes 41. 4, 44. 12 Ps 7. 14; in Hom. freq. of building; *build* Ex 15. 17; *do*; c. dupl. acc., *do something to another* Job 22. 17; εὖ ποιεῖν Ps 15. 2, 74. 12; κακῶς π. Mich 2. 1 Prv 30. 20 Job 36. 23 67
- פעל פעל, פעל, פעל ποίημα: *work; deed, act*, opp. πάθημα (pl., incidents, happenings) Dt 33. 11; Jes 40. 10 Ps 28. 4, 46. 9, 64. 10 Prv 8. 22 71, 74, 80
- פעל ποίησις: *fabrication, creation, production*, opp. πράξις (*action*) Ps 28. 5, 109. 20 IICH 15. 7 74, 80
- פעם ἄπαξ: *once* IIS 23. 8, *once only* Jud 6. 39, *once for all* Jos 10. 42; α. ἐτι yet this once פעם־פעם Gn 18. 32 Ex 10. 17 Jud 6. 39 69
- פעם ποῦς: *foot*, both of men and beasts Jud 5. 28 IIR 19. 24 Jes 26. 6 Ps 58. 11 Cant 7. 2 79
- פצה, פצה, פצה, פצה πετάνωμι: *open doors; open wide*, of folding doors Gn 4. 11 Dt 11. 6 Jud 11. 16 Ps 66. 14 Prv 13. 3; *spread out* Lev 13. 5-6, 8, 23, 32, 14. 39, 44 30-1 t, 33 t, 35-6 t, 44, 101, 417 t
- פצה ἀπο-: *spread out* Ez 16. 25 36 t
- פצה σπιζω (A): *pipe, chirp*, of the shrill note of small birds; = πιπιίζω (*chirp like young birds*) Jes 14. 7, 44. 23, 54. 1 Ps 98. 4 30-1 t, 36 t
- פצה ἐκκόπτω: *cut out, break out*; κατα-: *generally, break in pieces* Mich 3. 3 36 t
- פצה פדע, פצה, פצה φείδομαι: *spare persons and things, e.g. in war, i.e. not destroy them; have mercy upon* Ps 26. 11; ἀποσώζω: *save or preserve from; keep safe; preserve* Ex 13. 13 Lev 27. 27 Nu 18. 16 Dt 7. 8 IIS

4. 9 Jes 29. 22 Jer 15. 21 Ps 78. 42 Job 5. 20 Neh
1. 10 29-30 t, 31 t
- פָּצַר *πείθω*: prevail upon, persuade, usually by fair
means Gn 19. 3, 9; prevail on by entreaty IS 28. 23;
in bad sense, talk over, mislead IIS 13. 25, 27 [ob-
viously, a metathesis] 69
- פְּקָדָה *παρακαθήκη, κατήκη* (prob. falsa
lectio): deposit of money or property entrusted to one's
care Lev 5. 21, 23; of persons entrusted to guardian-
ship, ward Jer 52. 11; of persons under the pro-
tection of the state, sacred trust Gn 41. 36 56-7, 74, 93, 655
- פְּקָדָה *ψηφός, ψά-, ψάφαξ*: pl., accounts; reckoning Jes
10. 3 Hos 9. 7; cf. *ψηφίζω*: פָּקַד ע. חֶסֶד Nu 1. 44
IIS 24. 2, 4 53, 74
- מִפְקָדָה, פְּקָדָה, פְּקָדָה *ψηφίσμα*: proposal passed by a majority
of votes; esp. measure passed by a popular assembly,
decree, act Ps 119. 4, 56, 87, 93, 168 Job 10. 12
IICh 31. 13 53
- מִפְקָדָה *τάγμα*: ordinance, command IICh 31. 13 פְּקָדָה
Ps 119. 4 פְּקָדָה Job 10. 12; body of soldiers, division,
brigade מִפְקָדָה IIS 24. 9 פְּקָדָה Nu 1. 45 71
- פָּקַח *οἶγος, οἰγισμός*: the compd. *ἀνοίγνυμι* or *ἀνοίγω* is
much commoner, cf. also *διανοίγνυμι*;—open Jes 37.
17, 42. 20, 61. 1; Pass., Gn 3. 5, 7 Jer 32. 19 35-6 t, 42 t
- פָּרָה *βοῦς* 40, 48, 174 t, 662 t
- פָּרָה *θηρίον*: as a term of reproach, beast, creature
Gn 16. 12 Jes 32. 14 Jer 2. 24 Ps 104. 11; 2. אֲרִיָּה 27 t, 39,
42 t, 92
- פָּרָה *πτόρθος*: 5. פֶּאֶרָה 93
- פָּרָה *προβλή*: advanced body of cavalry 29 t
- פָּרָה *ὄρεῦς, οὐρεῦς, ἑως*: mule IIS 13. 29, 18. 9
IR 1. 33, 10. 25 IIR 5. 17 83 t
- פָּרָה *πόδον*: 2. פָּרָה Esr 2. 55 Neh 7. 57 41. 51
- פָּרָה *παράδεισος* (also *παράδιος*): enclosed park or
pleasure ground, Oriental word first used by Xeno-
phon, always in reference to the parks of the Persian
kings and nobles; 'Εσπερίς, ἴδος, pecul. fem. of
ἐσπερίος, western (غربي); as pr. n., 'Εσπερίδες, αἱ, the
Hesperides, daughters of night, who dwelt in an island,
on the western verge of the world, and guarded a garden
with golden apples Cant 4. 13 Eccl 2. 5 Neh 2. 8

- פרה *φέρω* 42 t, 638 tm
 פרוי *ἄφρακτος, ἀφαρκτος*: *unfenced, unfortified, unguarded* Dt 3. 5 IS 6. 18 Ez 38. 11 Zach 2. 8 Prv 25. 28 Esth 9. 19 42, 112
 פרח *ἔργον*: of flowers (secondary); *ρόδον, βρόδον*: *rose*; mostly *Rosa gallica, red rose* 26, 41-2 t, 48. 50-1, 59, 109 t
 פרי *ῥοπά*: (*φέρω*) *that which is brought forth, fruit, produce, crop* Gn 1. 11, 30. 2 Dt 26. 2, 28. 51 Jes 3. 10 79
 פרך *ἔργον, ἐργον, ἐάργον*: (*ἐρδω*) *hard work, difficult to do* 42 t, 43, 50
 פרבת *πυργώτις*: fem. of *-τός*, *made like a tower, ἐμπειράσματα* = *curtain-hangings edged with a pattern like battlements* Ex 26. 31, 35. 12, 38. 27 Lev 24. 3 82
 פרס *σπαράσσω*: v. *סרף* Lev 10. 6; *פרס* *διασπαράκτος*: *torn to pieces* [cf. *σπάρακτος* in *κυνόσπαράκτος*: *torn by dogs*] Ib 13. 45 67, 417-18
 פרס *γρύψ*: *griffin*; a bird, prob. the *Lämmerzieher*, LXX Le. 11. 13, De. 14. 13 38, 409
 פרס *πυρός (γῆ)*: (land) of fire; hence also *אֵשׁ*! [-π, of a, + terminal *שׁ*] Ez 27. 10, 38. 5 Esth 1. 3 Dan 5. 28 Est 1. 1 HCh 36. 23 300
 פרס *χωρίζω*: *separate, divide* Lev 11. 3 Dt 14. 7 Jes 58. 7 Zach 2. 10 Ps 69. 32; Pass., *to be separated, severed or divided* Ez 17. 21, 34. 12 [*חִסַּר*] 25, 35-6 t
 פרע *ταράσσω, -τω*, also *θράσσω*: *stir, trouble, in a physical sense; agitate, disturb; cause confusion; of an army, etc., throw into disorder* 30, 48, 97 tm
 פרעה *ταραχή*, also *τάραχη*: *disorder, disturbance or upheaval; political confusion, turmoil, and in pl. tumults, troubles* 93, 97 tm
 פרע *προκόμιον*: (*κόμη*), *forelock of a horse; frontal tuft; of human beings* Nu 6. 5, τὰ π. *ψιλοῦν* Strabo 3. 4. 17; *ψιλόω*: *strip bare, mostly of hair*; *אֶפְסָרָא*: *shave clean; shave off (W)*; *אֶפְסָרָא* Ez 44. 20; the LXX has: *καὶ τὰς κόμας αὐτῶν οὐ ψιλώσουσι*; cf. *אֶפְסָרָא/ἀποστέλλω*: *put off, doff* 119 m
 פרע *Φαραώ* (*Φαραώ*) *ἑφορός*; cf. *φρουρός*: *watcher, guard* (Contr. from *προσρός* (cf. *οὔρος* (B))) 86 t, 336, 345 tm
 פרעש *πυραύστης*: (*αὔω* (A)) *moth that gets singed in the candle* IS 24. 15 45, 93, 99

- פרץ *ρήσσω, ῥήγνυμι* or *-ύω*: the word is hardly used by correct Att. Prosc-writers, exc. in Pass.—*break asunder, rend, shatter* IIS 5. 20 Ps 80. 13 Neh 3. 35; *break oneself a way through* Gn 38. 29; cf. פצר 50
- פֶּרֶץ *ῥήγμα*: *breakage, fracture; cleft, chasm, chink* Jud 21. 15 IR 11. 27 Ez 22. 30 Job 16. 14 Neh 4. 1, 6. 1 74
- מִפְרֵץ *φράγμα*: (*φράσσω*) *fence, breast-work, screen, (pl.); boom* placed in a harbour Jud 5. 17 71
- פרץ *πέρθω, πορθέω*: ע. הָרַס IIS 5. 20 Ps 20. 13, 89. 4 Eccl 10. 8 ICh 14. 11 52
- „ *πράσσω, -ττω, -δῶ, πρήσσω*: *effect an object, be successful; εὐπραγέω*: = *εὖ πράσσω, do well, be well off, flourish; prosper* (N) Gn 28. 14, 30. 30, 43 Ex 1. 12 Jes 54. 3 Hos 4. 2, 10 Prv 3. 10 Job 1. 10 ICh 4. 38 IICh 11. 23, 20. 39 371
- פֶּרֶץ, מֶרֶץ *βρέγμα*: = *ἀπόβρεγμα, infusion, extract; = βροχμός, from βρέχω (wet, steep in water)* 351
- פרץ *πόρος*: (*πείρω, περάω*) *means of passing a river, ford, ferry; π. Ἑλλης, = Ἑλλήσποντος; Ἰόνιος π.* the Ionian Sea which is the *passage-way* from Greece to Italy Ob 14 74
- פֶּרֶקָה *ράχετρον*: = *ράχis; the beginning of the spine* IS 4. 18 71
- פֶּרֶס *πραπίδες*: ע. פָּרַר Ex 29. 14 78
- פֶּרֶסֶדֶן *προστάς, ἄδος*: *vestibule, porch, portico* Jud 3. 22
- פֶּרֶסֶה *γραφή*: *catalogue, list, return* Esth 4. 7, 10. 2 56
- פֶּרֶה *θήρ, θηρός, ό*; later also *ή*: *beast of prey, esp. a lion* Gn 2. 14; ע. הִדְקָל; פֶּרָא 300
- פָּסַע, פָּסַע *βαδίζω*: *walk; march, of armies; generally, go, proceed* Jes 27. 4 Am 4. 4 38
- פֶּסְעָה *βαθμός* or *βασμός*: *generally, hollow in a joint* ICh 19. 4 71
- פָּסַע *πούς, οδός*: ע. פָּסַע IS 20. 3 79, 82
- פָּסַק, פָּסַק *πετάινυμι, ἀνα-*: ע. פָּצַח
- פָּסַע *ἀθέτημα*: *breach of faith, transgression* 4031
- פָּסַע *ἀθετέω*: (*ἀθετος*) *deny* Hos 8. 1; *deal treacherously with, break faith with* IIR 1. 1 Jes 1. 2 55, 68, 92, 98 um
- פָּסַר, פָּרַץ, פָּרַשׁ, פָּרַשׁ *φράζω*: *point out, show; explain* (opp. *λέγω* which means simply *speak, say*), *declare; of oracles* Gn 40. 8 Lev 24. 12 Nu 15. 34 IS 3. 1

- Dan 5. 12, 16 ICh 13. 2; χωρίζω: *separate, divide; exclude; Pass., to be separated, severed, or divided; to be different; laws apart from others, far different* 25, 36 t, 42 t, 44, 69
- סָבַב ποτόν: v. סָבַב Dan 1. 5; σῖτα (*grain: wheat and barley*) καὶ ποτά, Hdt. 5. 34, βρωτοῖσι (*meal, opp. ποτόν*) καὶ ποτοῖσι, Euripides *Supplices* 1110, *meat and drink* [phrases similar to סָבַב-סָבַב] 73-4
- סָבַב אֶחָד αἰφνιδίως: v. סָבַב; cf. πὰρ ποδός: *at once* 82
- סָבַב ῥθέγμα: (written ῥθέγμα in later Inscr.) *voice; speech; saying; v. סָבַב; ψήφισμα: proposal passed by a majority of votes, esp. measure passed by a popular assembly, decree* Esth 1. 20 74
- סָבַב ποθέω, -θήω: Med., *long for, yearn after* (what is absent), *miss or regret* (what is lost) Job 31. 9 48
- סָבַב a point of vocalization 83, 99
- סָבַב περαινυμι: v. סָבַב
- סָבַב παιδός, παῖς: v. סָבַב Prv 8. 5, 19, 25, 21. 11 82
- סָבַב ψιττία: = ψωμία; ψωμίον: Dim. of ψωμός: (*ψῶν morsel, bit; παστόν: (πάσσω) powder* Lev 2. 6, 6. 14 Ps 147. 17 53
- סָבַב πτερός, πτερός: (πτερεῖν, πέτομαι) *flying, winged; π. ὄφεις: v. סָבַב; Πύθων: the serpent Python, slain by Apollo* Dt 32. 33 Jes 11. 8 Job 20. 14, 16 43
- סָבַב βαθμός: (βαίνω) *step, threshold* IS 5. 4-5 Ez 9. 3 Zeph 1. 9; סָבַב 71
- סָבַב αἰφνιδίως: v. סָבַב Nu 6. 9 Hab 2. 7 82
- סָבַב ὀράζω: v. סָבַב 24 t, 69
- סָבַב κάκκη: *human ordure* Dt 23. 14 Jes 4. 4, 36. 12 60
- סָבַב ξύλον: v. סָבַב; σχοῖνος: *rush, reed* Job 40. 21 45, 52
- סָבַב κτήνος, -νη: (κτάομαι) *mostly in pl. κτήνη, contr. κτήνη, flocks and herds; in sg., a single beast, as an ox or sheep* Gn 4. 2, 12. 16, 26. 14, 30. 43 Ps 8. 8 27 t, 55
- סָבַב σέβομαι: *generally, pay honour or respect to; Act. σέβω is post-Hom., worship, honour, mostly of the gods; of suppliants* Ex 38. 8 IS 2. 22
- „ στρατεύω: *serve in the army* Nu 4. 23 (?)
- סָבַב σῆμα: *constellation, mostly in pl., heavenly bodies* Gn 2. 1 Dt 4. 19; σημεία: *military standard; a body of troops under one standard* Ex 12. 41 Nu 10. 14 Jud 8. 6 422 t

- צבא** *στρατιά*: = *στρατός*, *army* IIS 3. 23, 17. 25, 20. 23
 IR 22. 19; *sts.* = *στρατεία*, *service* Nu 8. 24; *military service* Ib 1. 3 (?); *ψήφος*: *number* Jes 40. 2 Job 7. 1
צבאות *σέβας*: *reverential awe*, which prevents one from doing something disgraceful; also *awe* with a notion of *wonder* **צבי** Ez 20. 6; generally, *reverence, worship, honour*; c. gen. objecti, *Διὸς σέβας*, *reverence for him* **יהוה צבאות** IS 1. 3; *σέβασις*: *reverence*, (pl.) **יהוה אלהי הצבאות** Hos 12. 6 Am 6. 14; cf. *Σαβάζιος*: (*Σαβός*) a Phrygian deity, whose mysteries resembled the *τελεταί* of Dionysus; hence afterwards taken as a name of Dionysus himself; *Δι Σαβαζίω*; *Δι Σεβαζίω* (sic); also *Σαόαζος*; *τοῦ Διὸς Σαουάζου*; *Σαβέδιος*; Adj. *Σαβάζιος*, *Bacchic* 45, 414 t
צבר *ὑαίνα*: prop. a fem. of *ὑς* (or *σὺς*); the striped *hyaena*, a carnivorous animal with a bristly mane like a hog (whence the name) Jer 12. 9 45, 51, 79, 101
צביה, צבי *ὑαίνα*: a kind of antelope Dt 14. 5 Cant 2. 9, 17, 4. 5 45, 51, 79, 101
צבי *σέβας*: (*σέβομαι*) *awe* with a notion of *wonder*; *object of awe-struck wonder* Jes 13. 19 Ez 20. 6 45, 80
צבע *χρoία*, -*ή*, *χρoα*: *skin*; *appearance to the eye* of a thing, its *colour* Jud 5. 30 45, 101
צד *στήθος*: *breast*, of both sexes, being the front part of the *θώραξ*, divided into two *μαστοί* Jes 60. 4, 60. 12; **צדק** *σίτησις*: *food* Gn 42. 25 Jud 7. 8 52, 57, 74, 77, 326, 416 t
צדי a letter of the alphabet 20, 24
צדים *Σκύθης*: v. **צד** Jes 19. 35 129 t
צדק, צדקה, צדק *ἐνδίκος*, *iv-*: *according to right, just, legitimate* Lev 19. 30 Dt 4. 8; *τὸ μὴ ἑνδίκον*, = *τὸ ἀδίκον* (*wrong, unrighteous*, Dt 32. 4; *truth* Jes 42. 6, 63. 1 Prv 8. 8, 10. 2, 13. 6; *ἐ. πόλις*, *a city in which justice is done*, Plato *Hippias Major* 292 b Jes 1. 26; Adv. -*κως*, *right, with justice, fairly* Lev 19. 15 Jes 1. 27, 11. 4 Prv 9. 9, 16. 8, 12; of persons, *upright, just* Gn 6. 9, 18. 23 45, 75 t, 127
צדקה, צדק 127
צדקה *δικάζομαι*: *plead one's cause, defend one's rights* Gn 44. 16 86 t

- זָהָב ξανθός: Lev 13. 30 45, 82, 93, 366 tm, 400
 זָהָב φθέγγομαι: *utter a sound or voice, esp. speak loud and clear* Jes 10. 30, 54. 1 Esth 8. 15; *open your mouth* Jer 12. 6; of animals, as a horse, *neigh, whinny* Jer 50. 11 65
 זָהָב φθέγμα (written φθέγγμα in late Inscr.): *sound of the voice, voice; utterance; pl., accents; of other sounds, as of birds, cries; of a bull, roaring* Jer 8. 16, 13. 27 65, 71
 „ ζήλωμα: in pl. *emulous efforts, rivalries*; ζηλοσύνη: poet. for ζήλος, ου, ό, later εος, τό, ζᾶλος: *jealousy* (= όθόνος); more usu. in good sense, *eager rivalry, emulation; fervour, zeal* Jer 13. 27 (cf. זָהָב זִיָּלֵי, -לֹו: c. acc. pers., *vie with, emulate*; also of persons, *pay zealous court to* Ib 5. 8) 71
 זָהָב θυρίς: Dim. of θύρα (*door*), *window* 378 t, 390, 395 t
 זָהָב ἐγοραῖν: v. זָהָב; *midday, the time when the a.m. market ended and the p.m. one began* 99, 377-8
 זָהָב דַּיָּרָה דַּיָּרָה δειρή, δέρη: *neck, throat; collar* Gn 27. 40 Jes 30. 28 Cant 1. 10, 4. 9 69, 326, 386 tm, 421 t
 „ θώραξ, -ρηξ, θόραξ: *corset; coat of mail, scale armour* Job 15. 26 69, 77
 זָהָב ξανθός: IIS 8. 3, 10. 8 27 t, 82, 93, 366 tm, 400-1
 זָהָב זָהָב ζητέω, -εύω: *seek, seek for; search after, search out; hunt for (W)* Gn 27. 33 Ex 21. 13 Lev 17. 13 IS 24. 12 Jer 16. 16 Thr 3. 52; cf. זָהָב 43
 זָהָב זָהָב ζήτημα: *that which is sought*; ζητός, ζατός: = ζητητός (*sought for*) Gn 25. 27, 27. 3; זָהָב זָהָב ζητήσιμος: *to be searched*; τὰ ζ. *places to be beaten for game* IS 23. 14; זָהָב זָהָב σίτησις: *food* Gn 42. 25 57, 71, 74
 „ זָהָב זָהָב ζητητήριον: = βασανιστήριον (*question-chamber; in pl., instruments of torture*); ζήτηρειον: *a place of punishment for slaves at Chios* Ez 19. 9 Ps 66. 11 71
 זָהָב זָהָב ζητητής: *seeker* Jer 16. 16; זָהָב זָהָב ζήτησις: *quest; search (W)* Nu 35. 20 57
 זָהָב זָהָב σταθμός: *quarters, lodgings for travellers or soldiers* IS 22. 4 ICh 12. 8 (9); *quarter of a town* IIS 5. 7 ICh 11. 7 71
 זָהָב κατατίθηναι: *place, put, lay down; ordain; make a testamentary disposition* Gn 50. 16 Dt 3. 28 IIS 17.

- 23; δια-: *arrange each in their several places* Jes 45. 12;
arrange or settle mutually, make a covenant with one
 Jos 7. 11, 23. 16 Ps 111. 9 64, 423
- נָצַח, נִצְחָה θέσμιος, τέθμιος: (θέσμος) Θ., title of Apollo,
 of Demeter Hos 5. 11; θέσμιον, τέθμιον, esp. in pl.,
laws, customs, rites Gn 26. 5 Dt 5. 28 Prv 13. 13 Neh
 1. 7; θεσμός: *law*; esp. of divine laws 71, 78, 86: 73
- נִחַח קωκυτός: *shrieking, wailing* Jes 24. 11 Jer 14. 2
- נִחַח אֵלֶּס, אֵלֶּס (B): *sea* (generally of shallow water
 near shore) Jes 44. 27 74, 82, 331:
- נִחַח אֵלֶּמֶת: *sea-water, brine*; after Hom., *brine*, i.e.
the sea Ex 15. 5 Mich 7. 19 [cf. Il. 1. 314] 71, 331
- נִחַח ὄπος; χυμός: *juice of plants*; distd. from ὄπος, in
 that ὄπος is prop. *vegetable juice, the milky juice* which
 is drawn from a plant by tapping it, esp. the *acid*
juice of the fig-tree, used as rennet Prv 15. 24;
 σκύφος: *cup, can*, esp. used by peasants; of wooden
 milk-vessels 81, 391
- נִחַח ἀνθέω: *blossom, bloom*; of flowers and plants:
flourish Ez 7. 10; cf. ἀνθίζω
- נִחַח ἐξανθέω: *put out flowers, bloom* Nu 17. 23 Ps 90. 5;
 metaph., *burst into flower, break out* Jes 27. 6 Ps 32. 8;
 ἐπ-: *be bright* Ps 132. 13
- נִחַח σκοπιάζω: *spy from a high place or watch-tower*;
 generally, *spy, watch*, even on a plain Cant 2. 9
- נִחַח צִדָּה δέω (A): *bind, tie, fetter* Ex 12. 34 Dt 14. 25
 IIR 5. 23, 12. 11 Ez 5. 4 Prv 30. 4 Job 26. 8
- נִחַח δέσμη: *package, bundle* Gn 42. 35 IS 25. 29
 Hag 1. 6 Job 14. 17 Cant 1. 13
- נִחַח κεραμεύω: v. נִחַח
- נִחַח τείχιζω: *build a wall* [cf. τείχισμα: *wall*, v. נִחַח
 Dt 20. 20 Hab 2. 1 Ps 60. 11 IIR 3. 5 נִחַח
 Nah 2. 2 IIR 14. 5]; τειχομαχέω: *fight the walls*,
 i.e. *conduct siege operations* [cf. τειχομαχία: *battle with*
walls, i.e. *siege* נִחַח Dt 20. 19-20 Jer 52. 5 IIR
 11. 5] Dt 20. 12 IR 15. 27 Jer 21. 4 Dan 1. 1 71
- נִחַח θεός: v. אֱלֹהִים Dt 32. 4, 15, 18, 30-1, 37 IS 2. 2 45, 125,
 390, 424
- נִחַח χοίρας: *like a hog or hog's back; rock* Ex 17. 6,
 33. 21-2 Dt 32. 13 Jos 5. 2 נִחַח IR 5. 15, 9. 11 130

צוראל	εἶργεν Διός, youth devoted to or granted by Zeus, a synonym of צור־שָׁדַי [in the last compound pr. n. צור is the homologue of ἡθεός, whereas in the former two it is that of Ζεύς]	
	Nu 1. 5-6, 3. 35	125-6, 390 t
צור	κηρίον: (κηρός) <i>honeycomb</i> , mostly in pl. Ps 81. 17	391 tm
„	ὄρος: <i>mountain, hill</i> Nu 23. 9	368 tm, 410
צח	διαγής	89 tm
צחק	צחק, שחק, ἀγωνίζομαι: <i>fight, contend for victory; compete, wrestle (W); generally, struggle, exert oneself</i> Ex 32. 6 Jud 16. 25 IIS 2. 14 Prv 29. 9	36 t
צחק	צחק, שחק, צחק, καχάζω, also in nasalized form καγχάζω: <i>laugh aloud, jeer, mock</i> Gn 19. 14. 21. 9, 26. 8, 39. 14 IIS 6. 21 Prv 1. 26 Job 30. 1 Thr 1. 7 IICl 30. 10	24 t, 36 t, 44, 48, 99, 299, 399
צחק	צחק, מִצְחָק, καχασμός: <i>loud laughter</i> Gn 21. 6 Hab 1. 10 Ps 126. 2 Prv 14. 13 Thr 3. 14	72, 74
צחר	κορός (B): <i>pure</i> Ez 27. 13; cf. κορός (A) צִחָר	44
צחר	ὤχρος: <i>pale, wan, of complexion; esp. pale-yellow, sallid; the colour yellow</i> Jud 5. 10	50, 69
צד	στόλος: (στέλλω) <i>expedition; sea-force, fleet</i> Jes 18. 2, 33. 21	100, 292 tm, 339 tm, 341
צידון	Σιδών, ξουθός: <i>golden yellow</i> Gn 10. 15 Jud 1. 31 Joel 4. 4	22, 31 t, 68, 130-1, 336, 393 t
צידונים	Σιδόνιος, later -ῶ, ξουθός Dt 3. 9 Jud 3. 3. 10. 12 IR 5. 20, 11. 33 Est 3. 7	35 t, 366 tm
צין	θίς: of the <i>sandy desert</i> of Libya Jes 23. 5, 32. 2, 41. 18, 53. 2 Jer 2. 6, 50. 1; <i>sand</i> or <i>mad</i> at the bottom of the sea Ps 105. 41; v. טיס	35 t
צין	κίων: <i>columnar græstestone; any column bearing an inscription</i> IIS 5. 7 IIR 22. 17 Jer 31. 21 [20] Ez 39. 15	78, 399
צין	ἀκανθα: (ἀκή A) <i>thorn, prickly; any thorny or prickly plant</i> Jer 48. 9; = ἀκακία, ᾱ. Αἰγυπτία; = ἀκαθός; cf. יצא, אצא ἀκανθόομαι: (ἀκανθα) <i>become prickly; ἀκανίζω: (ἀκανος, ἀκή A) to be thistle-headed</i> Jer 48. 9	
צין	άνθος (A): <i>blossom, flower</i> Nu 17. 23 Jes 28. 1, 4, 40. 7-8; <i>chaplet of flowers</i> Lev 8. 9; cf. άνθίζω	23
צור	άνδριός 288 tm; θαιρός; θεωρός; κοῖλον; στόλος; ὠδὶς 292 tm	

- צלה φρύγω: *toast* or *parch* IS 2. 5 Jcs 44. 16, 19 35 t, 416 t
 צלי φρυκτός: *roasted* Ex 12. 8-9 36 t, 416 t
 צלול, צליל κενός, κεινός, κενεός, κέννος: *empty*; κοῦλος, κόυλος: *hollow*; κύκλιος: *round, circular* Jud 7. 13 24 t, 60, 395^a
 צלחת, צלחת, צלצל, צלצל χαλκείον, -κήϊον: = -κίον (*copper vessel, cauldron, kettle*), *cauldron, pot* IIR 2. 20, 21. 13 ICh 35. 13; צלצל/χαλκός: *copper; anything made of metal* Jes 18. 1 36 t, 80, 422 t
 צלה צל θυλακίς, θυλάκιον: Dim. of θύλακος (*sack, esp. to carry meal in; bag*) Prv 19. 24, 26. 15 78, 80
 צלל הציל, הציל, הציל σκιάζω: *overshadow, shade; cast a shadow* Ez 31. 3; *darken* IIS 20. 6 Neh 13. 19 33 t, 67
 צל σκιά: *shadow* Jud 9. 36 Jcs 25. 5 Ez 17. 23 Hos 4. 13 Cant 2. 17; *shade* of trees, rock, etc., as a protection from heat Nu 14. 9 Jcs 4. 6, 16. 3, 25. 4, 30. 2-3, 32. 2, 49. 2 Jon 4. 6 Ps 36. 8, 91. 1, 121. 5 Job 8. 9 Cant 2. 3 Thr 4. 20 Eccl 7. 12; ἐν σκιᾷ, i.e. *indoors* Gn 19. 8 22, 45
 צלל κελαδέω: *sound as flowing waters*; of persons, *shout* cloud Hab 3. 16; δύω: *sink* Ex 15. 10; cf. צבצב 399
 צלצל קודון: *bell* Zach 14. 20 7:
 „ κύμβαλον: *symbal*; mostly in pl. Neh 12. 27 ICh 15. 19; cf. χαλκίον: *symbal* 7:
 צלצל הצלצל הַ קַּלְלִיּוֹת הָ הַ קַּלְלִיּוֹת 54, 75 t, 89 tm
 צלם צלם, צלם, צלם, צלם, צלם ἀγαλμα Nu 33. 4! Jud 8. 5, 9. 48 IIS 23. 28 Ps 83. 12 Dan 2. 3! 31 t, 37, 45, 74, 355 tm
 צלע צלע σκέλος: *leg* from the hip downwards Lev 11. 21; *leg* of sacrificial victim Ib 8. 21; *side-wall* of a temple Ex 26. 26, 37. 27 81, 339 tm, 34!
 „ πλευρά: = πλευρόν, τὸ Gn 2. 21-2; *side*, of things and places Ex 25. 14, 27. 7 IIS 16. 13 45
 צלע ξύλον: *wood cut and ready for use; piece of wood, log, beam, post; plank* [W] IR 6. 15, 16 36 t, 52
 „ πύλη: prop. *one wing of a pair of double gates*—mostly in pl.—sus. of the *house-door* IR 6. 34; θύρα: *door*; freq. in pl. of *double or folding doors* 392, 399, 416 t
 צלצל קליל קליל, קליל, קליל, קליל, קליל καλλίπαις, παιδος: *with beautiful children, blessed with beautiful children; beautiful child* Nu 26. 33 45
 צמץ, צמץ, צמץ, צמץ, צמץ δίψα, -ψη: *thirst* Dt 8. 15, 28. 48 Jer 2. 25 Thr 4. 4 402

- צמד *συνωρίς, ἵδος: (συνήρως) pair of horses* (with or without a chariot or carriage) Jes 21. 7; of mules IS 14. 14 IIR 5. 17; generally, a pair or couple of anything Jud 19. 10 IS 11. 7 xxix t, 83 t, 90 tm
- צמח, צמרת *κόμη: hair of the head* Jes 47. 2 Cant 4. 1; metaph. foliage of trees Ez 17. 3, 31. 3 [cf. צמח (plant) Gn 19. 25 Hos 8. 7] 35 t, 37-8, 45, 67, 326
- צמח *κομάω, -έω: let the hair grow long, wear long hair* Lev 13. 37; metaph., of trees, plants, etc. Gn 2. 5. 41. 8 Ex 10. 5 Jes 43. 10 Job 3. 6 88
- צמח *הצמחה, ἐπι-: wear long hair* Jud 16. 22 IIS 10. 3 Ez 16. 7 Ps 104. 14, 132. 17 [meaning extended to 'growing', generally] 80
- צמיד *ἀποκαμπτός: bent* Gn 24. 22 Nu 19. 15, 31. 50; cf. κάμπτω: bend, curve; Pass., bend oneself צמד Nu 25. 3, 5
- צמר *κόμη: wool* Lev 13. 47; צ. צמח 326
- צמרי *ξανθός (Σκάμανδρος)* Gn 10. 18 316 tm, 401
- צמרת *κόμη: v. צמח* 45, 69
- צמיתה *ἀθάνατος* Lev 25. 23, 30 323 tm
- צנה *ὄπλον* 315 tm, 406, 411 t
- צנח *κενός* 397 tm
- צנן *ἀκαῖα: thorn, prickly; in pl., prickles or spines of the hedgehog and of certain fish* Jos 23. 13 416 t
- צנף *στεφάνος, ου: crown, wreath, chaplet; crown as a badge of office; cf. צנפה/στεφάνωμα: that which surrounds, crown, wreath* Lev 16. 4 24 t
- צנר *κενός* 364 tm, 396
- צפה *ἐκχέω, -χύνω: pour out, prop. of liquids* Jer 48. 12; cf. צפה/χέω; צפה/βράζω: v. קיץ Jes 63. 1; צפה *καίμαι: lie, lie outstretched* Jer 2. 20 51
- צעור *μικρός and μικρά, μικρός: small, little; in Size, Gn 19. 20 Dan 8. 9; in Quantity, Jes 16. 14, 28. 10; in Amount or Importance, IS 9. 21 Mich 3. 1 Job 8. 7; of persons, of small account* Jer 14. 13 Ps 119. 141; of Time, short Job 36. 2; of Age, young Gn 19. 31 Jud 6. 15 IR 6. 34 Job 32. 6; σμικροῦ or μικροῦ within a little Jes 10. 25, 29. 17 32 t, 41, 92
- צעק *κωκύω: shriek, wail* Gn 4. 10 Dt 22. 24 Jer 22. 20 32 t, 326, 377

- צַעֲקָה *κωκυτός*: *shrieking, wailing* Gn 27. 34 IS 4. 14
Jer 48. 3, 49. 21 Zeph 1. 10 78
- נִצְעָק *συνάγω*: v. נָצַק Jos 8. 16 Jud 6. 34-5,
7. 23-4, 10. 17, 12. 1, 18. 22-3 IS 10. 17, 13. 4, 14.
20 IIR 3. 21 32 t, 399
- צָעַר *ἀγορά* 355 tm, 377-8
- צָפָה, צָפָה, צָפֵן, שָׁפֵן *σκεπάζω*: (*σκέπω*) *cover, shelter*
Ex 26. 32, 27. 26, 36. 24 IR 6. 15 Prv 26. 23 31 t, 33 t, 67-8
- צָפָה *σκοπάω*: = *σκοπιάζω* (*spy from a high place or watch-tower*) Gn 31. 49 Ps 66. 7 Prv 15. 3 Cant 7. 5 52
- צֹפֶה *σκοπός*: (*σκέπτομαι*) *one that watches; mostly look-out man, watcher, stationed in some high place (σκοπία/יָפֵץ) to overlook a country, esp. in war*
IIS 18. 24-7 IIR 9. 17 Ez 3. 17 32b
- צִוְּפָה *σκοπέω*: *inspect; look to or into*; *σοφίζομαι*: c. acc. rei, *devise cleverly or skilfully* Prv 31. 27 422 t
- צָרַר *στρουθός*: *sparrow* Gn 7. 14 Dt 22. 6 Ps 84. 4 Prv 26. 2 81
- תִּצְרֹץ *σκαφίς, ἰδος*: Dim. of *σκάφη* (*basin or bowl* תִּצְרֹץ IR 17. 12, 19. 6), esp. *pot for honey* Ex 16. 31 81
- תִּצְרֹץ *ἐλπίς*: *hope, expectation* Thr 4. 17 74, 81
- צִפְצִף, צִפְצִף *σπυράς, σφύ-*: *ball of dung, such as that of sheep or goats, hence in pl.* xxxi, 32 t, 422 t
- צִפְצִף, תִּצְרֹץ *στέφος*: (*στέφω*) poet. for *στέφανος, κίβος* Messenian for *στέφανος* (תִּצְרֹץ); *crown, wreath, garland* Jes 22. 24, 28. 5 35 t, 45, 52
- צִפְצִף *τράγος*: *he-goat*, opp. *אִיז* (*she-goat*) IICh 29. 21 57
- צָן *σκεπάζω*: v. צָפָה; cf. *κεύθω*: poet. Verb, *cover, hide, conceal*; *καλύπτω*; *κρύπτω*
- צָן, צָן *σκεπαστός*: *covered* 24 t, 32 t, 35 t, 105 tm
- תִּצְרֹץ, תִּצְרֹץ *δαφνηφάγος*: *bay-eating; hence, inspired* Gn 41. 45 132 m
- צָן *ὄφίς*: v. תִּצְרֹץ Jes 14. 29 93, 368 tm
- תִּצְרֹץ *ὀφίδιον*: Dim. of *ὄφίς*, *sup.* Jer 8. 17 51
- תִּצְרֹץ *σπίζω* (A): *pipe, chirp*, of the shrill note of small birds; = *πιπιίζω*; *φθέγγομαι*: *utter a sound*; of the human voice, of weak, small voice, of worms Jes 8. 19, 29. 4; of animals, as a horse, *neigh, whinny* Jes 38. 14; of birds; *σοφέω*: *sound, make a noise* Jes 10. 14 53, 65, 422 t
- תִּצְרֹץ *χήλη* 315 tm

צפח	στέφος: <i>v.</i> צפיעה IICH 3. 15	כתר	52, 326
צקלון	θυλάκιον: <i>bread-basket</i> ; = -κίσκος; θύλακος: <i>v.</i>		
צלחח	IIR 4. 42		79
צר	ξηρός: <i>v.</i> גורה Prv 23. 27		
צר	στενός: <i>narrow</i> , opp. εὐρύς רחב IIR 6. 1 Jes 49. 20		44
מצר	στενόν: <i>narrow space</i> Ps 118. 5; Subst., τὰ σ. the <i>narrow</i> s, <i>straits</i> of a pass Ib 116. 3 Thr 1. 3		71
צרב	ξηραίνω, ἀλείρει	45, 52, 95 tm, 100 tm, 402	
צרדתה	IICH 4. 17		336 t
צרה	ζήλη: <i>female rival</i> IS 1. 6		44-5
צרי	a point of vocalization		
צרי	στυράς: <i>v.</i> תורק; ψωρικόν, τό, (sc. φάρμακον, σμηγμα = σμημα: (σμάω) <i>soap, unguent</i>) itch-salve Gn 37. 25, 43. 11 Jer 8. 22, 51. 8		57, 93
צרך	χρέος: = χρεία ((χράσμαι) <i>need, want</i>), χρεώ (<i>want, need</i>) IICH 2. 15		101
צרעה	ἀνθρηδών: <i>hornet</i> Ex 23. 28		58
צרפת	θεράπτω IR 17. 9-10 Ob 20	130-1 t, 300, 320, 390	
צרה	ἐχθαίρω, ἐχθραίνω: <i>hate, detest</i> ; κηραίνω (A): (κῆρ) <i>harm, destroy</i> Nu 25. 17, 33. 55 Esth 3. 10; οἱ ἐχθράναντες <i>one's enemies</i> צררים Jes 11. 13		68
צר	ἐχθρός: <i>hated, hateful</i> , of persons and things; Act.: <i>hating, hostile</i> ; as Subst. <i>enemy</i> Gn 14. 20 Nu 10. 9 Dt 32. 41 IIS 24. 13 Thr 1. 5 Neh 9. 27		326
צרה	θησαυρίζω: <i>store, treasure up; lay by</i> IS 25. 29 Jes 8. 16 Prv 30. 4 Job 20. 8		392
צורר	θησαυρός: <i>receptacle</i> for valuables Gn 42. 35 Hag 1. 6 Prv 7. 20; πτόρθος: <i>young branch, shoot</i> ; generally, <i>branch</i> Cant 1. 13		
צרה	κηραίνω (B): (κῆρ); <i>to be sick at heart, anxious</i> ; at a thing Gn 32. 8 Jud 2. 15 IIS 1. 26, 13. 2 Thr 1. 20 ICH 21. 13; cf. κηραίνω (A), <i>sup.</i>		
צרה	צרהה, κῆρ: <i>doom, death; plague, disease</i> Gn 35. 3, 42. 1 IIR 19. 3 Jer 6. 24, 15. 11 Ps 120. 1		
צרהן	Jos 3. 16 IR 4. 12, 7. 46		336 t
קאה	קיה, χέω, χείω, χεύω, χύνω: <i>used in the simple form mostly by Poets</i> ; Radical sense, <i>pour</i> , prop. of liquids, <i>pour out, let flow</i> Lev 18. 28 Jer 25. 27	28 t, 48, 392	
הקא	ἐ-: <i>v.</i> צעה Lev 18. 25, 28 Jon 2. 11 Prv 23. 8		51
קבל	ἀναδέχομαι: <i>receive, entertain as a guest</i> ICH 12.		

- 18 (19); *take upon oneself, submit to; accept, receive*
 Prv 19. 20 Job 2. 10 Esth 9. 23, 27 Esr 8. 30 ICh
 21. 11; *undertake* ICh 29. 16 58, 85 t
- קָבַל *κεφαλή* 79, 387-9 tm
- לָקַח *παρά* 12, 172-3 tm, 239 tm
- קַבֵּץ *κυμβίον*: Dim. of *κύμβη* (A) I (*drinking cup, bowl*)
small cup Jes 51. 17, 22 39
- קִבֵּץ *κύμβαχος*: v. קִבֵּץ 34 t
- קָבַץ, קָבַץ, קָבַץ *κομίζω, συγ-*: *bring together, collect* Gn 41.
 35, 48 Dt 13. 17, 30. 3 IR 20. 1 Ez 38. 8 Joel 2. 16
bring to oneself, collect round
 one IIS 3. 21 IR 11. 24, 18. 19 Jer 40. 15 Ez 16. 37
 Ps 91. 7 Neh 4. 14 ICh 39. 6 88
- קָבַץ *συγκομιστός*: *brought together* Neh 5. 15 105 tm
- קָבַץ *κομιδή*: (*κομίζω*) *provision, supplies* Ez 22. 20;
gathering in of harvest; συγ-: *ingathering, harvest* קָבַץ
 Ex 22. 5 Dt 16. 9 Jes 17. 5 Hos 8. 7 קָבַץ Gn 41. 47 78
- קָבַץ, קָבַץ, קָבַץ *πυκάζω, -κάσσω*: poet. Verb; *coaxer*
closely, freq. with collat. notion of protection Jes 40.
 11; *close, shut up; shut close* Dt 15. 7 Jes 52. 15 Ps 77.
 10 Prv 13. 11 29 t, 69
- קָבַץ a point of vocalization 69
- קָבַץ, קָבַץ, קָבַץ *Σκυθία*: v. קָבַץ Jud 5. 21 IS 24. 14
 Job 1. 3 44, 121, 129 t, 405 t
- קָבַץ, קָבַץ *Σκυθία*: v. קָבַץ Gn 25. 6, 29. 1 Nu 23. 7
 Dt 2. 26; cf. *ἀκτίς*: *East* Gn 2. 14, 3. 24 129 t, 291 t, 404 t
- קָבַץ, קָבַץ *πάλαι*: Adv., *long ago* Dt 33. 27 Jes 23. 7 42 t, 67,
 404-5 t
- קָבַץ *κεφαλή*: v. קָבַץ Gn 49. 26 Dt 28. 35 Ps 7. 17 74, 79, 87 t
- קָבַץ *σκοτάω*: = *σκοτάζω* (*grow dark*) Jer 4. 28,
 8. 21 Ez 32. 7-8 Joel 2. 10 Mich 3. 6 Job 30. 28 52
- קָבַץ *Σκυθία*: v. קָבַץ Jes 21. 17, 60. 7 Jer 2. 10 Ez 27. 21
 Cant 1. 5 121
- קָבַץ *Σκυθών*: v. קָבַץ IR 15. 13 121, 129 t
- קָבַץ, קָבַץ, קָבַץ *καθαρίζω*: *cleanse; καθαίρω*:
in religious sense, purify Lev 16. 19; *purify oneself*
 Ib 11. 44 ICh 5. 11; *get purified* Ex 29. 21; Pass.
 Ez 48. 11; also of menstruation IIS 11. 4; =
κηδαίω, κηδαλίω: *καθαίρω* (v. קָבַץ) [an atavism] 280 tm
- קָבַץ, קָבַץ *καθαγίζω, -ιάζω*: *devote, dedicate; ἀγνίζω*:

- dedicate (W) Ex 13. 2 Lev 21. 10, 27. 21 Nu 3. 13,
8. 17 Jud 17. 3 IIS 8. 11 Jer 17. 22 280 tm
- קדש, קדש *ἀγιάζω*: = *ἀγίζω* ((*ἅγιος*) *hallow, make sacred*);
ἀγνίζω: *hallow* (W) Gn 2. 3 Ex 31. 13 Ez 37. 28;
esp. by burning a sacrifice IR 8. 64; Pass. Esr 3. 5 48,
119 tm, 279 tm
- קדש *ἀγιότης*: = *ἀγιοσύνη* (*holiness, sanctity*) Ex 22. 30 74
- קדש, קדש *ἀγίασμα*: = *ἀγιαστήριον* (*holy place, sanc-*
tuary) Ex 15. 17, 25. 8, 26. 23 IR 8. 8 Jes 52. 1
Jer 31. 23 (22) Thr 1. 10 Dan 9. 26, 11. 31 *قُدس*
مقدس; *ἀγίοστευμα*: *sanctuary* IR 2. 28-31 (Ex 21.
14) 71, 79, 396 t
- קדש, קדש *ἅγιος*: *devoted to the gods*; in good sense, *sacred*,
holy Lev 9. 19-20, 16. 4; of persons, *holy, pure* Ex
19. 6, 22. 30 Lev 21. 6-7; *ἀγιστός*: *hallowed* Lev 11.
44 21 t, 40, 107, 119 tm
- קדש, קדש *καταχέζω*: *besoul* Dt 22. 9 Jes 65. 5; = *κατ-*
αισχύνω 280 tm
- קדש *ὁδάχα*: *καταπύγων*: *given to unnatural lust*; gener-
ally, *lecherous, lewd*; *κίναιδος*: *catamite*; generally,
lewd fellow, dancer Dt 23. 18 IR 15. 12; *κιναιδεία*,
-δία: *unnatural lust* IR 14. 24, 22. 47; cf. *καταισχύνω*:
dishonour, put to shame; *dishonour* ■ woman, also of a
male 280 tm
- קדש, קדש *κτίζω*: *bring about* IIR 10. 20 Joel 1. 14;
ἀνα-: *rebuild* Neh 3. 1 51, 87, 280 tm
- קהל, קהל *ἐκκλησιάζω*: *Med. hold an assembly* Ex 32. 1
Lev 8. 4 Jos 18. 1 Jud 20. 1 IR 8. 2 Ez 38. 7 Esth
8. 11 IICh 5. 3; trs., *summon to an assembly, convene*
Ex 35. 1 Lev 8. 3 Nu 10. 7, 16. 19 Dt 4. 10, 31. 28
Ez 38. 13 195
- קהל, קהל *ἐκκλησία*: (*ἐκκλητος*) *assembly duly summoned*
Nu 10. 7, 20. 10 Jud 21. 8 Joel 2. 16; *an assembly*
Gn 49. 6 Prv 5. 14 Esr 2. 64 Neh 5. 7 IICh 23. 3 194
- קהל *ἐκκλητος*: (*ἐκκαλέω*) *selected to judge or arbitrate*
on a point; *umpire* Eccl 1. 1, 12. 8-10 [cf. *ἡγε-*
μονεύς: *king, chief*, Hom., etc.; freq. with collat.
sense of *captain or judge*; cf. Ib 1. 12] 195
- קהל, קהל, קהל *φύλη*: *a body of men united*
by supposed ties of blood and descent, *clan*, such as the

three Dorian *tribes*; φύλον: (φύω) *race, tribe* or *class*; in Ep. more freq. in pl. Ex 12. 6 Nu 16. 3 Dt 23. 2-4, 33. 4 Thr 1. 10; *swarm* of bees; *people* Ex 16. 3 Lev 16. 33 Nu 16. 33 IR 8. 65 Jer 44. 15 Ps 22. 23, 26, 26. 5 Neh 5. 7 IICh 31. 18

71, 74, 378

תקף ἄγω: *bring together* Gn 1. 9 Jer 3. 17

תקף ἄγών: *gathering, assembly* Gn 1. 10 Ex 7. 19; ἔλπισμα: *hope, confidence*; -μός: *expectation* Jer 14. 8, 50. 7 Esr 10. 2 (cf. Prv 19. 18 Ruth 1. 12 Thr 3. 29) ICh 29. 15

71

תקף προσδοκάω, -έω: *expect*, whether in hope or fear; *wait for* Gn 49. 18 Jes 5. 2 Thr 2. 16

230

תקף προσδοκία: *expectation* Jer 29. 11 Hos 2. 17 Prv 26. 12 Job 7. 6

230

„ τέκμαρ, -μωρ: *fixed mark* or *boundary*; *fixed line* of separation; *sure sign* or *token* of some high and solemn kind, as Zeus says that his nod is *the highest, the surest pledge* Jos 2. 18

63

קיל φωνή: (φάω) *sound, tone* Ex 32. 18 Dt 5. 19 IS 4. 14 IR 18. 26, prop., *the sound of the voice* Gn 27. 22 Dt 27. 14; mostly of human beings, *speech, voice, utterance* Dt 1. 34, 4. 12, 5. 22 Jud 18. 3 Ez 33. 32; מִלֵּךְ הָיָה לְקוֹלֵהוּ Ex 24. 3 (cf. תִּקְרָא תַּעֲרֹךְ); the cry of animals, as of swine, dogs, oxen, asses IS 15. 14 Jer 9. 9 Job 4. 10 Eccl 10. 20; of the nightingale, *song* Cant 2. 12; of *sounds* made by inanimate objects, mostly poet. Gn 4. 10 Ex 19. 19 Lev 26. 36 IIS 5. 24 IR 14. 6 Jer 25. 10 Ez 1. 24, 3. 13 Ps 104. 7; *phrase, saying* Gn 45. 16 קוֹל: cf. קוֹל קְרָאָה (κηρύσσω) *that which is cried by a herald, proclamation; announcement* Ex 36. 6 Esr 1. 1 IICh 36. 22; *mandate, summons* Esr 10. 7; קוֹל קָדָשׁ קְרָאָה פִּינָה, q.v. Jer 51. 55 (cf. Ib 44. 15 Neh 5. 7

23

קם ὀρθόω: *rise from one's seat, stand up* Nu 23. 18

24 t, 85-6 t,

325

קמם οἶκημα: *dwelling-place* Gn 24. 23, 25 Dt 1. 33, 14. 23 Jos 20. 4 Jud 9. 55 IIS 7. 10; special senses: horse's *stable* or *stall* Gn 24. 31; *temple, shrine* Gn 22. 4, 28. 11, 17, 19 IR 8. 35 Jes 66. 1; κένωμα: *empty space* Ib 5. 8

71

- קוף *κέρκωψ*: long-tailed ape IR 10. 22 60, 67
- קץ *θοάζω*: move quickly, ply rapidly
Jer 50. 11 Hab 1. 8 Mal 3. 20 Job 41. 14 33 t
- קצה *κομίσκη*: Dim. of *κόμη*: ז. צבה Cant 5. 2, 11 78
- הקיר *ἐκρέω*: flow out or forth, shed, let flow (הויל) Jes 48.
21 העיר Gn 24. 20 נצר Ps 136. 15 (הריק); *κραννίζω*:
discharge liquid in a slender stream Jer 6. 7 196
- מקור *κρουνωμα*: = *κρουνός* (spring, well-head, whence
streams (πηγαί) issue) Jer 2. 13, 8. 23 Ps 36. 10 Piv
10. 11, 13. 14, 14. 27, 16. 22, 18. 4; metaph., κ.
αἵματος Lev 20. 18; *κρουνιον*: Dim. of *κρουνός*; cf.
ῥεῦμα 71, 80, 399
- ממקור *κρουνισμα*: gush, stream; -μός: gushing out of water;
κρουνιον: Dim. of *κρουνός*, c.s. Ps 68. 27 [Is this,
like ממצרה, a double prefix-suffix: the first מ repre-
senting the terminal נ, the second replacing -μα in
κρουνωμα?] 71
- מקור *ῥεῦμα*: (ῥέω) that which flows, current, stream Jer
2. 13, 8. 23 Piv 25. 26; discharge, flux, rheum Lev
20. 18 80
- קורה *δοκός*: (δέχομαι) bearing-beam, main beam, esp. in
the roof or floor of a house Gn 19. 8 Cant 1. 17;
= *δορά* (B); *ξύλον*: beam; plank (W) IIR 6. 2, 5;
ז. קרה 58, 298 cm
- קטל *κτείνω, κτείνω*: kill, slay, freq. in
Poets, also in early Attic Dan 2. 14, 5. 19, 30; put
to death Ib 2. 13 23 t, 33 t
- קטן *ἐλάχιστος*: Sup. of *ἐλαχὺς* (small, short,
mean, little); smallest, least Gn 9. 24, 27. 15, 29. 16
Jud 9. 5 IS 2. 19, 16. 11 IIS 12. 3 IR 12. 10 IIR
5. 2 Jon 3. 5; of least account Ex 18. 22 IS 9. 21,
15. 17 Jer 49. 15 Zach 4. 10 76 t, 328
- קטף *ἀπανθίζω*: pluck off flowers Dt 23. 26; gather honey
from flowers Job 30. 4; מלח/מלי: honey 33 t, 60
- קטר *θυμιάζω, -αίνω, -ατίζω*: = -άω (burn so as to
produce smoke; abs., burn incense; smoke, fumigate)
IS 2. 16 IR 22. 44 Hab 1. 16 הקטיר Ex 30. 7,
20 Lev 1. 9, 8. 16 Nu 18. 17 IR 11. 8 ICh 26.
18, 29. 7 280

קָטָר	θυμία, -ή: = θυμίαμα, -ημα (<i>incense</i>) Ex 30. 7 Dt 33. 10 Jer 44. 21	74
מִקְטָר, מִקְטָרִית, מִקְטָרִית	θυμιατήριον, θυμιατήρ: <i>censer, vessel for fumigation</i> Ex 30. 1 Ez 8. 11 Mal 1. 11 IICh 26. 19	71, 74
קָנִי, קָנִי, קָנִי	φοῖνιξ: <i>purple or crimson; blood-bay, of a horse; red cattle—Phoenician—phoenix</i>	24 t, 42, 48 t, 93 t, 303 tm, 330 t
קָנִי	Φοῖνιξ, ικος: <i>Phoenician</i> Gn 15. 19	82, 93
קָנָה	θρήνος: (θρέομαι) <i>dirge, lament</i> Jer 7. 20 Ez 2. 10, 19. 14, 32. 16 Am 8. 10 IICh 35. 25	48
קִיקִי	κίκι: <i>the castor-oil tree</i> Jon 4. 6-7	22
קִיר	τείχος: <i>wall</i> Lev 14. 37 IR 6. 27; esp. <i>city-wall</i> Nu 35. 4 Jos 2. 15	22, 64, 80
„	γῆ: <i>land, country</i> Jes 15. 1; <i>city</i> Jes 16. 7, 11	82, 92
קִישָׁן, קִישָׁן	Σκυθῶν: v. סִדְוֹן Jud 5. 21	121, 129 t
קָל	κουφίζω; קָל κοῦφος: <i>light, nimble</i> IIS 2. 18; <i>buoyant</i> Job 24. 18; <i>unsubstantial, airy</i> Jes 19. 1; <i>light in point of weight</i> Job 24. 18	248 tm, 353 tm
קָל	φωνή: (φάω) <i>sound, tone</i> Gn 3. 8 Ex 32. 17 Lev 26. 36 Jos 6. 5, prop., <i>the sound of the voice</i> Dt 5. 19, 27. 14 IS 4. 6, 14; <i>speech, voice, utterance</i> Gn 21. 17, 27. 22 Dt 33. 7 Jud 18. 3	23
קָלִי, קָלִי, קָלִי, קָלִי	εἰρήνη: v. אִיר	127
קָלִי	εἰρήνη Διός Esr 10. 23 Neh 12. 20	128
קָלִי	εἰρήνη θεοῦ Esr 10. 23 Neh 8. 7	128
קָלִי	φρύγω: v. צִלָּה	35 t, 410 t
קָלִי	φρυκτός: v. צִלִּי (צִלִּי)	36 t, 416 t
קָלִי	χαλκεῖον: v. צִלְחָת Mich 3. 3	36 t, 80
קָלִל, קָלִל	καταράσμαι: <i>call down curses upon; curse, execrate</i> Gn 8. 21, 12. 3 Ex 21. 17, 22. 27 Lev 24. 11 IIS 16. 7, 19. 22 IIR 2. 24 Jes 8. 21 Jer 15. 10 Ps 37. 22 Prv 30. 10 Eccl 7. 21-2 Neh 13. 25	48, 67
קָלִל	ἀρά, ἀρή: <i>prayer; esp. a prayer for evil, curse, imprecation</i> Gn 27. 12-13 Dt 11. 29 Jud 9. 57 Jer 24. 9, 25. 18 Prv 27. 14	39, 67, 326
קָלִס, קָלִס	χλευάζω: <i>jest, scoff; c. acc., scoff, jeer at, treat scornfully</i> Ez 16. 31; Med. Hab 1. 10	39, 48
קָלִעַ	γλύφω: <i>carve, cut out with a knife; cause to be engraved</i> IR 6. 35	38, 68
מִקְלָעַת	γλύμμα: (γλύφω) <i>engraved figure</i> IR 6. 32	71

עֲלֵךְ	σφενδορίζω: = σφενδονάω (<i>use the sling</i>) IS 17. 19	41
עֲלֵךְ	σφενδόνη: <i>sling</i> Job 41. 20	41
..	ξύλον, πύλη, θύρα: v. עֲלֵךְ	36 t, 392, 399 t, 416 t
קִבֵּץ	κομιδή: (κομίζω) <i>gathering in of harvest</i>	78
קִבֵּץ	κομίζω: v. קִבֵּץ	88
קִנְיָה	εὐνή: <i>nest</i> Dt 22. 6 Ob 4 Hab 2. 9; v. קִנְיָה, קִנְיָה	48, 326
קִנְיָה	διαφθονέω: <i>envy</i> Gn 26. 4, 30. 1, 37. 11 Jes 11. 13 Ez 31. 9 Ps 37. 1, 106. 16 Prv 23. 17; ἐπι-, προς-	65
קִנְיָה, קִנְיָה	όθονερός: <i>envious, jealous, of persons; of the gods, jealous of those who abuse their gifts, or who enjoy unbroken felicity</i> Ex 34. 14 Jos 24. 19	56, 65
קִנְיָה	όθόνος: <i>ill-will or malice, esp. envy or jealousy of the good fortune of others</i> IIR 10. 16 Eccl 4. 4	39, 65, 239 tm
קִנְיָה	γεννάω: <i>causal of γίγνομαι; mostly of the father, beget; Med., produce from oneself, create; metaph., engender, produce; call into existence</i> Gn 4. 1, 14. 19 Dt 32. 6 Ps 78. 54 Prv 8. 22; = γονάω	34 t, 48, 326
קִנְיָה	γονεὺς: <i>begetter, father; generally, progenitor, ancestor</i> Gn 14. 19 Dt 32. 24	24 t, 42 t
קִנְיָה	ώνέομαι: <i>buy, purchase</i> Gn 25. 10 IIS 12. 3, 24. 24 Jer 13. 1 Neh 5. 8	51, 85 t, 395
קִנְיָה	ώνητής: <i>buyer, purchaser</i> Dt 28. 68 Jes 24. 2	51
קִנְיָה	ώνια, τὰ: <i>goods for sale, market-wares; wares (W)</i> Gn 31. 18 Lev 22. 11 Prv 4. 7	51
קִנְיָה, קִנְיָה	ώνημα: <i>purchase</i> Gn 17. 12, 23, 23. 18, 31. 18 Ex 12. 44 Lev 25. 18 Ez 38. 12	51, 71
קִנְיָה	κενός: v. קִנְיָה; σχοῖνος: v. קִנְיָה Jes 19. 6, 42. 3 Job 40. 21	42 t, 77, 395
..	ξηρός: = κορμός (A) ((κείρω) <i>trunk of a tree (with the boughs lopped off)</i>)	45, 52
קִנְיָה, קִנְיָה	χρησμός: (χράω (B) A) <i>oracular response, oracle</i> Ez 12. 24, 13. 7; χρήμα: <i>oracle</i>	71, 427
קִנְיָה, קִנְיָה	πηγμα: <i>anything congealed</i> Zach 14. 6	32 t
קִנְיָה, קִנְיָה	ἐκανθώδης: <i>full of thorns, thorny; prickly; ἀγνώδης, falsa lectio for ἀ.; ἐκανθόχοιρος: hedgehog</i> [cf. ἀκανθα: in pl., <i>prickles or spines of the hedgehog and of certain fish</i>]	30 t, 90 tm
קִנְיָה	πυκάζω: v. קִנְיָה Dt 15. 7 Jes 52. 15	29 t, 69
קִנְיָה	κουφίζω: <i>make a light leap; ἐκπηδάω: leap out; jump, leap (W)</i>	24 t, 69, 353 tm

קָצֶה, קָצָה, קָצוּ, קָצָה, קָצֶה	ἔσχατος: <i>farthest, uttermost, extreme</i> Ex 16. 35, 25. 18-19, 26. 4 Dt 30. 4 Jes 37. 24 Ps 48. 11 Prv 17. 24; ἐξ ἐσχάτων ἐς ἐσχάτα ἀπικέσθαι <i>reaching from end to end</i> Ex 26. 28 Dt 4. 32	30 t, 55, 68
קָצֶה	ἔδαφος: <i>bottom, foundation</i>	49
קָצוּב	ξυστός	52, 105 tm
קָצֶה	δικαστής: <i>a judge</i> Prv 25. 15	58, 101
קָצֶה	ὄζος, ὕσδος: <i>bough, branch, twig</i> Ps 80. 12	414 t
קָצֶה, קָצֶה, קָצֶה	ἔσχατος: τὰ ἐσχάτα, <i>the utmost: the uttermost; the extremities, the furthest points</i> (W) Ex 26. 23 Ez 46. 21; cf. γωνίδιον: Dim. of γωνία <i>of the four quarters of the compass</i>) Jes 44. 13	71
קָצֶה, קָצֶה, קָצֶה	ἀφρίζω: = ἀφρέω, ἀφρίάω (<i>foam</i> , Gn 40. 2 Dt 9. 19; c. acc., <i>be foam, cover with foam</i> Dt 9. 8 Zach 8. 14	63
קָצֶה, קָצֶה, קָצֶה	ἐπαφρίάω: <i>foam against</i> Jes 8. 21	
קָצֶה	ἀφρός: <i>foam of the sea; of persons and animals, foam, slaver, froth</i> Nu 1. 33 Hos 10. 7	63
קָצֶה, קָצֶה, קָצֶה	ἀποκόπτω: <i>cut off, have off</i> , freq. in Hom., <i>of men's limbs</i> Dt 25. 12 Jud 1. 6-7 IIS 4. 12	63
קָצֶה	ἀναξύω: <i>scrape up or off; Pass., having the surface scraped off</i> IIR 16. 17, 18. 16, 24. 13	
קָצֶה	θερίζω: <i>do summer-work, mow, reap</i> Lev 23. 10 IIR 19. 29; קָצֶה	32 t, 392
קָר	ψυχός: <i>cold</i> Gn 8. 22	53
קָר	ψυχρός: <i>cold</i> Prv 25. 25	53
קָרָה	ψύχρα: <i>cold</i> Ps 147. 17 Prv 25. 20 Job 24. 7, 37. 9	56
קָרָה, קָרָה	ψυχρότης: <i>coldness, cold; metaph. of persons, want of feeling, bad taste</i> Lev 26. 21, 23, 28 Zach 14. 6	32 t, 74
קָרָה, קָרָה	κυρέω: c. 72	25. 27 t, 29 t, 43. 86 t, 399, 427 t
קָרָה, קָרָה	κύρμα	71, 399 tm, 427
קָרָה	χράω	256 t, 281 tm, 426-7 tm
קָרָה, קָרָה, קָרָה	κράω: Jes 4. 5 Jon 3. 2	93, 281 tm, 327-8, 399 tm, 427 tm
קָרָה	καλέω, -αἰμι: <i>call, summon</i> Lev 1. 9 IIR 8. 1; <i>call to one's house or to a repast, invite</i> IR 1. 9 Job 1. 4	
„	κελεύω: <i>prop., urge, drive on; hence, exhort, bid; order; command</i> (W) Lev 23. 2 Dt 15. 2 IIR 8. 1	

- קָרָא κέλευμα: (κελεύω) *order, command* Ex 12. 16 Lev 23. 2, 7, 24 Jes 1. 13 71
- קָרַב, קָרַב, קָרַב, קָרַב πελάζω: *approach, draw near* Gn 47. 29 Ex 14. 10, 22. 7; *come near* Gn 37. 18 Ex 3. 5 Ez 36. 8 Ps 91. 10 Job 33. 22 Thr 4. 18; *approach* (in marriage) Gn 20. 4 Lev 18. 6, 14, 19, 20. 16 Dt 22. 14 Jes 8. 3 Ez 18. 6
- קָרַב έκπυρόω: *heal* Hos 7. 6
- קָרַב καθιερεύω: *sacrifice, offer* Lev 2. 4, 14, 6. 14, 10. 19, 21. 6, 8 Nu 3. 4, 7. 10, 15. 10, 13, 16. 35, 18. 15, 28. 19, 26-7, 29. 13 Jud 3. 17 Ps 72. 10 119 t, 281 tm
- קָרַב ιερείον, ιερήιον, ιρήιον, ιαρήιον: *victim, animal for sacrifice* Lev 2. 1, 5, 7, 12, 13 Nu 28. 2; *ιερεύειν ιερείον* (sacrifice a victim) Od. 14. 94 קָרַב קָרַב להקָרַב Lev 17. 4 119 t
- קָרַב εἶρις, ἰδος: *strife, quarrel, contention*; mostly of battle-strife IIS 17. 11 79, 82, 97 tm
- קָרַב σκεπαρηδόν: σ. קָרַב Jud 9. 48 IS 13. 20-1 52
- קָרַב καταψύχω: *cool* Ps 104. 3 60
- קָרַב μέγαρον: in pl., (μέγαρα) *house, palace*, freq. in Hom.; later in sing. 298 tm
- קָרַב έκροή: (έκρέω) έκροος Dt 23. 11 74, 196 tm
- קָרַב περί 172 tm
- קָרַב πολείδιον, -ίδιον: Dim. of πόλις; πόλις: σ. בִּירָה Dt 2. 36 IR 1. 41 Jes 1. 21, 26, 23. 2, 29. 1 Ps 48. 3 Ptn 8. 3, 11. 10-11 Job 39. 7 39, 48, 82
- קָרַב κέρας: Attic insect. have dual [κέρ]ατε; (κέρας is prob. related to κάρα, κάρη; σ. κράς); *the horn of an animal* Gn 22. 13; of elephants' *tusks* Ez 27. 15; *bow* IIS 22. 3; *drinking horn* IS 16. 1, 13 IR 1. 39; as a symbol of strength Jer 48. 25; *wing of an army, flank, column* Zach 2. 4; in Anatomy, *extremities of the uterus* Ex 29. 12 348 tm
- κράς: poet. form of κάρα; *head* IS 2. 1 Job 14. 15 348 tm
- קָרַב ἄρθρον 22viii tm
- קָרַב ῥήγνυμι, -ύω, later ῥήσσω: the word is hardly used by correct Attic Prose-writers, except in Pass. IR 13. 5; *break asunder* IR 13. 3 Jes 63. 19; *rend, shatter* IR 11. 12, 30; later, esp. *rend garments*, in sign of grief Gn 37. 34; *break through* Jer 22. 14 Hos 13. 8 41, 50, 426 t

- „ *πικρίς*, *ίδος*: *ox-tongue*; = *κικχόριον*: *chicory*; *πικρίδιον*: *endive*; *πικρός*: *bitter, spiteful, vindictive* (כַּר); *ρύτόν*: *rue* Dt 29. 17, 32. 31 Hos 10. 4 41, 60
- „ *πρόσθιος*: *foremost* Nu 6. 9, 18; cf. פָּרַע / προκόμιον 119 i
- „ *πρώτος*, *πῶτος*: Sup. of *πρό*; as Adj., of place, *foremost* Zach 4. 7 Ps 137. 6; of Time, *first* Ex 12. 2 IIS 21. 9; of Order, Ex 34. 1 Jes 41. 4; of Rank or Dignity, *the first men* of the state Jos 22. 14 IIS 23. 8 Dan 10. 13 (פְּרָתִים Esth 1. 3, 6. 8 Dan 1. 3); of Degree, *first, highest* Jos 11. 10 IS 15. 17 IIR 25. 18 Ez 38. 2-3, 39. 1 Zach 4. 7 ICh 12. 9 (10), 27. 5; as Subst., in neut. pl., *first part, beginning* Prv 4. 7 Neh 12. 44; *first, highest*; in degree, *the highest development* Hos 9. 10 62, 68
- רַב *περί* הרבה 61, 72 tm
- רַב *πολύς*: of Number, *many*; of Size, *much, mighty, great* Am 6. 2 Ps 36. 7 Thr 1. 1 61
- רַב *πολύδημος*: *populous* Thr 1. 1 61
- רַב *ἐρύομαι*, *εἰρύ-*: *to draw* [the bow] Gn 21. 20, 49. 23 Ex 19. 13 Jer 4. 29 29 i, 41, 423 i
- „ „ *ρίπτω*: *throw, cast, hurl* Ex 15. 1, 21 Ps 18. 15 423 i
- רַב *ράπτω*: *sew together, stitch* Prv 7. 16; רָאָמָה [B]: *anything sewn or stitched* Ib 31. 22
- רַב *τρέω*: *thicken or congeal a liquid; curdle the milk* (רָבָה); usu. *cause to grow or increase* Gn 1. 28, 9. 1 Ex 1. 7 Ez 16. 7 64, 86 i
- רַב *ἐκ-*: *bring up from childhood, rear up* (رَبَّى) Thr 2. 22 64
- רַב *ἐρύω* (A): *drag, draw*, implying force or violence; simply, *draw, pull*; *draw the bowstring; draw (the bow)* Gn 21. 20, 49. 23; *ρίπτω*: *throw, cast, hurl* Ps 18. 15 29 i, 41
- רַב *τρόφιος*: *nourishing, nutritious*; Subst., *τρόφιος*, *ὁ*, a slave's young master; *ἡ τροφή*: *the mistress* (رَبَّةُ الْمَوْلَى); Pass., *nursling, foster-child* (رَيْب) Ez 16. 7 Thr 1. 1; cf. *πρεπτός*, *inf.* 64
- רַב *κάρπιμον*: *profit*; *καρπισμός* (A): *profit* 60, 72
- רַב *κάρπωσις*: *use, profit* Lev 25. 36 Prv 28. 8 60, 72
- רַב (I) *μυρίος*: *numberless, countless, infinite, prop.*

- of Number, and commonly in pl., *μύριοι* Gn 6. 5, 13. 6, 21. 24, 26. 14, 33. 9, 50. 20 Ex 5. 5, 12. 38 Nu 32. 1 Jos 11. 4 IS 2. 5 IR 3. 8 ICh 1. 9 31.1
- רַבְּבָה, רְבוּ, רַבְּבָה, רְבוּ, רַבְּבָה* *μύριοι*: as a definite numeral, *ten thousand* Jud 20. 10 Jon 4. 11 Ps 91. 7 Cant 5. 10 Est 2. 64 39, 46, 48, 93
- רַבְּבָה, רְבוּ, רַבְּבָה, רְבוּ, רַבְּבָה* *διαπρεπής, πρεπτός*: *distinguished, renowned* IIS 23. 20 Jes 19. 20 Ps 48. 3 Thr 1. 1 Dan 4. 27 62
- רַבְּבָה, רְבוּ, רַבְּבָה, רְבוּ, רַבְּבָה* *ῥάβδος*: *rod, wand; magic wand* לֶחֱטָה Ex 7. 11; *staff of office*, like the earlier *σκήπτρον* Gn 41. 42, 49. 10 Jes 14. 5 Esth 4. 11; *rod for chastisement* Jes 10. 5 Ps 2. 9 Prv 10. 14; *riding switch* IIS 23. 21; *streak or stripe on the skin of animals* להט; cf. חֶרֶט 41, 63, 68, 93, 116
- רַבְּבָה, רְבוּ, רַבְּבָה, רְבוּ, רַבְּבָה* *πόρευμα*: *place in which one walks; haunt* Ps 139. 3 62
- רַבְּבָה, רְבוּ, רַבְּבָה, רְבוּ, רַבְּבָה* *τετράγωνος*: *with four angles*, but usu. *square* Ex 38. 1, 43. 16 IR 7. 31 Ez 40. 47, 45. 2; *τὸ τ.* a square, a body of men drawn up in square Nu 23. 10 64
- רַבְּבָה, רְבוּ, רַבְּבָה, רְבוּ, רַבְּבָה* *ὀργίζω*: (*ὀργή* II) *make angry, provoke to anger* IS 28. 15; more freq. in Pass., *grow angry, be angry* Gn 45. 24 IIS 19. 1 Jes 57. 20 Ps 2. 1; cf. *ὀρκαδίζω*: *shudder* 29-30 1, 32 1, 45, 88, 250 111
- רַבְּבָה, רְבוּ, רַבְּבָה, רְבוּ, רַבְּבָה* *ἐπαργίζομαι*: *to be angry at; προσ-* Pass., *to be angry at* IIR 19. 27; *συν-*: *meet anger with anger* 68
- רַבְּבָה, רְבוּ, רַבְּבָה, רְבוּ, רַבְּבָה* *παράγγελλω*: *pass on or transmit a message* 61
- רַבְּבָה, רְבוּ, רַבְּבָה, רְבוּ, רַבְּבָה* *παράγγελμα*: *message transmitted by beacons; mobilization* Job 12. 5 61
- רַבְּבָה, רְבוּ, רַבְּבָה, רְבוּ, רַבְּבָה* *προσαγγέλλω*: *denounce* IIS 19. 28 Ps 15. 3
- רַבְּבָה, רְבוּ, רַבְּבָה, רְבוּ, רַבְּבָה* *ἀσθρον* xxvii-xxviii 111
- רַבְּבָה, רְבוּ, רַבְּבָה, רְבוּ, רַבְּבָה* *ἀράγειν ἀράσσειν*: *strike with a shower of stones*
- רַבְּבָה, רְבוּ, רַבְּבָה, רְבוּ, רַבְּבָה* *ἀραγμα, -μός*: *crashing shower of stones*
- רַבְּבָה, רְבוּ, רַבְּבָה, רְבוּ, רַבְּבָה* *παράψυχω*: *cool, Pass.* 61
- רַבְּבָה, רְבוּ, רַבְּבָה, רְבוּ, רַבְּבָה* *παράψυχή*: *cooling, refreshment, consolation* Ps 30. 6 74, 409 111
- רַבְּבָה, רְבוּ, רַבְּבָה, רְבוּ, רַבְּבָה* *παράψυκτήριον*: = *-ψυχή* (sup.) Jes 28. 12 61, 72
- רַבְּבָה, רְבוּ, רַבְּבָה, רְבוּ, רַבְּבָה* *ράγα* 408-9 111
- רַבְּבָה, רְבוּ, רַבְּבָה, רְבוּ, רַבְּבָה* *ἀστράπτω; παράψυχω* 408-9 111
- רַבְּבָה, רְבוּ, רַבְּבָה, רְבוּ, רַבְּבָה* *σπέρχω; ἐπι-* 407 111
- רַבְּבָה, רְבוּ, רַבְּבָה, רְבוּ, רַבְּבָה* *ὀργίζω* 367 111

XIX. CATALOGUE OF GENERAL HOMOLOGIES 575

רָגַשׁ	ὀργή	408 tm
רָגַשׁ	ἐργαστήριον	407-8 tm
רָדָה	κρατέω: to be strong, powerful; hence, abs., rule, hold sway IR 5. 4; conquer, prevail, get the upper hand; master Gn 1. 26 Lev 26. 17 Ez 34. 4	55
רָדָה, הָרָדָה	ἐπι-: prevail in battle, be victorious Jud 5. 13; prevail over, get the mastery of an enemy; rarely c. acc., master, conquer Jes 41. 2	55
רָהַב	ταρβέω: c. acc., fear, dread Prv 6. 3; stand in awe of, revere Jes 3. 5	63
רָהִיט	ὀρυγανίς: = ὀρύγανον (firewood; underbrush) Cant 1. 17	66
רָחַח, רָחֹחַ, הָרָחֹחַ	ῥαστώνη, ῥῆσ-: relief from anything unpleasant Ex 8. 11 Thr 3. 56 Esth 4. 14; = -νευσις; רָחַח εὐρυχωρία: open space, free room Gn 32. 17	41, 79
רָחַח	τροχός: whirlwind Gn 1. 2, 8. 1	64
הָרָחֹב	αἵρεσις: choice Ex 25. 2, 35. 24 Lev 7. 32 Nu 15. 20	72
רָחַח	σὺριζω: play the σὺριγξ, pipe; make any whistling or hissing sound (סָרַק); c. acc. pers., hiss him Nu 10. 9 Jud 15. 14 Esr 3. 11; cf. κρατέω: clap in sign of applause; also in sign of disapproval	30 t
הָרָחֹב	σὺριγξίς: playing on the σὺριγξ Lev 25. 9 Jos 6. 5; κρότησις: clapping IS 4. 5-6	72
רָחַח	τρέχω: run, of men Gn 18. 2 IS 8. 11 IIR 5. 20-1 Ps 19. 6 Prv 4. 12; of things, move quickly Jes 59. 7 Am 6. 12; ἐπίζω: rival, vie with, challenge IIS 22. 30	64
רָחַח	τρέχης: courier, messenger Job 9. 25 Esth 8. 10 IICb 30. 6; cf. δρόμαξ; רָחַח Esth 8. 10	56
רָחַח	τρέχων: running, hastening IIS 18. 27 Jer 8. 6, 23. 10 Eccl 9. 11	65
רָחַח	ρέω: Lev 15. 3	41, 50, 69, 369 tm
רָחַח	ρέος: (ρέω) like ῥεῦμα, anything flowing, stream Job 6. 6	56, 74, 77
רָחַב	εὖρος: breadth, width Gn 6. 15, 12. 17 Ez 42. 11, 45. 1	79
רָחִים	τροχός: wheel; potter's wheel Ex 11. 5 Nu 11. 8 Jes 47. 2	65, 93
רָחַל	ῥήν, gen. ῥηνός, ῥή, sheep, lamb (not found in nom.) Gn 29. 16, 31. 38 Jes 53. 7 Cant 6. 6	39, 41

XIX. CATALOGUE OF GENERAL HOMOLOGIES 577

רִחַ	ρός: v. יאור Gn 8. 21, 27. 27 Job 14. 9	56
רִיפָה	κρίθη: mostly in pl., <i>barley-corns, barley</i> IIS 17. 19	60
רַךְ	μαλακός: <i>soft</i> Ez 17. 22; <i>soft, fair words</i> Prv 25. 15 Job 40. 27; <i>tender, youthful</i> Gn 18. 7, 33. 13; of persons or mode of life, <i>mild, soft, gentle</i> Dt 28. 54 Jes 47. 1 ICh 29. 1; <i>faint-hearted, cowardly</i> Dt 20. 8; <i>weakly, sickly, ill</i> Gn 29. 17; <i>πρᾶος: mild, gentle, meek</i>	62, 93
רֶכֶב	πορεύμα: <i>means of going, carriage</i> ; πορείον: <i>means of conveyance, carriage</i> مرکب Gn 41. 43 Ex 14. 6, 25 Lev 15. 9 Jud 4. 13. 15 IS 8. 11 IIS 15. 1 IIR 9. 24, 23. 11 Jes 21. 7, 66. 15 Jer 47. 3 Joel 2. 5 Nah 3. 2 Ps 104. 3 Cant 3. 10 ICh 28. 18 ICh 9. 25	62
„	τροχός, -χοῦ: v. רחש Dt 24. 6	62, 74, 93
רָכַל	ῥωπίζω, ῥωποπωλέω: <i>deal in small wares or frippery</i> Ez 27. 13; cf. πορίζω: <i>carry, bring; furnish, provide</i>	62
רָכַל	ῥωποπωλῆς: <i>dealer in petty wares, huckster</i> IR 10. 15 Ez 27. 23 Neh 13. 20; cf. ποριστής: <i>one who supplies</i> <i>or provides; πορισμός: earning a living, means of live-</i> <i>lihood</i>	62
רַכְלָה, רַכְלָה, רַכְלָה	ῥῶπος: <i>petty wares</i> Ez 26. 12, 27. 23, 24, 28. 16	62
רָכִיל	παραγγελεύς: <i>informant, accuser</i> Lev 19. 16 Prv 11. 13	61
רָבַה	έρύομαι: v. רבב; ῥίπτω, also -τέω: <i>throw, cast, hurl</i> Ex 15. 1	29 1, 423 1
רָבַה	ἡπεροπεύω: <i>cheat, cajole, deceive, cozen</i> Gn 29. 25 Jos 9. 22	60
רָבִיחַ	ἡπεροπητής: <i>pecul. fem. of ἡπεροπεύς = -πευτής</i> <i>(a cheat, deceiver)</i> Ps 120. 2-3	60, 74
רָבַה	ὄρος: <i>mountain</i> ; ὄρος, ὄρος, ὄρος: <i>boundary</i> IS 1. 1 Jer 31. 15 (14)	61
רָבַח	δρόμαξ: <i>good at turning</i> Esth 8. 10	45, 77
רָמַס	έρπετόν, ὄρ-: (ἔρπω) <i>beast or animal which goes on</i> <i>all fours; creeping thing, reptile</i> (סָרָפָה), esp. <i>snake</i> (סָרָפָה) Gn 1. 24-5	51
רָנָה	βρέμω: <i>roar</i> (רָעַם); after Hom., of arms, <i>clash,</i> <i>ring</i> Job 39. 23	411 tm
רָנָה	θρηνέω: <i>sing a dirge, wail</i> Thr 2. 19	59, 68
רָנָה	ἐπι-: <i>lament over</i> Jer 51. 48	59

- רָנָה, רִנָּה θρήνημα: *lament, dirge*; θρήνημα: = θρήνος
(*dirge, lament; complaint, sad strain, lamentation*) Ps
106. 44 Job 20. 5 54, 59
- רָסַס δροσίζω: *bedew, besprinkle* Ez 46. 14 59
- רָסַס δρόσος: *dew*; v. עָסַס Cant 5. 2 57, 59
- רָעַד φρίζω: = φρίσσω (freq. of a feeling of
chill, shiver, shudder Esr 10. 9; of the effect of fear,
shudder; tremble Ps 18. 8, 104. 32; *feel a holy thrill or*
awe at Dan 10. 11 Esr 10. 9); v. רָעַר 29-30 i, 32 i, 66
- רָעַד רָעָדָה φρίκη: *shivering fear, shuddering* Ex 15. 15
Ps 55. 6; esp. from religious awe Jes 33. 14 Ps 2. 11,
48. 7 Job 4. 14 66
- רָעָה θυραυλέω: *wait at another's door*, of visitors; freq.
of lovers waiting on their mistresses; *waiting at the*
door, of lovers Zach 11. 17 Prv 29. 3 Job 24. 21;
cf. רָעָאֵל Nu 1. 14 רָעָאֵל Ib 2. 14 רָעָלָה Esr 2. 2
רָעָמָה Neh 7. 7 רָעַר IIS 13. 3 Jer 3. 1, 20 Hos 3. 1
Prv 17. 17 Job 31. 9 Cant 5. 16 Thr 1. 2 רָעָה IIS
15. 37 IR 4. 5 59
- רָעָה ἀγρᾱυλος: *dwelling in the field*, of shepherds; θύραυ-
λος: *living out of doors*, of shepherds Ex 2. 17 Ez 34. 2
Am 1. 2 Cant 1. 8; cf. ὄρουρος: *watcher, guard* 44, 59
- רָעָה רָעָה θυραυλῶν: *waiting at one's lover's door*
(lover) Cant 1. 9, 5. 16 Thr 1. 2 59
- רָעָה τρώγειν: = συνοισιάζειν (*being with or together*,
esp. for purposes of feasting or conversing, *social*
intercourse, society Prv 28. 7; *habitual association,*
constant resort Ib 29. 3; *sexual intercourse* Job 24. 21;
ὄρουρέω: *keep watch or guard*; trans., *watch, guard*
Gn 4. 2 [ὄρουρέω from ὄρουρος (*watcher, guard* רָעָה
Zach 13. 7), contr. for προ-ουρός; cf. οὐρος (B)
watcher, warder, guardian רָעָה Gn 16. 13-14 רָעָה
Ps 80. 2) from the same root as ὁράω (רָאָה Gn 1. 4);
cf. ὁρασις/ῥεωσις: (ὁράω) *vision, appearance* Eccl 1. 14] 65
- רָעָה ἀλγέω; v. רָעָה; ὄραμα 74, 345 im
- רָעָה ὁρασις: v. רָאָה Eccl 1. 14 28 i, 74, 82 i, 345 im
- רָעָה ἑφορος: (cf. ἐπίουρος: = οὐρος (B), *watcher,*
guardian (רָעָה, רָאָה)), *overseer, guardian, ruler* Jes 44.
28 Ez 34. 23; cf. ὄρουρος 345 im
- רָעָה οὐρέω; רָעָה οὐρος (B) 345 im

- רעה *ρήσσω, ῥήγνυμι*: Pass., *break, break asunder* Jer 2. 16 50
 „ *τρώγω*: *gnaw, nibble, munch*, esp. of herbivorous animals Gn 41. 1 Ex 34. 3 Jes 11. 7, 65. 25 Job 1. 14 Cant 4. 5; of men, *eat* vegetables or fruit Ib 2. 16; later, simply *eat*, serving as pres. to *ἐφαγον* instead of *ἐσθίω* Ib 6. 2 65
 „ *ἐφοράω*: *oversee, observe*; of the gods, *watch over*, visit Gn 48. 15 Ps 23. 1, 80. 2 215 tm, 345 tm
 ריע *κροτέω*: *clap* in sign of applause; also in sign of disapproval Jud 15. 14; *ἐπι-*: *clap, applaud*; *κατα-*: *applaud excessively* Ex 32. 17 Jud 15. 14 Mich 4. 9 30 t
 רעה *πονηρία*: *bad state or condition* (ערה); in moral sense, *wickedness, vice, knavery* Gn 6. 5, 26. 29, 44. 4 Dt 31. 17 Hos 7. 1 Thr 3. 38 61
 רע *πονήρευμα*: τὰ π. *wickednesses*; τὸ π. LXX De 17. 2 Gn 2. 9 Dt 4. 25, 28. 20 IS 17. 28 Job 2. 10 Dan 11. 27 61
 רע *πονηρός*: (*πονέω*) in moral sense, *worthless, knavish; malicious* Gn 8. 21, 37. 2, 20, 38. 7; τὰ π. *wickednesses* Dt 31. 17 Thr 3. 38 61, 76 t
 רע *θύραυλος*: ט. דעל דעאל 30 t, 34 t, 59, 128
 רעם *βρέμω*: *roar* Ps 18. 14, 96. 11; = *βρομέω*; *βροντάω*, -τάω: *thunder*; *ὠρυόμαι*: *howl* IS 2. 10, 7. 10 IIS 22. 14 Ps 18. 14 56, 409-10
 רעם *βρόμος* (A): *any loud noise* Job 39. 25; *roaring of thunder* Jes 29. 6; *βροντή*: *thunder* Ps 77. 19; cf. *ὠρυμα, ὠρυγμα*: *howling*; *Βοανεργές* Mark 3. 17 56, 409-10
 רעסיה *Διὸς θύραυλος* 34 t
 רעף *ρέω* Prv 3. 20 41, 50, 369 tm, 412-13
 רעק *ρήσσω, ῥήγνυμι*: *break asunder, rend, shatter* Ex 15. 6 Jud 10. 8 50
 רעס *ὀρίζω*: ט. רעד
 רפ *רפיה, רפאל*: ט.
 רפא *θεραπεύω* 55, 59; *התרפא, רפא* 59; *רפא, θεραπευτής* 59; *רפואה, רפואה, רפואה* 41, 49, 59, 78, 92, 124; *מִרְפָּא, θεραπεία* 27 t, 59, 72, 344 tm
 רפאל *θέραψ θεοῦ* ICh 26. 7; *רפיה, θέραψ Διὸς* Ib 3. 21 59, 128
 רפא *ὑπερφύης*: literally, *growing above the ground*;

	<i>growing higher than the rest; overgrown, enormous</i> Dt 2. 11, 3. 11 IIS 21. 16 ICh 20. 4	21, 237 tm
רָפָה	λεπτός: (λέπω) rare in literal sense, <i>peeled, husked; fine, small; thin, fine, delicate; generally, small, weak, impotent</i>	42 t, 104 tm
רפא	Διὸς θέραψ Neh 3. 9; v. לפא	59
רָפָה	καταλείπω: <i>forsake, abandon</i> Dt 31. 6; <i>let drop, give up</i> Dt 9. 14 IS 15. 16; <i>leave alone</i> Jud 11. 37 IS 11. 3	23
רָפָה	ράφιδευτός: = ράπτός (stitched, patched; ρ. πλοῖα boats made of hides sewn together) ICh 2. 15	53
רָפָה	ἀρέσκω: of pers. only, <i>make good, make amends</i> Lev 26. 34; Med. Jes 40. 2; after Hom., c. dat. pers., <i>please, satisfy</i> ICh 10. 7; Med. Lev 7. 18 IS 29. 4	112
רָפָה	ἀρεστός: verb. Adj. of ἀρέσκω; <i>acceptable, pleasing; of persons, acceptable, approved</i> Esth 10. 3	102, 112
רָפָה	προσδέχομαι, -δέκο-: <i>receive favourably, accept</i> Dt 33. 11 Prv 3. 12; <i>admit</i> Lev 26. 41; <i>undertake</i> Ps 50. 18; <i>await, expect</i> Job 14. 6; רָפָה יְנַאֲרִיז	62, 293
רָפָה	πρόσδεξις: <i>acceptance</i> Ex 28. 38 Jes 56. 7 Jer 6. 20 Ps 19. 15	62
רָפָה	χαράσσω: <i>brand, carve</i> Ex 21. 6; v. רָפָה	425
רָפָה	καλυπτός: <i>covered; κρυπτός: covered and concealed</i> by planks Cant 3. 10; רָפָה κάλυψις: <i>covering</i>	15 t
רָפָה	κρίθη: mostly in pl., <i>barley-corn, barley; oats</i> (W) IR 19. 6; v. רָפָה	60
רָפָה	ἀράσσω: <i>smite, dash in pieces</i> Jud 9. 53; Pass., <i>to be dashed against the rocks; of things, dash one against the other</i> Gn 25. 22; v. רָפָה	54
רָפָה	κατ-: <i>break in pieces</i> Ps 74. 14; Pass., especially of a broken and routed army Jud 10. 8	54
רָפָה	τροχάζω: (τρέχω) <i>run quickly</i> Nah 2. 5	64
רָפָה	„ Nah 3. 2; abs., <i>run about</i> Job 21. 11; <i>run through, spread</i> Joel 2. 5 [The Poets in some words treated χ as a double consonant (so that a short vowel before it became long); ∴ τροχάζω → ροχαζω → ραχαζω → רָפָה; רָפָה → רָפָה]	64
רָפָה	τράχηλος: <i>neck, the whole neck and throat</i> Cant 4. 3, 6. 7	64
„	κράς	348 tm

- רקק δράκων: (prob. from δέρκομαι, δρακείν) *dragon, serpent*, interchangeable with ὄφις; perhaps a *water-snake*; v. ירקק [in הירקק והרקק, ו/י: or] 59, 92, 130
- רקח φαρμακεύω: *season in cookery*; φαρμάσσω: *season* IS 8. 13; prop. *treat by using drugs* Ex 30. 33 65
- רקח κατα-: *dose with drugs*; *anoint with drugs or charms* IICH 16. 14; -ευστής, fem. -τρια: *druggist* רקח רקחת Ex 30. 25 IS 8. 13 65
- רקח φαρμακεύς: *druggist, apothecary* Ex 30. 25 65
- רקח φαρμακεία, -κία: *use of drugs*; generally, *the use of any kind of drugs, potions, or spells* Ex 30. 25, 35 65
- רקח φαρμακίτης: *drugged or medicated* Cant 8. 2; v. פ רקח מרקח, מרקחת, מרקחת: *drug* IICH 16. 14; *en-chanted potion, philtre*: hence, *charm, spell* Cant 5. 13; *dye, paint, colour* Jes 57. 9 65, 72, 74
- רקיק φρυκτός: (φρύγω) *roasted* Ex 29. 2, 23 106 um, 119 um
- רסון πρόρησις: *previous instruction or warning*; *pro-clamation* Est 3. 7; v. בראש 62, 66, 68, 93
- רשע κακουργέω: *do evil, work wickedness* IR 8. 47 Ps 106. 6 Job 10. 15 Dan 9. 5 IICH 24. 7 60
- רשע κακουργία, κακοεργία: *wickedness, villainy, malice* Dt 9. 4, 25. 2 Ez 18. 27 60
- רשע κάκουργος, κακοεργός: as Subst. *malefactor, criminal* in the eye of the law; at Athens, technically, *thief, robber* Gn 18. 25 IIS 4. 11 Jes 3. 11 Ps 1. 1 60
- רשע τρέπω: *turn from* IIS 22. 22 62
- הרשע κατορθώω: *accomplish successfully, bring to a success-ful issue*; Pass., *succeed, prosper* IS 14. 47 Prv 12. 2 63
- רשף πτέρυξ, υγος: (πτερόν) *wing of a bird*; *winged creature, bird* Job 5. 7 62
- „ πυρίδιον: Dim. of πῦρ (*fire*), *spark* Cant 8. 6 62
- „ στεροπή: poet. word, like ἀστεροπή, ἀστραπή, *flash of lightning*; *lightning*, freq. in pl., *lightnings* Dt 32. 24 Hab 3. 5 Ps 78. 48
- רשת ἄρκυς: *net, hunter's net*; more freq. in pl.; ἄρκος βόλος (*net*) Ex 27. 4 Ps 10. 9, 57. 7 Prv 1. 17 Thr 1. 13 98 um
- רתח ὀρωδία: v. רסח
- רזח ὄξος, εὐος: *poor wine, 'vin ordinaire'*; *vinegar* made therefrom; חמר, חמר Ex 12. 15 Lev 2. 11 Dt 32.

- 14 Esr 7. 22 *خَمِير*; ζύμη: *leaven; beer-yeast* خَمِير, خَمِير;
cf. ζῦθος: *beer*; ζυμίτης: *leavened bread*; ζυμωτός:
fermented, leavened (זֶבֶה); ζύμα: *fermented mixture* 52
- זֶבֶה *ἀψίς, ἄ-: (ἀπτω) loop, mesh, such as*
form a net IIS 18. 9 IR 7. 17 IIR 1. 2, 25. 17 49
- זֶבֶה θεωρέω: *inspect; ἐπι-: examine over again or care-*
fully Neh 2. 13, 15
- זֶבֶה ἐλπίζω: *hope for, or rather (in earlier writers,*
look for, expect Jes 38. 18 Ps 119. 166 Ruth 1. 13;
hope to do, or hope or expect that Esth 9. 1 49, 245 im
- זֶבֶה ἐλπίς: *hope, expectation* Ps 119. 116, 146. 5 49
- זֶבֶה ισχυρός: *powerful* Job 36. 26, 37. 23; Adv.
-pōs: very much, exceedingly Dan 2. 6, 48 Esr 5. 11 55
- זֶבֶה χόρτος: *enclosed place; farmyard; generally, any*
feeding-ground, pasture, freq. in pl. Gn 2. 5, 27. 27,
30. 16, 37. 7 Ex 10. 15, 22. 4 Dt 28. 3 IS 22. 7 IR
2. 26 Prv 23. 10, 24. 30 Ruth 1. 2, 2. 9; cf. χορτίον:
Dim. of χόρτος, *enclosed place* זֶבֶה Nu 35. 2
Ez 45. 2; *food* IIR 4. 39 זֶבֶה Dt 33. 14 cf. Lat.
hortus, Welsh gorch 'fold, enclosure', Irish gort
'crop', 'field' 386 :
- זֶבֶה Σκύθαι: *Scythians* Gn 14. 3; cf. זֶבֶה 126 :
- זֶבֶה ἀκανθών: *thorny brake, = spinetum*
(thorn-hedge, a thicket of thorns; -θών: Dim. of
ἀκανθα (thorn, prickly: any thorny plant, Mich 7. 4
Prv 15. 19 73
- זֶבֶה τίθημι 64, 118 i, 372 im, 411 i, 423 i
,, ἐπι-: *make an attack* IR 20. 12 64
- זֶבֶה κατάθεσις: *paying down, payment; in Law, promise,*
covenant Lev 5. 21 72
- זֶבֶה πρίω (later πρίζω, πριόω): *saw* IIS 12. 3;
ICh 20. 3 49
- זֶבֶה πρίων (A): *saw* Jes 10. 15 *بَشَار*; cf. πριονήρ,
-της: sawyer זֶבֶה: *בִּשְׂרָה* 30 i, 49
- זֶבֶה γηθέω, collat. form γήθω, γάθω: *rejoice* Dt 28.
63 Jes 65. 19 Ps 40. 17 Thr 4. 21 49
- זֶבֶה γῆθος: = γηθοσύνη (*joy, delight*) Jes 61. 3 Zach 8. 19 68, 74, 79
- זֶבֶה γηθοσύνη (sup.): Jes 24. 8, 32. 13 Thr 2. 15 72
- זֶבֶה καχάζω: *א. קחצ* 36 i
- זֶבֶה καχασμός: *א. קחצ* 72, 74

קחש. קחש	ἀγωνίζομαι: v. קחש	36, 205 tm, 422
מחשמה	ἔχθημα: = μίσθημα (object of hate, of persons)	
	Hos 9. 8	72
שן	ψιθυρίζω, -ισδω: whisper; whisper what one dares not speak out, whisper slanders Zach 3. 1 Ps 38. 21	53
שן	ψιθυρός: as Subst., = -μιστής (whisperer, at Athens as epith. of Hermes; slanderer), whisperer, slanderer	
	IR 5. 18 Zach 3. 1-2 Job 1. 6	53
שיא	χιόνεος: (χιών) snow, snow-white Dt 4. 48	130, 393
שיב	πρεσβεύω: prop. of age; intr., to be the elder or eldest IS 12. 2	62
שיבה	πρέσβυς: old man (poet. for prose πρεσβύτερος)	
	Lev 19. 32 Job 15. 10	62
שיב	πρέσβις (B), poet. for -βεία: age, seniority, right of the elder IR 14. 4 Dt 32. 26 Ps 71. 8	62
שיב	σιγή: silence IR 18. 27	49, 78
שוד	συνδεσμεύω, later -μέω: bind together Dt 27. 4	
שוד	σύνδεσμος: that which binds together, fastening	
	Gn 14. 3 Dt 32. 17 Jes 33. 12 Am 2. 1	77, 304-5, 308 t
שחיה	σχῆμα: form, shape, figure Nu 33. 52	53, 72, 93
שכל	σκολιάζω	94-5 tm
שכל	σοφία, -ία: prop. cleverness or skill in handicraft and art, as in carpentry; skill in matters of common life, sound judgment Eccl 2. 3, 10. 1, intelligence, practical wisdom, etc., such as was attributed to the seven sages, like φρόνησις (practical wisdom; sagacity, wisdom (W)) Prv 12. 8, 23. 9	
	IICh 22. 12 (11) Dan 5. 11	44
השכיל	σοφίζω: make wise, instruct Ps 32. 8 Prv 21. 11	
	Dan 9. 22 ICh 28. 19; learn Ps 2. 10, 94. 8, 119. 99	
השכיל	σκολιάζω: loiter, linger Ps 32. 1, 42. 1, 47. 8, 53. 1, 54. 1, 74. 1, 88. 1, 89. 1	53
השכיל	σοφιστής: master of one's craft, adept, expert	
	Jer 50. 9 Dan 1. 4; wise, prudent, statesmanlike man	
	IS 18. 14-15 Am 5. 13 Prv 15. 24, 19. 14; v. שכל	
השכיל	συνκλείω: shut close, close Prv 16. 23	233 tm
שכר	μισθός: hire, wages; pay Gn 30. 28; generally, recompense, reward Jes 31. 16; bad sense, requital	
	Ez 29. 18-19	42 t

שָׂכִיר, שכור μισθωτός: *hired* Neh 6. 13; Subst., *hireling*,
hired servant Ex 22. 14 Dt 24. 14 Jer 46. 21 21 t, 104 tm, 120,
 678 tm.

מִשְׁכָּרְתָּ מίσθωμα: *price agreed on in hiring, contract price*
 Gn 31. 7

שְׁלֵמִי Πτολεμαῖος: v. תלמי Esr 2. 46 62, 121

שָׁם, תָּם, תָּמִים, תָּלֵם τέλειος and τέλεος: *perfect* Gn 6. 9,
 25. 27 IIS 22. 31, 33 Ez 28. 15 Ps 18. 31, 33, 50. 23,
 101. 6 Prv 10. 29, 11. 20 Job 1. 1; cf. תָּלֵם/τέλος: *state*
of completion; completion (W) Ps 101. 2 24 t, 36 t, 41, 49, 282

שְׂמָאל εὐώνυμος: *euphem.* (like ἀριστερός (metaph.,
boding ill, ominous, because, to the Greek, looking
northwards, unlucky signs came from the left)) for
left, on the left hand שְׂמָאל because *bad omens came*
from the left; cf. שְׂמָאל, bad omen; שְׂמָאל (north)
 Gn 14. 15, 24. 49; v. יָמִין 56

שְׂמֵחָה εὐθυμία: *cheerfulness, contentment* 174 t

שְׂמֵלָה χλαμύς: *short mantle; generally, military*
cloak; a civilian's mantle Gn 9. 23, 35. 2, 41. 14,
 45. 22 Ex 12. 34, 22. 8, 25-6 Dt 10. 18, 21. 13,
 22. 5, 17, 24. 13 IS 21. 10 IIS 12. 20 IR 11. 29
 Jes 3. 6-7 Ps 104. 2 Cant 4. 11 Ruth 3. 3 49, 69, 76 t, 78

שְׂמֵלִי Πτολεμαῖος: *Ptolemy* Nu 13. 22 Esr
 2. 46 Neh 7. 48 62, 73, 121-2

שְׂנֵא στυγέω: *hate, abhor* Mal 2. 16 48

שְׂנֵא κατα-: c. acc., *abhor, abominate* Dt 32. 41 Prv 8. 36
 שְׂנֵא, שְׂנֵאָה στυγητός: *hated, abominated, hateful* Gn 29.
 31 Dt 21. 15-17 IIS 5. 8; = -γητός; cf. -ερός 105 tm

שְׂנֵא στυγνός: *hated, abhorred; hateful or hostile to one*
 Ex 23. 5 Dt 4. 42 Prv 25. 21 IICh 19. 2

שְׂנֵא στύγος: *hatred* IIS 13. 15 Ps 109. 5 80

שְׂנֵיר χιόνεος: v. שָׁנֵא Dt 3. 9 Ez 27. 5 130, 393

שְׂעִיר Σάτυρος, Τίτυρος: *Satyr* Lev 17. 7 Zach 13. 4;
he-goat Lev 4. 23 15 t, 57, 64, 93

שְׂעִיר שְׂעִירָה, שְׂעִירָה τράγος: *he-goat, opp. αἴξ (she-*
goat) Gn 37. 21 Lev 4. 28; *spelt* Ex 9. 31 Dt 8. 8 57

שְׂעִיר, שְׂעִירָה, שְׂעִירָה ἔθειρα: *hair; hair of the head* Gn 25. 25
 Nu 6. 5 Jud 16. 22 IIS 14. 26 Jes 7. 20 15, 49, 95 tm, 119 m

שְׂעִיר, שְׂעִיר προσποιέω: *take to oneself what does not belong*
to one Dt 32. 17; generally, *pretend, affect* Prv 23. 7 62

שפה	ὑπὲρ: <i>moustache; the upper lip</i> Ex 6. 12 Ps 51.	
17 Cant 4. 3, 11, 5. 13		31 t
„	ἔπος: <i>that which is uttered in words; v.</i> דבר Gn 11. 1	
Jes 19. 18 Ez 3. 5		50
שפן	σκαπάζω: <i>v.</i> צפה	68
שפן	σκαπαστός: <i>v.</i> צפון	
שרג	ταργανόομαι: (ταργάνη) <i>to be plaited or entwined</i> Gn 49. 11 Job 40. 17 Thr 1. 14	44
שריג	σαργάνη: = ταργάνη (<i>plaited work</i>), <i>plait, braid</i> Gn 40. 10 Jes 5. 2 Joel 1. 7	44
שרד	δραπέτευω: <i>run away</i> Jos 10. 20	60
שרד	δραπέτης, δρη-: <i>runaway, fugitive</i> Jos 8. 22 Ob 14	
„	Job 20. 26 שרג	49, 60
שרה	κύρα, κυρία	121 tm
שרח	ρόδον: <i>v.</i> פרח Gn 46. 17	
שריץ	θωρακεῖον, -κίον: <i>cuirass; = θώραξ (corslet, coat of mail, scale armour)</i> 24 t, 35-6 t, 41, 59	
שריץ	Σύριος: <i>of or from Syria; Syrian</i> Dt 3. 9 Ps 29. 6	364 t
שרים חמה	ράθυμος 41, 90 tm, 298-9 tm	
השקיע	σπόρην: <i>spread the clothes over a bed, spread or make up a bed</i> 33 t, 35 t, 52	
שרף	πυρόν: <i>v.</i> בער Dt 13. 17 Jos 11. 9 IIR 23. 11, 16, 25. 9 Jes 44. 19 Jer 36. 28, 32	93, 308 t
השקיע	πυρόν: (not in sg.) πυρά, τά, <i>watch-fire; πυρά, πυρή: (πῦρ) funeral-השקיע Jer 34. 5</i> 72	
שרף	ἐπεσόν, ὄρ-: <i>v.</i> ערב Nu 21. 8 Dt 8. 1 Jes 30. 6	51, 77
„	θέραψ: <i>poet., = θεράπων (henchman, attendant; worshipper; servant), rare in sg.</i> Jes 6. 2, 6	39, 49
שרק	χάραξ: (χαράσσω) <i>pointed stake, esp. vine-prop, pole</i> Gn 49. 11 Jes 5. 2, 16. 8 [It is submitted that because well cultivated vines were propped up by means of such poles, a vineyard was called כרם, <i>q.v.</i>]; cf. שריג שרג	44
שרר	κυριεύω: (κύριος) <i>to be lord or master of; κοιρανέω: (κοίρανος, κύριος) poet. Verb, to be lord or master, rule, command</i> Nu 16. 13 Esth 1. 22	49
שרר	פלא: <i>v.</i> סרר 15-16 t, 39, 53-4	
שחם	ὀράσσω, ἐμ-: <i>v.</i> סחם	52
שא	ὀθέγγεμαι: <i>utter a sound or voice; of animals, as a horse, of a raven, of a fawn, of birds, of worms</i> Jud 14. 5 Ps 38. 9 Job 37. 4; <i>v.</i> צהל	28-9 t, 65

- שִׁגְגָה φθογγή: poet. form of φθόγγος: *voice* of men; of birds and animals Jes 5. 29 Ps 22. 2 Job 3. 24, 4. 10 65
- הִשְׁתַּאֲהָה θεάομαι, θηέ-, θαέ-, θά-: *gaze at, behold*, mostly with a sense of *wonder* Gn 4. 5, 24. 21
Jes 41. 23 Ps 119. 117 28 t, 392
- שָׂאוֹל Αἶδης 121, 318 tm
- שָׂאם προσκαθίζομαι: *sit down before* a town, *besiege* it; *watch carefully* Ez 16. 57 62
- שָׂאל αἰτέω: *ask, beg, abs.*; c. acc. rei, *ask for, demand* Jer 36. 17 Thr 4. 4 Eccl 12. 10; cf. δέω 112, 324 t
- שָׂאלָה מְשָׁאלָה αἶτημα: *request, demand* Jud 8. 4 IS 1. 17, 2. 20 IR 2. 16, 20 Esth 5. 6-7 72, 324 t
- שָׂאוֹל αἰτητός, ἡτημένος 324-5 t
- שָׂאל χρᾶω: *consult a god or oracle*, c. dat.; *inquire at the oracle whether* Jos 9. 14 IS 22. 10, 23. 2-3, 28. 6, 30. 8 IIS 2. 1, 5. 19 Jes 65. 1 408, 422 t, 426 tm
- שָׂאן שָׂאן, שָׂאן Ζήν, Ζεὺς, Ζάν, Ζάς, Τάν, Δίς: Ζεὺς Jos 17. 11 IS 31. 10 Jer 48. 45 426 t
- שָׂאן γαληνιάω: *to be calm, find peace*; = -ιάω; -νιάω: *intr., become calm; to be calm or tranquil* Jer 30. 10 Job 3. 18; v. שָׁלָה
- שָׂאן שָׂאן γαληνός: *calm; of persons, gentle* Jes 32. 9, 33. 20 Job 21. 23 14, 45, 114 t, 332 t, 386, 406 t, 413
- שָׂאן γαλήνη, -ναίη: *stillness of the sea, calm* IIR 19. 28; = -νεια, -λάνεια
- שָׂאב, שָׂאב σπάω: *draw; draw in, suck in* Ps 119. 131; *draw breath* Jes 42. 14 Jer 2. 24; *enjoy* Job 7. 2; *derive one's origin* Eccl 1. 5; *abs., pull*; ἀνα-: *draw, pull up; draw water* Gn 24. 13 Jos 9. 21, 23 IS 7. 6 Jes 12. 3 317, 351 tm
- שָׂאָר πενθερός: *generally, connexion by marriage*, e.g. *brother-in-law*; δατήρ, δαῖερ: *husband's brother, brother-in-law* Lev 18. 6, 13, 17; v. שָׂאָר; שָׂאָר σάρξ: *flesh* Jer 51. 35 Mich 3. 2-3 Ps 78. 20 Prv 3. 8 74, 422 t
- שָׂאָר, שָׂאָר στεάρ, στήρ: *any animal fat* Mich 3. 3 Prv 5. 1 44
- שָׁבָה ζωγρέω: (ζωός, ἀγρέω) *take, save alive, take captive* instead of *killing* Gn 34. 29 IIR 6. 22 Ps 137. 3 45
- שָׁבוֹ, שָׁבוֹ, שָׁבוֹ ἑφῆβος: v. אָבִי 127
- שָׁבָא, שָׁבָא, שָׁבָא ἑφῆβος θεοῦ, ἀμφὶ θεόν Gn 36. 37 ICh 23. 16, 25. 4, 20, 26. 24 121, 128, 168 t

- שֶׁבֶר *θραῦμα*: *fragment; breakage* Lev 29. 19, 24. 20 Jes 30. 14 Ps 60. 4; *destruction* Jes 1. 28 Jer 4. 6 Ez 32. 9 Thr 2. 13, 4. 10; cf. *συμφορά, -ή*: *misfortune; calamity* (W) 37
- שֶׁבֶר *ἀγόρασμα*: *that which is bought or sold; mostly in pl., wares, merchandise* Gn 42. 3, 7 50, 74
- שֶׁבֶר *ἀγοράζω*: *buy in the market; generally, buy* Gn 43. 2 Jes 55. 1
- שֶׁבֶר *ῥηγμός*: = *ῥηγμίν* or *-μís* (*sea breaking on the beach, surf*) Jon 2. 4 Ps 93. 4 72
- שֶׁבֶר *ῥήγμα*: *cleft, chasm; ῥηγμός*: *fissure* IIR 10. 3 Hos 13. 13 72
- שֶׁבֶת *ἐπίτας*: v. שְׁבוּעַ Lev 23. 15 282
- שֶׁחַד *ἡχείον*: v. הִנָּח Ps 7. 1 79
- שֶׁחַד, שֶׁחַד, שֶׁחַד, שֶׁחַד, שֶׁחַד *συγκλίνω*: *lay together* Dt 28. 30; *Pass., lie with* Jes 13. 16 Jer 3. 2 45, 418 t, 421
- שֶׁחַד *συγκλίτης*: *one who lies with one* Ps 45. 10 Neh 2. 6 418 t
- שֶׁחַד *χηλή, ὄπλον* 315 m
- שֶׁחַד *σύνδεσμος*: v. שֶׁחַד Dt 32. 17
- שֶׁחַד *ἴσσα*: v. שֶׁחַד Jer 48. 32 311
- שֶׁחַד, שֶׁחַד, שֶׁחַד, שֶׁחַד *ἀρπάζω*: *snatch away, carry off; seize hastily, snatch up, seize; plunder* Jer 47. 4, 49. 23 Ez 32. 12 Hos 10. 2 Joel 1. 10 Prv 24. 15 63
- שֶׁחַד *ἀρπαγεύς*: = *ἄρπας, ὁ* (*robber*) Jes 33. 1 Ob 5 63
- שֶׁחַד *ἀρπαγή, ἡ*: *rapine; seizure, robbery, rape* Jes 16. 4 Jer 48. 3; שֶׁחַד Jes 60. 16 שֶׁחַד Thr 4. 3 στήθος 24 t, 63, 380
- שֶׁחַד *ἀρπακτός* 63, 103 m
- שֶׁחַד, שֶׁחַד *Ζεὺς (Σθεὺς), Ζήν*: *Zeus* Gn 17. 1 Job 19. 29 4, 38, 51, 75 t, 114 t, 121-2, 130, 299
- שֶׁחַד *Διὸς εἰρήνη*: v. שֶׁחַד, שֶׁחַד Nu 1. 5 128
- שֶׁחַד, שֶׁחַד 35 t, 400 t
- שֶׁחַד *ἄδάμας*: v. שֶׁחַד Gn 2. 12 49
- שֶׁחַד a point of vocalization 22-3, 99, 335
- שֶׁחַד, שֶׁחַד *κακόν*: *evil, ill; trouble; harm or ill to anyone; calamity, misfortune* (W) Jes 47. 11 Zeph 1. 15; cf. *ὑψωμα*: *height; exaltation* 60, 72
- שֶׁחַד, שֶׁחַד *στρέφω*: *turn back; return* Gn 8. 7, 9, 12 IIS 3. 16 Dan 4. 31 24 t, 36 t, 300, 327
- שֶׁחַד *ἀπο-*: *guide back again; bring back; turn away or aside, divert* Nu 25. 11; *μετα-*: *generally, change,*

	<i>alter; revoke</i> (W) Esth 8. 5, 8 ἐδέοντο τὸ ψήφισμ' ὅπως μεταστραφείη (they asked that the decree might be revoked) Aristophanes, <i>Acharnenses</i> 536; ἀντι-: <i>retort</i> IICh 10. 16; v. מַחֲשֵׁבָה; cf. מַחֲשֵׁבָה/καθίζω 24 t, 37 t, 327
שָׂדֶבֶה	στρέμμα: <i>conspiracy, band of conspirators</i> Jer 2. 19, 3. 22, 5. 6, 14. 7; שָׂדֶבֶה Job 21. 34, 34. 36 72, 327
הַשׁוֹבָה	στρέψις: <i>turning round</i> IS 7. 17 IIS 11. 1 37 t
שְׁבוּתָה	οἰκισία: <i>settlement</i> ; -σις: <i>colonization</i> ; στρέψις 24 t
שָׁדֶבֶה	διαφυσάω: <i>blow in different directions, disperse</i> Gn 15. 11 Job 39. 12 88
שָׁדֶבֶה	διψάω, -ώω, -έω: <i>of the ground, to be thirsty, parched</i> Gn 8. 3; cf. ξηραίνω: <i>parch, dry up</i> 402
שָׁדֶבֶה	σκύμνος: v. שָׁדֶבֶה Gn 36. 23 121
שָׁדֶבֶה, שָׁדֶבֶה	ἀξιος: (ἀγῶν/πύξ) Prv 3. 15 <i>draw down in the scale, hence, weigh</i> counterbalancing; <i>of like value, worth as much as</i> Esth 5. 13, 7. 4; <i>worth</i> Ib 3. 8; <i>worthy of</i> , mostly c. gen. rei Job 33. 27 46
שָׁדֶבֶה	θηκτός: <i>sharpened, whetted</i> ; sharp (W); συνεθηγμένος: (συνθήγω) <i>sharpened</i> (W); v. שָׁדֶבֶה 415 t
שָׁדֶבֶה, שָׁדֶבֶה	φουτάω, -άζω 318 tm, 332
שָׁדֶבֶה	σκατάλη, -τος: v. שָׁדֶבֶה 39, 40, 326, 415-16 t
שָׁדֶבֶה	στολίσ 339 tm, 341
שָׁדֶבֶה	χαμαιδρος: = σκόρδιον (<i>garlic germander</i>) Nu 11. 5 422 t
שָׁדֶבֶה	שָׁדֶבֶה 28 t
שָׁדֶבֶה, שָׁדֶבֶה, שָׁדֶבֶה	κυναλώπηξ: <i>mongrel between dog and fox</i> ; κίναδος: Sicil. word for <i>fox</i> ; ψίαι ἀλώπεκες (<i>fox, Canis vulpes</i>) 35 t, 57, 90 tm
שָׁדֶבֶה, שָׁדֶבֶה	σκοπεύω, -έω: <i>behold</i> Job 9. 17, 20. 9, 28. 7 52
שָׁדֶבֶה	κέρας: <i>the horn of an animal</i> ; of musical instruments, <i>horn for blowing</i> Lev 25. 9; cf. Ex 36. 6 Est 10. 7 Neh 8. 15 IICh 30. 5 (gen. κέρως) 77, 348 tm
שָׁדֶבֶה	όράω: v. הָרָא Nu 23. 9 Job 7. 8 Cant 4. 8 402
שָׁדֶבֶה	χρίω: <i>rub, anoint with scented unguents or oil, as was done after bathing, freq. in Hom.; anoint oneself</i> Jes 57. 9 45, 392 t
שָׁדֶבֶה	θώραξ, θώρηξ, θόρραξ: = θωράκιον (<i>breastwork, parape</i>) Gn 49. 22 IIS 22. 30; τεῖχος: <i>wall, esp. city-wall</i> 43, 45, 64, 77, 124, 393, 424
שָׁדֶבֶה	ταῦρος: <i>bull</i> Gn 32. 6 37 t, 45

- חֶסֶד δόσις: *gift* IS 9. 7 58, 72, 326, 328, 392
 שֶׁרֶק a point of vocalization 99, 402
 שָׁחַל סκοτίζω: *make dark* Cant 1. 6; Pass., *to be darkened; to be blinded* Ps 139. 11 52
 כְּחֹר καπνός: v. כֶּבֶד Thr 4. 8 44, 47, 77
 שָׁחַל σφάζω: *slay, slaughter, properly by cutting the throat; generally, slay, kill, of human victims, as Iphigeneia; σχάζω: slay* Gn 22. 10, 37. 31 Lev 1. 5 IIR 25. 7 Jes 57. 5 Jer 39. 6 (שָׁחַל θηκτός: *sharpened, whetted* Jer 9. 7) 53
 כָּחַק ψάω: *rub, wipe, polish; rub smooth; ψήχω: rub down, wear away, ψ. πέτρην χρόνος* Job 14. 19; ψαίω: = ψάω, *rub away, grind down; ψώχω: (ψώω) rub small; ψώω: rub, grind, etc., only found in Gramm., as etym. of ψώχω, ψωχός (שָׁחַק), ψωμός (Dim. ψωμίον; ψωμία = ψιττία (שֶׁחִית)), ψώρα (שָׁחַק, שָׁחַק), etc.* Ex 30. 36 IIS 22. 43 (ψάω, ψαίω, ψαύω, ψαίω, ψήχω, ψώχω, and perh. ψίω, ψωμός, seem to be different enlargements of ψ-, which corresponds to ps- in Skt. . . .) 53
 שָׁחַק ψακάς, ψε-: *drop of rain; particle* Jes 40. 15 53
 שָׁחַק ξηραίνω: v. הָרַב Job 30. 30 52, 402
 שָׁחַק ήώς, έως, άώς, άβώρ (cf. בְּקֶרֶב פְּרֹאִי), αύως, εως: *daun* Gn 19. 15 Jos 6. 15 Jes 58. 8 Joel 2. 2 Neh 4. 15 Cant 6. 10 78
 „ σχῆμα: (έχω, σχείν) *form, shape, figure* Jes 8. 20, 47. 11 53
 „ σχοῖνος: *rush* Ps 22. 1 [a pipe, flute or clarinet made of rush or reed] 77
 שָׁחַק κορός (A): *dark, black; φαιός: dusky, dun, grey, of any colour mixed of black and white; dark-complexioned* Lev 13. 31 Zach 6. 2 Cant 1. 5, 5. 11 44
 שָׁחַק πόος: v. יָאֹר Jos 13. 3 Jes 23. 3 ICh 13. 5 63, 122, 130
 שְׁחָרוֹת κουροσύνη, -σύνε: (κοῦρος A) *youth, youthful prime* Eccl 11. 10 50
 שָׁחַק ἐκφυσάω: *blow out; pour forth; of elephants spouting water; spurt, squirt (W)* Gn 38. 9 IIR 23. 13
 שָׁחַק פֶּטַח (פֶּטַח, שֶׁחַח, שֶׁחַח) 51
 שָׁחַק Στύξ, gen. Στυγός: (στυγέω) *the Styx, i.e. the*

- Hateful; a well of fatal coldness in Arcadia* Ps 9. 16,
 30. 10, 49. 10 Job 9. 31, 32. 28 78
- כֶּסֶם סְסִימָה Σκυθάριον: *Scythian wood, i.e. θάψος; Σκυθικὸν ξύλον: = θάψος (justic, Rhus Cotinus, used for dyeing yellow, brought from the island of Thapsos)*
 Ex 25. 5 Jes 41. 19 129 t
- סְסִימָה Σκυθῶν: *of the Scythians* Jos 2. 1, 3. 1 Joel 4. 18 129 t
- סָפַר σόρυνμι: *generally, spread, strew* IIS 17. 19 Jer 8. 2 52
- סָפַר ἐκστρώννυμι: *spread* Ps 88. 10
- סָפַר סָפַר סָפַר στρώμα: *parcment* Ez 26. 5, 47. 16; 72
- סָפַר ἐπιστάτης: *one who is set over, chief, commander* Nu 11. 16 Dt 1. 15, 20. 5 Jos 1. 10, 3. 2 ICh 27. 1; *judge* ICh 19. 1 (cf. Ib 19. 5-8); *overser, superintendent, in charge of any public building or works; inspector (W)* Ex 5. 14 Prv 6. 7 ICh 23. 4 IICH 34. 14; *governor, administrator* Dt 16. 18; cf. יֹסֵפֶה, יֹסֵה, יֹסֵה: *one who knows law and right, judge* יֹסֵה; *witness* יֹסֵה; *knowing, learned, skilled* شاطر 211
- יֹסֵה δαΐς: (δαΐω (B)) *meal, banquet, sacrificial feast*: Jes 18. 7 Ps 68. 30 352 tm
- יֹסֵה יֹסֵה δαΐδῃ, Att. contr. ᾠδή: (αἰδῶ, *song*, whether (1) *art of song* ICh 25. 7; (2) *act of singing, song* Ps 67. 1 Eccl 12. 4 IICH 5. 13; (3) *thing sung, song, whether of joy or sorrow* Jes 23. 15 Am 8. 10 Ps 137. 3; (4) *theme of song, person sung of* Ez 33. 32; ᾠδή: *song, lay* Dt 31. 19 Jes 5. 1; but also of *joyful songs* Ib 23. 16, *songs of praise* Ex 15. 1 Nu 21. 17 Jes 42. 10 Ps 69. 31, 92. 1 Neh 12. 46 יֹסֵה Ib 12. 8; = יֹסֵה; αὐδή: *song, ode* Nu 21. 17 Dt 31. 19 (cf. αἰδῶ [ICh 13. 8 IICH 30. 21 is the homologue of ᾠδή, or of μουσα (-μ), or of both (cf. יֹסֵה יֹסֵה Am 6. 5 IICH 7. 6, 23. 13, 34. 12)] 174 t
- יֹסֵה ξυστός: (ξύω) *shaved, whittled with a knife or plane* Cant 5. 15 Esth 1. 6 ICh 29. 2 15 t, 45, 52
- יֹסֵה יֹסֵה τίθημι 372 tm, 423 t
- יֹסֵה χιτών: *coat of mail, prob. of leather covered with scales or rings* Ps 73. 6; v. כְּתֹנֶת 78, 425
- יֹסֵה יֹסֵה θῆτα γυνή: θῆς, gen. θητός, *self, bonāman*;

- later, *hired labourer*; at Athens, members of the fourth class in the constitution of Solon; fem. *θήσσα, θήττα* *hired servant-girl*, opp. *ἐπίκληρος* (*heiress*); *γυνή*: *woman* Prv 7. 10 46, 425 :
- כָּסַף *καταχέω*: *cause to flow, run*; Med., *to have it melted down* Job 38. 37; כָּסַף *χεύμα*: (*χέω*) *standing water* Ex 16. 13-14; *flow* Lev 15. 16 51
- כָּסַף *κοιμάω*: (*κείμαι*) Med. and Pass., *fall asleep, go to bed* Gn 28. 11 Lev 14. 47 Jud 16. 3 IS 26. 5 IIS 4. 5, 7 IR 19. 5 Am 6. 4 Prv 3. 24 Job 30. 17 Eccl 2. 23; of animals, *lie down* Nu 24. 9 IR 1. 2 Ez 4. 9 Job 40. 21; of the sleep of death, *fall asleep, die* Jud 5. 27 IR 11. 21 Jes 14. 9 Ez 32. 21; of sexual intercourse, *lie with another* Gn 26. 10 Ex 22. 8 Lev 20. 13 [כָּסַף, *וי*, —*μ*, *ω*] (or *μ* —) :
- כָּסַף *κατα-*: causal, *put to sleep* IIS 8. 2 IR 4. 2; Hcs 2. 20; Pass., *sleep* IR 4. 32 Ez 32. 32 IICH 16. 14; *κατατήκω*: *dissolve* Job 38. 37
- כָּסַף *κοίμημα*: *sleep* IIS 4. 5; *intercourse* Nu 31. 18 Ez 23. 17 72
- כָּסַף *λήθω, λάθω*: *forget*; *καταλήθωμαι*: *forget utterly* 73 :
- כָּסַף *δύω*: v. כָּסַף Jer 5. 26 48
- כָּסַף *δύχω*: (*δύχος*) Pass., *to be made cold, become cold*; *δύχω*: Pass., *grow cool or cold; cool*; *κοπάζω*: *abate*, esp. of natural phenomena—wind, the sea, fire, heat Gn 8. 1 Esth 2. 1, 7. 10 33-4 :
- כָּסַף *ἐπίσχω*: redupl. present of *ἐπέχω*, *restrain, keep in check, check* (W) Nu 17. 20
- כָּסַף *χάζω*: *force to retire from, bereave or deprive of*; *χηρεύω*: *trs. bereave*; *χηρόω*: *make a woman a widow, bereave* Gn 42. 35 Lev 26. 22 Dt 32. 25 IS 15. 33 IIR 2. 19 Jes 49. 21 Ez 5. 17, 14. 15 Hos 9. 12; Med. *χάζομαι*: *give way, draw or shrink back, recoil*; *χηρεύω*: *to be without*; abs., of a woman, *to be widowed, live in widowhood* Gn 27. 45, 31. 38, 43. 14 Ex 23. 26 IS 15. 33 Jer 15. 7 Ez 36. 12 Hos 9. 14 Mal 3. 11 Job 21. 10; *χηρόω*: c. acc., *forsake, deprive of one's presence* Ez 36. 13-14; v. כָּסַף 418, 427
- כָּסַף *συγκλίτης*: *companion at table*; *σύγκλιτος*: pl. *comrades at table*, perh. a group of *ἐφήβοι* Jes 49. 20; v. כָּסַף 23, 418 im

- օրօթֵּי օρθρεύω: (ὀρθρος) *to awake before dawn*; ἐπ-, δι-:
rise early Gn 19. 2, 27 IS 17. 16, 29. 10 Jer 7. 13 Ps
 127. 2 Cant 7. 13 63, 67
 օֹמֹס օμρος: *tip of shoulder* Gn 9. 23 Jes 10. 27 Job
 31. 36; օֹמֹס օμρος: *shoulder to shoulder* Zeph
 3. 9; v. ִּתְּבֹ 57
 „ σήκωμα: = σηκός (*sacred enclosure, chapel*; σηκός
 was sacred to a hero, the ναός (ἱεὺς) to a god, a
 distinction not observed) Gn 12. 6 57, 122, 124
 ִּסְכָּו סκηνέω, σκα-: *encamp; have one's meal, banquet*
 Dt 33. 20 Mich 4. 10 Ps 120. 5 418 m
 „ οἰκέω, οἰκείω, φοικέω: *intr., dwell, live, of persons,*
families or tribes, have their abodes, settlements Gn 14.
 13, 25. 18; γειτνιαζω: = -νιάω (*to be a neighbour, be*
adjacent Gn 16. 12 (cf. Ib 25. 18) Jud 5. 17 Jer 51.
 13); ζω: of a bird, *settle (W)* Jes 34. 11 Ez 17.
 23, 31. 13 Ps 104. 12; of things, *settle down* Ex 24.
 16, 40. 35 IIS 7. 10 Prv 7. 11 Job 3. 5 418
 ִּסְכָּו ִּסְכָּו סκήνημα: = σκηνή (pl., *camp* Nu 24. 5
 Cant 1. 8; *tabernacle* Ex 25. 9); = σκήνωμα: *mostly*
in pl., soldiers' quarters; tents (W); temple Ex 1. 1:
 Nu 24. 5 Ps 43. 3, 84. 2, 87. 2, 132. 5; ִּסְכָּו Gn
 28. 11 IR 8. 35 Jes 66. 1 72, 418
 „ οἶκος: *dwelling-place; in pl., building, house* Jes
 32. 18 Hab 1. 6 418
 ִּסְכָּו ִּסְכָּו γείτων, ὁ, ἡ, fem. -ταῦτα: (γῆ) *neighbour, borderer;*
ἀστυγείτων: neighbour to the city Ex 3. 22, 12. 4
 Dt 1. 7 Jes 33. 24 Jer 12. 14 Ez 16. 26 Hos 10. 5
 Prv 27. 10 Ruth 4. 17; cf. γειτνιαζω 53
 ִּסְכָּו ִּסְכָּו μέθυ: *wine* Prv 31. 4; cf. μεθύσκω: v. ִּסְכָּו 120 m
 ִּסְכָּו ִּסְכָּו χάλαζα: *hail* Ex 4. 6 Jes 1. 18 Jer 18. 14 Job
 38. 22 Dan 7. 9 37 t
 ִּסְכָּו ִּסְכָּו ἤλος: v. ִּסְכָּו 30 t, 122, 131 t, 300
 ִּסְכָּו ִּסְכָּו γαληνιάω: *be calm, find peace* Jer 12. 1 Ps 122. 6
 Job 3. 26, 12. 6; cf. σχολάζω; ִּסְכָּו; v. ִּסְכָּו 32 t, 53, 66
 ִּסְכָּו ִּסְכָּו γαλήνη: *calmness, serenity* Ez 16. 49 Ps 122. 7 Prv
 17. 1; cf. σχολή/ִּסְכָּו 53, 66, 326
 ִּסְכָּו ִּסְכָּו γαληνός, -νής: *calm, esp. of the sea; of persons,*
gentle Jer 49. 31 Zach 7. 7 Job 21. 23; cf. σχολερός/
 ִּסְכָּו 66

תבֿלֿבֿ	φλόγωσις: v. בֿלֿבֿ	45
לֿבֿ	στέλλω 13, 45, 67, 85 t, 88, 326; לֿבֿ אֶפֶסֶס, ἐξαπο-, ἐπι- 174; לֿבֿ στολή; תֿבֿלֿבֿ στολός; לֿבֿ תֿבֿלֿבֿ ἀποστολή; תֿבֿלֿבֿ ἀπόστολος 45, 100 m, 338-41 m, 402-3, 420	
לֿבֿ תֿבֿלֿבֿ	ἐπιχείρημα	72, 652 m
לֿבֿ	σχολαῖος	130, 336 m
בֿלֿבֿ	ἀγορά: v. מֿרֿיֿ Jos 15. 32	34 t
לֿבֿ	ξύλον	45, 52, 366 m, 402
לֿבֿ	βασιλεύω: to be king, rule, reign Eccl 8. 9 Esth 9. 1 Neh 5. 15; cf. βασιλεύω	101
לֿבֿ	πέλις, -τα: small light shield of leather without a rim IIR 11. 10 Jer 51. 11 Cant 4. 4 ICh 23. 9	45, 69, 78, 101, 410-11 t
לֿבֿ	τὰ ὑστέρια: afterbirth; cf. ὕστερον, τό, the after-birth Dt 12. 57	57
לֿבֿ	γλαύξ, -αῦξ, γλαυκός: the little owl, <i>Athene noctua</i> , so called from its glaring eyes Lev 11. 17 Dt 14. 17	78
לֿבֿ תֿבֿלֿבֿ	ξύλοχος: thicket, copse Jes 6. 13 Cant 4. 13	52
לֿבֿ תֿבֿלֿבֿ		27 t, 116 t
(בֿבֿבֿ) לֿבֿ	πολύς: many Jud 5. 30	128
לֿבֿ	ἐλωρ: (ἐλεῖν) Epic word; spoil, prey	83 t
לֿבֿ	οὐλω: (οὐλος A) to be whole or sound; used by Hom. in imper. οὐλε, as a salutation, <i>health to thee</i> , οὐλέ τε καὶ μάλα χαῖρε <i>health and joy be with thee</i> Od. 24. 402 הִלֵּל בֿבֿ ICh 12. 18 (19); a form οὐλέω is cited by Hesychius	49, 51, 67
לֿבֿ	ὅλος: whole, i.e. safe and sound Gn 33. 18; as Subst., τὸ ὅ.; τοῖς ὅ., = ὅλως, οὐλως, <i>altogether</i> בֿבֿבֿ Jer 13. 19; τέλειος, Adv. τελέως, -εον: <i>completely</i>	38, 45, 49, 67, 422 t
בֿבֿבֿ	γαληνός: v. לֿבֿ בֿבֿבֿ	123
בֿבֿבֿ	τίχρημα: <i>whn?</i> Cant 1. 7 בֿבֿ Job 7. 19 בֿבֿ Gn 4. 6; <i>what?</i> בֿבֿ Ib 4. 10 בֿבֿ Ib 20. 10	93
בֿבֿבֿ	θυήλημα: <i>sacrificial offering</i> ; Ion. θυαλήματα; τέλος: (τέλλομαι, τέλλω) pl., <i>services or offerings due to the gods</i> Ex 20. 24 Lev 7. 32	119 m
הִלֵּל	ἐλκω; הִלֵּל ἐλκτός	106 m
לֿבֿ תֿבֿלֿבֿ תֿלֿ תֿלֿ תֿלֿ	τρεῖς: three Gn 6. 10 Dan 7. 5, 24 Esr 6. 4, 15	37 t, 99, 325 t

- שְׁלִישִׁי, שְׁלִישִׁת, שְׁלִישִׁים, שְׁלִישִׁת *trítos*: *third* Gn 1. 13, 2. 14
Dt 23. 9; ἐχθὲς καὶ τρίτην ἡμέραν *yesterday and
the day before* IS 4. 7, 21. 6; ἡ τρίτη (sc. μέρος) *the
third part* Nu 15. 6-7; τριτεὺς: *third part of a
μέδιμνος* (a corn measure) Jes 40. 12 101
- „ κήρυξ: v. קרן Ex 15. 4, 7 IIR 7. 2 Ez 23. 23 45
- „ κύλιξ: *cup*, esp. *wine-cup*; κοτύλη: *small vessel, cup*;
liquid measure Ps 80. 6; *dry measure* Jes 40. 12; in pl.,
cymbals IS 18. 6 45
- שֵׁם, שֵׁמוֹת, שְׁמוֹת, שְׁמוֹת, שְׁמוֹת, שְׁמוֹת *ónoma, ónuma*: *name* of a person or thing Gn
2. 11, 3. 19-20, 4. 19, 20. 13; *name, fame* IS 7. 9
IR 5. 17, 19, 10. 1 Prv 22. 1 EccI 7. 1; ὄνομα καλεῖν
τινα: *call one by name* Ex 33. 19, 35. 30 Esth 2. 14;
give one a name Gn 3. 20 IIS 7. 23 Jes 56. 5 40, 56, 326, 390
- „ Ζεὺς: v. שדי ICh 13. 6 38, 122, 426 t
- „ Φοῖνιξ: v. קנן Gn 6. 10 شام 93
- שָׁם, שָׁמָּה, שָׁמָּה, שָׁמָּה, שָׁמָּה, שָׁמָּה *éntha*: *there* Gn 2. 8, 3. 23, 14. 10, 19. 20;
also with Verbs of motion, *thither* Gn 19. 20 Jud
21. 10 IS 2. 14, 9. 6, 10. 5, 22. 1; ἐνθεν: Adv.,
Demonstrative, *thence* Gn 11. 3 Dt 5. 15 (pref. suff.
phenomenon) 92
- שֶׁמֶךְ, שֶׁמֶךְ, שֶׁמֶךְ, שֶׁמֶךְ, שֶׁמֶךְ, שֶׁמֶךְ *ósmē, ódmē*: *smell, odour*; freq. of *foul smells*;
but also of *fragrant odours*; hence, *scent, perfume*
Cant 1. 3 EccI 7. 1; שֶׁמֶךְ *zwmós*: *fat fellow*; ζαμενός:
very strong, mighty Jud 3. 29 50, 68
- שֹׁמֵר, שֹׁמֵר, שֹׁמֵר, שֹׁמֵר, שֹׁמֵר, שֹׁמֵר *thámbrhma*: *alarm, terror* Jer 8. 21 Ez 7. 27,
23. 33 28 t, 80
- שֹׁמֵר, שֹׁמֵר, שֹׁמֵר, שֹׁמֵר, שֹׁמֵר, שֹׁמֵר *ámphi*: cf. שבור 124, 127, 168 tm
- שֹׁמֵר, שֹׁמֵר, שֹׁמֵר, שֹׁמֵר, שֹׁמֵר, שֹׁמֵר *ámphi theón*: *adherent of God*; cf. שבאל 168
- שֶׁמֶךְ, שֶׁמֶךְ, שֶׁמֶךְ, שֶׁמֶךְ, שֶׁמֶךְ, שֶׁמֶךְ *shmeíon, sa-, shmeíon, sa-, samdon* =
shma in all senses, and more common in Prose, but
never in Hom. or Hes. (ש. אבב) Gn 1. 1 Dt 10. 14
Ps 115. 16 Jer 10. 11 Dan 2. 18 Esr 5. 11 75 t, 402 t
- שֶׁמֶךְ, שֶׁמֶךְ, שֶׁמֶךְ, שֶׁמֶךְ, שֶׁמֶךְ, שֶׁמֶךְ *adámas*: (*damáw*) properly, *unconquerable*; Subst.,
adamant, i.e. the hardest metal, prob. *steel* Jer 17. 1
Ez 3. 9; σμηρι(γ)ξ πός (grass) καὶ εἶδος ἀκάνθης (v.
קק) Jes 5. 6, 32. 13 44, 49
- שֶׁמֶךְ, שֶׁמֶךְ, שֶׁמֶךְ, שֶׁמֶךְ, שֶׁמֶךְ, שֶׁמֶךְ *sháw*: intr., *crumble away, vanish, disappear* Jes 49.
19, 61. 4 Ez 36. 4; θαυμάζω: *wonder, marvel*; *wonder
at, marvel at* IR 9. 8 Jes 52. 14 Jer 18. 16 Ez 27. 45 53

חֲמֹץ, חֲמֹץ, חֲמֹץ *ψάμμη*, rare form of *ψάμμος* (*sand*;
 ἡ ψ. the *sandy desert* of Libya) Ex 23. 29 Jes 13. 6
 Jer 51. 37 Ez 23. 33

48, 54

חֲמֹץ *ζαμενής*: Adj. *very strong, mighty, raging* Jud 3. 29;
ζωμός, δω-: *fat, greasy fellow*

51, 68

חֲמֹץ *ὀκτώ, ὀκτό, ὀπτώ*

316 tm

חֲמֹץ *κλύω*: *hear a thing from a person; hear, learn, know; give ear to, attend to; comply with, obey; ἀκούω*: (*ἀ-κοφ-*, cf. *κοέω*) *hear* Gn 34. 5 Dt 5. 23 IS 23. 10-11 Jes 66. 8 Jer 50. 43 Ez 3. 10, 33. 4; to express *what one actually hears from a person* Nu 30. 5 IS 14. 27 IIS 13. 21 IIR 19. 4 Jes 36. 13; abs., *hearken, give ear, esp. in proclamations* Dt 6. 4, 9. 1 Jud 5. 3 IR 22. 8 IIR 18. 28 Jes 1. 2 Prv 1. 8; *listen to, give ear to* Gn 21. 12, 17, 37. 10 Ex 16. 9 Dt 3. 26 Jud 11. 7, 17 IS 8. 7 IR 12. 15 Ps 6. 10 Prv 13. 1 Esth 3. 4 IICH 10. 15-16, 24. 17; *obey* Gn 26. 5 Dt 4. 1 Jer 37. 2 Ps 81. 12; *hear and understand* Gn 11. 7, 42. 23 Jes 36. 11; *κομίζω*: of things, *attend, give heed to* Gn 16. 11 Ps 10. 17; cf. *עֲרַבְתָּהוּ סוּג-*: *bring together, collect; bring together to oneself, collect round one* IR 15. 22

47, 66 :

חֲמֹץ *ἀκοή, ἀκούη*: (*ἀκοφ*, cf. *ἀκούω*) *hearing, sound heard* Job 42. 5

חֲמֹץ, חֲמֹץ *φήμη, φάμα, φήμα*: *utterance prompted by the gods, significant or prophetic saying* Jes 28. 9, 19 Jer 49. 14 Ob 1 Hab 3. 2; *report, rumour, usu. of uncertain and mysterious origin* Gn 29. 13 Ex 23. 1 IIS 13. 30 IIR 19. 7 Jer 10. 22 Dan 11. 44; *report of a man's character, reputation; esp. of good report, fame* Jos 6. 27 IR 10. 1, 7 Esth 9. 4

74

חֲמֹץ *φήμη; ἀκουσμα*: *thing heard, such as music; rumour, report* Jes 11. 3

72

חֲמֹץ, חֲמֹץ, חֲמֹץ *φυλάσσω*: *watch, guard, defend* Gn 3. 24 IS 26. 16 Ps 127. 1; *guard one from* Ps 121. 7 Prv 3. 26, 6. 24; *keep a watch on* IS 1. 12 Ps 17. 4 Job 10. 14; *observe an appointed time or a fixed event* Ex 12. 17, 31. 16 Dt 5. 12, 16. 1 Job 24. 15; *preserve, maintain, cherish* Dt 7. 9, 23. 24 Neh 1. 5; *observe a command* חֲמֹץ Ex 13. 10 IR 11. 10, 34

- recite, rehearse*; τὸν νόμον ὑμνεῖν *recite the form* of the law) [all this has been done traditionally by the Jews] Dt 6. 7; cf. *ἑβ-* 39, 68, 405 :
- שִׁירָה ὕμνος: *hymn, ode, in praise* of gods or heroes; in Trag. also of *mournful songs*, addressed to gods or heroes Dt 28. 37 Jer 24. 9 405 :
- פָּרְפֹּרִיץ φοῖνιξ: *purple or crimson*, because the discovery and earliest use of this colour was ascribed to the Phoenicians; hence, *red* cattle Gn 38. 28 Ex 25. 4 Jos 2. 18 IIS 1. 24 Jes 1. 18 Cant 4. 3 93
- דְּבַיִם δύο, gen. δυοῖν: *two* Gn 2. 25, 6. 19; א. תַּאֲבִיבִים 75-6, 301. 325 :
- שִׁטַּח, שִׁטַּע, שִׁטָּה σχίζω: *split, cleave, divide into*; generally, *part, separate, divide* Lev 11. 3 IS 15. 33, 24. 8 35 1, 45, 53, 93, 371 tm
- שִׁטָּה σχιστός 53, 105 tm
- שִׁעָה, הַשְׁתַּעָה θεάομαι: א. הַשְׁתַּעָה 392
- שִׁעָה θέαμα, θέημα: (θεάομαι) *sight, spectacle*; freq. of a sight which gives pleasure Ez 16. 4 72
- שִׁעָה ὥρα: *time of day, the time of day, hour* Dan 3. 6, 4. 16 50, 100
- שִׁטָּל θέναρ: *palm of the hand; flat of the foot*; στήθος: *ball of the foot*; ποῦς, πός, πῶς, πόρ: *foot*, both of men and beasts IR 20. 10 52, 82, 390
- „ χοῦς (A), χῶς: a measure of capacity, = 12 κοτύλαι; prov., of attempts to measure the immeasurable, οἱ τῆς θαλάττης λεγόμενοι χόες; κοτύλη, -λα: *small vessel, cup; liquid measure*, containing ὁ κύαθοι or $\frac{1}{2}$ ξέστης, i.e. nearly a $\frac{1}{2}$ pint Jes 40. 12 422 :
- שִׁטָּה, מִשְׁעָה, מִשְׁעָה סִכָּה σκάπτρον, σκηπτρον: *staff or stick*, used by the lame or aged; the Prose word is βακτηρία (*staff, cane* מִקְלָה) Ex 21. 19 Jud 6. 21 IIR 4. 29 Jes 3. 1, 36. 6 Zach 8. 4 [Now that you know the homologue of these compound nouns, try and find out that of שִׁטָּה, and why the verb is in the שִׁטָּה.] 72
- שַׁעַר θύρα: *door* (v. דֶּלֶת); freq. in pl. of *double or folding doors* (v. דֶּלֶת) IIS 18. 24; rarely for πύλαι, *gates* Gn 28. 17 Nu 4. 26 Jos 8. 29 Jud 16. 3 IIS 18. 24 IIR 11. 19, 15. 35; at Priam's *door*, i.e. before his dwelling; esp. of kings and potentates, *court* Esth 4. 2;

- πύλη: prop. *one wing of a pair of double gates* דלת
 Dt 3. 5 Jos 6. 26 Jud 16. 3 IS 21. 14, 23. 7 Ez 38.
 11; mostly in pl., *gates of a town* שער Jos 2. 5, 7
 Jud 16. 3 IS 21. 14 (whereas θύρα = house-door);
 pl. of several *gates* Neh 6. 1; in Trag. sts. of the
house-door שער IIR 15. 35 Ez 40. 23, 44. 1; πύλαι
 Ἄϊδου, Ἄϊδου πύλαι *the gates of the nether world*,
 periphr. for *hell* שער שאל Jes 38. 10 [cf. Job 38.
 17]; *entrance into a country through mountains, pass* דלה
 Zech 11. 1; these *passes* were sometimes really
 barred by *gates* שער Nah 3. 13; Πύλαι Γαδειrides
 the *straits of Gibraltar* Ib 2. 7; πόλις, Ep. also
 πόλις: *city* שער Gn 22. 17 Dt 16. 18; ἀγορά, שער
 Prv 24. 7 Ruth 4. 1 *assembly, esp. of the People*, opp.
 the Council of Chiefs; שער IIR 7. 18 IICH 33. 14
market-place 45, 62
 „ καιρός: *due measure, proportion* Gn 26. 12
 שערים ἀγορά: ש. שער Gn 23. 10 Jos 15. 36
 IIR 7. 1, 18 377-8
 קַפְחָה θεράπῃη: poet. for θεράπαινα (sem. of θεράπων
 (סִדְרָה), *handmaid or female slave*), *handmaid*; = *vis*
 Gn 16. 1, 32. 6 Prv 30. 23 392
 קַפְחָה σπέρμα: (σπείρω *seed; race, origin, descent*; Lev
 25. 47 Nu 2. 34, 26. 5, 36. 1 Jos 7. 14 IS 20. 6
 IIS 14. 7 Jer 2. 4 Am 3. 1-2 Esth 9. 28 Neh 4. 7
 ICh 5. 7 72
 שפּט δικάζω: *judge, sit in judgment*; θεμιζω: *judge*,
punish Ex 18. 16, 22 Nu 35. 24 Dt 1. 16 IS 24. 16
 IR 8. 32 Ez 7. 38; δεσπόζω: *to be lord or master*;
 c. acc. *lord it over* Jud 16. 31 IS 4. 18 Ruth 1. 1 390
 שפּט δικάσῃς: ש. קצץ Am 2. 3; δεσπότης: *master, lord*;
despot, absolute ruler Dt 17. 9 Ruth 1. 1; cf. שפּט 291
 שפּטִים דִּיקָה: *judgment; vengeance, penalty* Ex 12.
 12 Ez 5. 10, 15, 23. 10 IICH 20. 9
 שפּט דִּיקָיוֹן: *right; justice (W)* Gn 18. 25 IIS 8. 15;
 δικαιοσύνη: *righteousness, justice* Dt 32. 4; θέμις: *that*
which is laid down or established, law (not as fixed
 by statute, but) *as established by custom* Gn 40. 13
 Lev 5. 10 Ez 5. 7; *justice, right*; pl. θέμισες, *decrees*
of the gods, oracles Ex 21. 1; *judgments, decisions*
given by the kings or judges Dt 16. 19 IS 8. 3 72

פִּשְׁ	σκοπή: = σκοπιά, -ιή (<i>lookout-place</i> , in Hom. esp. a <i>hill-top</i>); <i>lookout-place, watch-tower</i> Nu 23. 3	52
פִּפְיָן, פִּפְיָן	ὀφίδιον: Dim. of ὄφις, v. פִּתְיָן, פִּפְיָן Gn 36. 41, 49. 17 Jes 11. 8 Prv 23. 32	51
פָּךְ	χέω: prop. of liquids, <i>pour out, let flow</i> Gn 9. 6 Ex 4. 9 Jes 57. 6; of impalpable things Jer 10. 25 Thr 2. 4 [χ equivalent to χχ]	408
פָּךְ	δαρύπους: <i>rough-foot, i.e. hare; rabbit</i> Lev 11. 5 Prv 30. 26; ὠκύπους: <i>swift-footed; of the hare</i>	68
פִּתְיָן	σταθμός: <i>stable</i> Gn 49. 14 Jud 5. 16	72
פָּךְ	ἀκή (C): (ἀκέομαι) <i>healing</i> Prv 3. 8	45, 74
פִּתְיָן	ποτόν: <i>that which one drinks, drink</i> , esp. of wine Hos 2. 7 Ps 102. 10; πότιμος: (πότος, πίνω) mostly of water, <i>drinkable, fresh</i> Gn 13. 10 Lev 11. 34 Jes 32. 6	45, 72
פִּתְיָן	ῥαυχάζω: v. הִרְחִיזָה Jos 11. 23 Jud 18. 7 Jes 14. 7, 57. 20 Jer 30. 10, 49. 23 Prv 15. 13 Job 3. 26	33-5 1, 55, 92
פִּתְיָן	καταψύχω: <i>cool, chill</i> Job 37. 17; cf. ῥαυχάζω, ψυχίζομαι	
פִּתְיָן	σηκόω: <i>weigh, balance</i> IIS 14. 26, 18. 12 Jer 32. 10 Job 28. 15	
פִּתְיָן	στήκω: a weight in the balance, <i>standard weight; a standard measure</i> Gn 24. 22 Lev 19. 35 Jos 7. 21 IIS 14. 26 IIR 21. 13 Jes 28. 17 Ez 4. 10; σίγλος	72, 74, 679 tm
פִּתְיָן	δύω: <i>plunge into the lap of Ocean; go beneath the earth, i.e. die</i> Nu 11. 2; <i>sink, plunge in</i> Jer 51. 64; of Sun and stars, <i>sink into (the sea), set</i> אֲבָרָה Gn 15. 17 Mich 3. 6; cf. אֲבָרָה/δυσμή Dt 11. 30 Zach 8. 7 Mal 1. 11	70, 402
פִּתְיָן	σκοπέομαι: <i>look out, watch</i> Jud 5. 28 Prv 7. 6; ἀποσκοπέω: Pass., <i>is visible from a distance</i> Jer 6. 1 Ps 85. 12 Cant 6. 10	14, 52
פִּתְיָן	σκοπιάζω: (σκοπιά) poet. Verb, <i>spy from a high place or watch-tower; generally, spy, watch, even on a plain</i> Gn 18. 6, 26. 8 Dt 26. 15 Ps 14. 2	52
פִּתְיָן	σκέπανον: (σκέπαζω, p. 252) <i>covering</i> Ex 12. 7	72
פִּתְיָן	φθέγγομαι: v. אֲבָרָה Joel 2. 9 Prv 28. 15; cf. ποθέω	28-9 1, 65, 69, 203 tm

שָׁקַר	ψευδοῦργονέω	57
שָׁקַר	-γορία Ex 5. 9 Lev 5. 22; ψῦθος: poet. collat. form of ψεύδος (<i>falsehood, lie; deceit</i>) lie, untruth IIS 18. 13	57
כַּרְבִּים	ράβδος: v. רבד 41, 63, 93, 416 t	
מִצְרָה	στάλαγμα 120 tm	
שָׁרוּחַן	ἀγοραῖν: v. חפרים 34, 378-9 t	
שָׁרָן	Σκίρων: Σκίρωνος ἀκτὴ or ἀκταί the coast near the Scironian rocks in the Isthmus of Corinth [There are dangerous rocks off the coast at Jaffa] Jes 33. 9 Cant 2. 1 ICh 27. 29; v. פלשה צוה 130	
שָׂרָץ	ἐρπετόν: v. ערב Gn 1. 20, 7. 21 Lev 11. 20, 44 51, 60, 124	
שָׂרַשׁ	ρίζα: v. נוצ Jes 11. 10 Mal 3. 19 Job 36. 30 41, 45, 50, 63, 69, 78, 414 t	
כִּרְשָׁה, כִּרְשָׁה	ἀλυσίς: chain Ex 28. 14, 22 81	
כִּסְיָ, כִּסִּי	ξυστίς: robe of rich and soft material reaching to the feet, worn by women of quality Ez 16. 10; as epith. of cloth, originally garment made of cut (shorn, clipped) fabric, such as fustian, plush, velvet, etc. Ib 16. 13 15 t, 45, 52	
כִּסָּר	ξυστήρ: scraper, rasp, file; polishing instrument, graving tool Ez 23. 14 52	
הַשְׁמָא	ἀταξία: indiscipline, opp. εὐταξία; generally, disorder, confusion; tumultuousness (W); εὐταξία: good arrangement, good condition; good order, discipline Jes 22. 2 Zach 4. 7 Job 36. 29, 39. 7; cf. שָׂמָה 79	
שָׂרִי	ἡρμιον, ἀτ-: warp (the wool being κρόαη, כַּרְבִּי); ἱστός: warp fixed to the beam of the loom Lev 13. 47, 58 56	
שָׂרִיָּה	πόσις: (πίνω) drinking, drink, beverage Esth 1. 8; carousal Eccl 10. 17 (cf. ποτίζω) 82	
כִּשְׂמָה	πόσημα 72, 309 tm	
כִּשְׂמָה	ἐστίαμα 72, 309 tm	
שָׂחִיל	ούτόν: v. בן Ps 128. 3 74, 80	
שָׂחַק	ἡσυχάζω: v. הסבית Jon 1. 11-12 Prov 26. 20 55	
חֲכָמִי	δης; v. חכמי	
הָאֵי	ταῖς or ταῖς, ταῖν: peacock, Pavo cristatus; (the Athenians pronounced it with an aspirate, ταῖς—the bird was a native of India—hence Lat. <i>pavus</i> , <i>pavo</i> , perh. also Hebr. <i>tukkiyim</i> 'peacocks', may be borrowed from the same oriental source [<i>sed v. תכִּי, inf.</i>]) Dt 14. 5 49	

תאומים	δίδυμῶν: poet. for δίδυμος, <i>twins</i> Gn 25. 24, 38. 27	58
תאנה	σῦκον, τῦκον: <i>fruit of the συκῆ (fig-tree, Ficus Carica</i> Gn 3. 7), <i>fig</i> Jer 8. 13 [—κ, or κ/α (like א/א)]	101
תאנה	Πυθών: = Πυθώ (<i>Pytho</i> , the region in which lay the city of Delphi; of Delphi itself (According to the legend, derived from the <i>rolling</i> of the serpent)) Jos 16. 6	59, 101
תאניה	ὀδύνη: v. אניה	72
תאנה	תואה, πρόφασις	28 t
תהרע, תארע		
תבואה	φύτευσις: = φυτεία (<i>generation, production; growth; plantation or simply a plant</i>), pl. Gn 47. 24 Lev 23. 39, 25. 12 Nu 18. 30 Dt 32. 13 IIR 8. 6 Jer 2. 3 Ez 36. 30 Prv 8. 19	86-7 tm
תבואתה	τράποιτο	108-9 t
תבל	οὔλος (A): old Ep. and Ion. form of ὅλος (as Subst., τὸ ὅ. <i>the universe</i>) IIS 22. 16 Jes 18. 3 Job 18. 18	72
תבתן	στειβάδιον: v. תבתיא Jes 25. 10	42 t
תבמר	Πάλμυρα: [π, τ, λ δ; —δ] IR 9. 18 IICh 8. 4	80, 83
תהום	βάθυσμα: <i>deep place</i> ; ἡ ἄλμη: <i>the sea</i> Gn 1. 2, 7. 11 Ez 31. 15 Ps 71. 20, 107. 26, 135. 6 Prv 8. 27 Job 28. 14	36 t
תוב	στρέφω: v. תוב	37 t
תתיב	ὑπο-: v. תיב	
תודה	πρόσδοτος, πόθοδος: <i>solemn procession to a temple with singing and music</i> Ps 42. 5, 100. 1, 4 Neh 12. 31, 38, 40 (—προ or πο); δόσις: (διδωμι) <i>gift</i> Lev 7. 12; = δῶς = δῶσις (pref.-suf. metath.); ᾠδή: v. תיר Ps 95. 2, 147. 7	174 tm
תוך	εἶσω	169 tm
תולע, תולעת	ἀλούργημα: <i>purple clothing</i> Nu 4. 8 Thr 4. 5	50, 57, 63
”	ἀλουργής, -γός	50, 75, 91 tm, 109 t, 115 t
תלע, תולעת, תולעה, תלע	εἰλή: <i>worm, maggot</i> ; of common worms Ex 16. 20 Jes 11. 11 Jon 4. 7	51, 109 t
תפזים	ὀπτητός: <i>roasted</i> ; ὀπτός: <i>roasted, broiled; baked</i> Lev 6. 14	311 t
תפת	ὀπτησις	72, 304-5 t, 307, 311 tm
תור	θεωρέω: <i>to be sent to consult an oracle; to be a</i>	

- callous* from carrying weights Job 39. 10 (*anything rising like a lump, knob or knot* Dt 13. 17 Jer 49. 2
 כֶּלֶס (barrow) 12, 67, 97
- יָלַח Πτολεμαῖος: v. יָלַח Nu 13. 22 IIS 3. 3 62, 122
- תֵּלַח τρεῖς: v. שָׁלַח 24 1, 37 1, 99
- לִתְלַח οὔλος (B): *woolly*; οὔλαι κόμαι *crisp, close-curling*
 hair; of the *crisp, woolly* hair of the negro Cant 5. 11 45, 51,
 108-9 1
- עֵלָּה τέλος: *perfection* Job 21. 23 44
- עֵלָּה (עֵלָּה) ,עֵלָּה ,עֵלָּה τέλειος: (τέλος) *perfect*, of victims,
entire, without spot or blemish Ex 12. 5 Lev 3. 1; *the*
surest bird of augury IS 14. 41; *perfect* (W), *authorita-*
tive, final Ps 19. 8; of animals, *full-grown* Job 21. 23;
 of persons, *accomplished, perfect in his kind* Gn 6. 9,
 17. 1, 25. 27 Ps 50. 23, 119. 1 Prv 10. 29, 11. 20,
 13. 6 Job 1. 1, 9. 22 Cant 5. 2, 6. 9 (cf. Ib 4. 7); of
 numbers, *full, complete* Lev 23. 15; Adv., *completely,*
absolutely Jos 24. 14 Jud 9. 16 24 1, 36 1, 41-2 1, 44, 49
- עֵלָּה σεμνός: (σεβόμεναι) *revered, august, holy*; prop. of
 gods; at Athens the Erinyes were specially the
 σεμναὶ θεαί, or simply Σεμναί Ex 28. 30 Dt 33. 8
 Neh 7. 65; עֵלָּה of human or half-human beings,
revered, august; *worthy of respect, honourable* Cant 5. 2,
 6. 9 122
- עֵלָּה ,עֵלָּה θαῦμα, θῶμα: (θαύομαι) (cf. θαυμάζω); (v.
 θαύομαι) of objects, *wonder, marvel* Dan 3. 32-3,
 6. 28; of a beautiful woman Cant 5. 2, 6. 9; cf.
 עֵלָּה mostly of women, *a beauty* Ib 4. 8 44
- עֵלָּה ,עֵלָּה θέμησις: = δικαιοσύνη (*righteousness, justice*)
 Ps 41. 13 Prv 11. 3 Job 2. 3, 9, 27. 5, 31. 6; v. τέλος 81
- עֵלָּה δείμα: (δέος) *fear, terror* (W) Dt 28. 28 Zach
 12. 4 68
- עֵלָּה ,עֵלָּה θάνατος: (θνήσκω) *death*, whether natural
 or violent Ez 8. 14 Ps 79. 11, 102. 21 92, 122, 332-3 1
- עֵלָּה διὰ παντός, διαπαντός: *continually*; through all,
 through everything (W) 169 im
- עֵלָּה ἀνέχω: *lift up, exalt* Jes 41. 10; *hold up, prop, sustain*
 Ex 17. 12 Ps 41. 13; metaph., *uphold, maintain* Ps
 17. 5, 41. 13, 63. 9 Prv 3. 18, 4. 4 Job 36. 17; *keep*
constant to; hold on, keep doing Jes 33. 15 Am 1. 5

- Prv 31. 19; *hold back, check* Prv 5. 22; *hold up what is one's own* Prv 11. 16, 29. 23 35 t
- תָּמַר, תְּמָרָה, תְּמָרָה, תְּמָרָה *πάλημη*: *date* Gn 38. 6 Ex 15. 27 Jud 4. 5 Ez 41. 18-19 Joel 1. 12 Cant 7. 8-9 IICh 3. 5 42 t, 56, 68
- תִּמְרָה *στέφος*: (*στέφω*) *poet. for στέφανος, crown, wreath, garland* Joel 3. 3 Cant 3. 6; *κίφος, Messenian for στέφανος; στέμμα* 41, 56
- תָּנָה *καταθρηνέω*: *bewail*; *ἐπι-*: *lament over* Jud 11. 4 107, 110
- ,, *ἐφύμνέω*: *chant or utter over; sing of, descant on* Jud 5. 11; cf. שָׁן 39, 109-10 tm
- תִּצֵּר *τὰ φῶτα* Am 6. 8 337 tm
- תִּנֵּן *πτηνός*: *flying, winged*; *π. ὄφεις* *flying or winged serpent* Gn 1. 21 Ex 7. 9, 10, 12 Jer 51. 34 Ps 91. 13; *θηρίον*: (*in form Dim. of θήρ*) *wild animal* Jes 13. 22, 34. 13 Jer 9. 10 Ez 29. 3, 32. 2; *δράκων*: *dragon, serpent*; *perh. water-snake* Jes 27. 1 Ps 74. 13 62
- תִּקֵּץ *ἀποπτύω*: *spit out; abominate, spurn* Dt 7. 26, 23. 8 Am 6. 8 Mich 3. 9 Ps 107. 18 Job 19. 19; *ἐκ-*: *spit at, abominate*; cf. *ἀπόπτυστος*: *spat out; hence, abominated, detested; abhorrent (W)* תִּקֵּץ Jes 49. 7 תִּקֵּץ Ib 14. 19 ICh 21. 6; *πτύσις*: *spitting* תִּקֵּץ Gn 43. 32 Lev 18. 22 Dt 25. 16 Ez 18. 12, 22. 11 28 t
- תִּשָּׂא *φουτάζω* 318 tm
- תִּשָּׂא *φουτάς* 318 tm
- תִּשָּׂא, תִּשָּׂא, תִּשָּׂא *ἐξαπατάω*: *deceive or beguile, deceive thoroughly* Gn 20. 13, 27. 12 Jes 3. 12, 63. 17 Jer 50. 6 Mich 3. 5 Ps 107. 40 33 t
- תִּשָּׂא *τὸ ἔθος*: (*ἔθω*) *custom, habit*; *εἶδησις*: *knowledge* Jes 8. 20 Ruth 4. 7 72, 80
- תִּשָּׂא *κατακλείς, -κλείς, -κλήϊς*: *instrument for shutting or fastening doors (תִּשָּׂא)*; *pl., locks on a canal* Jes 7. 3; *case for arrows, quiver; sheath for a pin, in pl.* IS 17. 51 IIS 20. 8 Jes 7. 20 Jer 47. 6 Ez 21. 9 60, 72
- תִּשָּׂא *δοῦλος (A)*: *prop. born bondman or slave, opp. one made a slave; then, generally, bondman, slave* Jes 3. 4; cf. Thr 5. 8 92
- תִּשָּׂא *τάγαθά*: *v. עֲבוֹדָה* Nu 23. 22 Ps 95. 4 Job 22. 25

- חַרָּץ *τὸ ξυρόν*: razor Nu 6. 5 Jer 36. 23 Ez 5. 1; *κατα-
κλείς*: v. אַרְחָה (spurious); *θήκη* (τίθημι) IS 17. 51
Ez 21. 10 60, 120 m, 141 m
- הַפָּאֲרָה הַפָּאֲרָה *φάντασις*: = -σία (*appearance*, esp. of
visual images Jes 44. 13; *prestige, reputation; parade,
ostentation*); = *φήμη* (*repute*; esp. of good report,
fame) Ex 28. 2 Dt 26. 19 Jes 3. 18, 4. 2, 13. 19, 28. 5,
52. 1 Jer 13. 11, 48. 17 Ez 16. 17 Thr 2. 1 72
- הַכֶּפֶה הַכֶּפֶה *τύπτω*: *beat, strike, smite* Jes 3. 16; *beat pots
and pans* (to make a noise) Ps 68. 26; *beat, strike
oneself*, esp. like *κόπτομαι* (כָּעַס Gn 23. 2 Jes 32. 12)
beat one's breast for grief Nah 2. 8 65
- הַתֵּיבָה הַתֵּיבָה *τύπανον*: (*τύπτω*) = *τύμπανον* (*kettle-drum; drum
(W)*); = -νος) Gn 31. 27 IS 10. 5; *τυπωτής*: *one
who forms or moulds* Ez 28. 13 41, 43, 49, 57, 174:
- הַפֶּרֶס הַפֶּרֶס *ράπτω*: *sew together, stitch*; *sew (W)* Gn 3. 7 Job
16. 15 Eccl 3. 7 49, 69, 88
- הַפֶּרֶס הַפֶּרֶס *ἐπιρ-*: *sew up*; *συν-*: *stitch together*; *sew up (W)* Ez
13. 18 88
- הַפֶּסֶס הַפֶּסֶס *ἄπτω*: *lay hands on*; *metaph., take hold of* Dt 21. 19,
22. 28 Jos 8. 8 IIR 14. 13; *prosecute the war vigor-
ously* Nu 31. 27; *attack, impugn* Prv 30. 9; *handle*;
grasp Gn 4. 21 Jer 2. 8, 46. 9 Ez 7. 29, 36. 4; *treat
superficially* Hab 2. 19 109:
- הַקֶּשֶׁת הַקֶּשֶׁת *πήγνυμι*: *stick or fix in* Jud 3. 21, 4. 21 IS 31. 10
IIS 18. 14 Prv 6. 1 Job 17. 3 ICh 10. 10; *pitch a
tent* Gn 31. 25 Jer 6. 3 49, 68, 372 m, 423-4:
- הַרְחָק הַרְחָק *διαδοχή*: *taking over from another; succession*;
relief, relay Esth 2. 12; *pedigree* ICh 17. 17;
ταῦρος: *bull* Esr 6. 9, 17 Dan 4. 22; also τ. βοῦς, v.
p. 662; *priest of Poseidon* Ps 74. 19 [highly suspect] 37 4, 39
- הַתְּרָפִים הַתְּרָפִים *τρυγών*: *turtle-dove, Columba turtur* Gn 15. 9 Lev 12.
6 Jer 8. 7 78, 120 m
- הַרְחָק הַרְחָק *δόρυ*: *mast* Jes 30. 17 Ez 27. 5 49, 68
- הַרְחָק הַרְחָק *θύρα*: v. סַעַר דָּלֶת Dan 2. 49, 3. 26 23 1, 42 1, 49, 68
- הַרְחָק הַרְחָק *τρίπος*, poet. for *τρίπους*: of tables (طريزه), vessels,
etc., *three-legged*; as Subst., *tripod*, i.e. *three-legged
cauldron*; placed as votive gifts in temples, esp. in
that of Apollo at Delphi; or they were preserved in
private houses; from a *tripod* the Delphic Priestess

delivered her oracles Jud 17. 5 IS 15. 23, 19. 13	
IIR 23. 24 Ez 21. 26 Zach 10. 2	4 t
הַרְשִׁיעַ הַרְשָׁה θαρσώ, oũs, name of Athena; Θρασώ, όος, contr. oũs, <i>Bold</i> , name of Athena; Ἀνδροθεύ, man-goddess, i.e. Athena Gn 10. 4 Jos 12. 24 Jcs 66.	
19 Ez 27. 12 Cant 6. 4	82, 122, 133-4, 144, 300, 326
„ θρακίας: (sc. λίθος) stone said to take fire in water Ex 28. 20 Cant 5. 14	137 t
„ ταρσός: the rows of oars on the sides of ships Ps 48. 8	137 t
הַרְשִׁיעַ θείσπας: v. אֶשֶׁף IR 17. 1	77, 92
הַרְשָׁה ἐνέα	109 t, 316 m, 389
آيدِه Αἰδης, Αἰδωνεύς	121, 317-19 m, 440
آدم آدَمِي ἀνὴρ, ἀνδρός	285-6 m
أب πατήρ: father	99
„ οὐτόν: plant, esp. garden plant or tree	73, 291 m
أبايل πάμπολυς	300 m, 323
أباد καταβάτω	318 m
أبادε ἀβατισμός	317 m, 319
أبان αἶων	320 m
أبدا إلى الأبد ἐς αἰδίου	318-19 m
أبدى αἰδίου	318 m
إبريق πρόχοος: vessel for pouring out, jug, esp. ewer for pouring water upon the hands of guests	63
إيل εἶς: v. p. 438	314
إيس διέβολος: Subst., slanderer; Satan, the Devil	58
إيهام μέγας	296 m
أنايه πόποι: exclamation of surprise, anger or pain	62
أحبوله χηλή	315 m
أخجيه αἰνιγμα	111 m
أخ κάσις: brother	23, 299
أدى διδωμι	360 m, 387

أَرْجَوَان, أَرْجَوَان	ἀλουργής: <i>cloth of purple</i>	50, 63, 68
أَرْمَل, أَرْمَل	ἀγαμος: <i>unmarried, single, prop. of the man, whether bachelor or widower</i>	33
أُسْبُوع	ἐπτάς: <i>period of seven days</i>	31, 37
أُسْطُول	στόλος	339 m, 341
أُتْرُوب	ὁδός	357 m, 403
أُتْنَه	ὑπνον	348 m
أَكَل	φάγειν: <i>eat, devour</i> ; cf. φάγων: <i>glutton</i> نَجَعَن	67
أَكُون	φάγημα: v. p. 442	65
أَلَا	ὁ: <i>definite or prepositive article</i>	65
أَلَا	ἀρα: <i>interrog. Particle, implying anxiety or impatience</i>	92
أَلَمْ	ἀρ' οὐν: <i>used to draw an affirmative inference</i>	323, 434 m, 467 m
أَلْمَاز, أَلْمَاز	ἀδάμας, αὐτος: <i>diamond</i>	47, 49
إِلَه	θεός: <i>God, the Deity</i>	121
إِلَى	πρός	62, 172 m
إِلَى	πρός	62, 172 m
أَمْ	ἤ: <i>Disjunctive, or</i>	12
إِسْم	ἡγεμών	28, 614 m
أَمْر	ἐρεῖ: <i>tell, order</i> ; cf. εἶπον	112
أَمْر	ῥῆμα: <i>subject of speech, matter</i>	111
إِسْرَاه	ἐνδρίς	288 m
أَمْس	ἡμέρα χθές	xxix m
أُم	μήτηρ: <i>mother</i>	100-1
أُمَم	ἔθνος, λαός: <i>people</i>	55, 56
إِنْ	εἰ: <i>if, whether</i>	12, 34
وَأِنْ	οὐ: <i>not (W)</i>	34
إِنْ	ἐν: <i>Prep., in</i>	315
إِنْتَبَر	ἀναβαίνω: <i>go up, mount</i>	100
أَنْتَ	σύ: <i>thou</i>	34

أُنْثَى	γυνή, γυναικός: <i>woman, female</i> ; cf. ἀνδρίς; اُنْثَى	
أُنْثَى	ἀνδρογύνης, -νος: <i>man-woman; hermaphrodite</i> ; γύναν-	
أُنْثَى	δρος: <i>of doubtful sex; of a woman, cirago</i>	112, 289
أُنْثَى	أُنْجَاس, إِنْجَاس, أُنْجَاس	94 m
أُنْثَى	أُنْثَى, ἀνδρός	63, 285-6 m
أُنْثَى	أُنْثَى, φύλη, φύλον: <i>race; tribe or clan</i>	66, 73
أُنْثَى	أُنْثَى: أ. أ. أ.	12
أُنْثَى	أُنْثَى	320 m
أُنْثَى	أُنْثَى, أُنْثَى, أُنْثَى	95 m
أُنْثَى	أُنْثَى: <i>yea, verily</i>	56
أُنْثَى	أُنْثَى	342 m
أُنْثَى	أُنْثَى (γῆ) πυρός: <i>(land) of fire</i>	300
أُنْثَى	أُنْثَى, أُنْثَى, أُنْثَى	28, 38, 62, 100
أُنْثَى	أُنْثَى: <i>an artificial well</i>	81
أُنْثَى	أُنْثَى, أُنْثَى	xxix m
أُنْثَى	أُنْثَى	115-16 m
أُنْثَى	أُنْثَى (γῆ) πετρών: <i>land of rocks [Petra]</i>	900
أُنْثَى	أُنْثَى	102 m, 459 m
أُنْثَى	أُنْثَى: <i>moth that gets singed in the candle</i>	45, 99
أُنْثَى	أُنْثَى	116 m
أُنْثَى	أُنْثَى	43, 115 m
أُنْثَى	أُنْثَى	374 m, 426
أُنْثَى	أُنْثَى [πτο-]: <i>skilled in war, warlike</i>	61
أُنْثَى	أُنْثَى	95 m
أُنْثَى	أُنْثَى	97 m
أُنْثَى	أُنْثَى	172 m
أُنْثَى	أُنْثَى: <i>half-ass, i.e. mule</i>	51
أُنْثَى	أُنْثَى	40, 639 m
أُنْثَى	أُنْثَى	77, 455 m
أُنْثَى	أُنْثَى: <i>seat of an oracle</i>	133, 300, 326, 422-3

بلا	παρά	172 m
بَلَد	πόλις: <i>city, country</i>	40
بَلَعَ	βρογχιάζω: <i>gulp down</i>	57
بَلْعَه	βρόγχος: <i>gulp, draught</i>	57
بَلْعُوم	βρόγχος: <i>generally, throat</i>	57, 93
يَلِغ	εὐλογέω	41, 43, 115 m
بَلَاغَه	εὐλογία	115 m
بَلِغ	εὐλογος: <i>eloquent</i>	43, 115 m
بَنَى (غَسَّان)	γένος	291 m
بَيْت	οἶκος: <i>house, temple</i>	13, 24, 77, 101
يَضْرَى	ιατρός: <i>v. p. 498</i>	73
بَيْن	διὰ μέσον	291 m
تَلْمِذ	μαθητής: <i>pupil, student, apprentice; disciple (W)</i>	72
تِينَه	σῦκον: <i>v. p. 602</i>	101
تَدِي	τιτθός: <i>a woman's breast, rarely the male breast;</i> cf. στῆθος	52, 77
تَعَب	κυναλώπηξ	57, 90 m
تَغْرَه, تَغْرَه	φῶς	337-8 m
تَغْرَه	ἄρθρον	xxviii m
مِثْقَال	σήκωμα: <i>v. p. 600</i>	72
نِقَه	πιστόν: <i>v. p. 454</i>	73
ثَلَاثَه, ثَلَاث	τρεῖς: <i>three</i>	37, 99
تَلَج [snow]	χάλαζα: <i>hail</i>	37
تَنَاء	αἶνη	110 m
تَنَانِي	αἰνετήριος	110 m
أَتْنَى عَلَى	αἰνίζομαι	110 m
تَوْبَه	στρέψις: <i>■ turning round</i>	37
تَوْر	ταῦρος: <i>bull</i>	45
جَار	πρόσχωρος: <i>Subst., neighbour</i>	62
الْجَبْس	ἡ γύψος: <i>chalk, gypsum</i>	67

جحر	φῶς	337-8 m
جدا	μέγας	296 m
جدل, جديله	χηλή	319 m
جذر	ρίζα: root	50, 69
جدل	στόλος	339 m, 341
اجترأ	ἀνδρέω	283 m
جری	ἀνδρείος	288 m
جراء	ἀνδρειότης	288 m
جری	κυρέω: v. p. 461	399
جری	ρέω	369 m, 412
جزاء	δίκη: satisfaction, penalty	58, 93
جزیره	πόλις, πτόλις: island	40
جاره	ἀνδρειότης	283 m
جسور	ἀνδρείος	288 m
جلال	ἀγαλμα: glory; μέγεθος	56, 296-7 m, 355 m
جلیل	μέγας	56, 296-7 m
جند	δέρμα: skin, hide	66
جمل	κάμηλος	314 m
جمل	ὄπλον	342 m
جوده	μέγεθος	56, 296-7 m
جیل	κύκλος	94 m
حائط	τείχος: wall	64, 80, 95
حاد الطبع	ὀξύθυμος	298 m
حافر	χηλή	314 m
حایش	ὀξύτης: sharp, sour	41
حامی, حامي	κηδεμών: protector, guardian	92
حب	ἀγαπάω: love	49, 91, 100
حبيب	ἀγαπητός	91, 102 m, 107-8
حسن	ἀπασιτόν, ἴψον	67, 97 m
حبل	ὄπλον	319, 321, 342 m

حَتَّى	ἕως ὅτε	319 m
حجب	καλύπτω: cover or veil oneself (cf. حجاب/κάλυμμα)	92
حجر	ἀγήρατος, πέτρος	94 m
حراره	πυρετός	105 m
حارب	πολεμέω: to be at war or make war; fight, do battle	61
حرب	ἀρμάν, ἔρις, πόλεμος	61, 73, 97 m
حارث	Ἄρητος, Ἀρήτη: the Prayed for	324
حرث	ἀράω, ἀροτριάζω: plough, till	36
حرف	χηλή	319 m
حرق	ἐπιβρύκω (ῥώχειν), -ύχω, τρίζω: gnash, gnash the teeth	69, 109
حرون	ἀνδρείος	288 m
حريم	χρήμα: of persons, χ. θηλειῶν womanhood	91, 327, 374 m
حزمه	δράγμα: handful; esp. as many stalks of corn as the reaper can grasp in his left hand, truss, sheaf	59
حزن	ἀσάζειν, πενθέω	98 m
حسب	ψηφίζω: count, reckon	53
حشا	γεμίζω: stuff, gorge; حَشَى load, freight	44, 243, 350 m
حشد	ὄχλος: crowd, throng	93
حشان	ἀζανίτης, ὀχείος (ἵππος): (horse) kept for breeding; ὄχημα: riding horse	95
حشه	λάχος: Poet. word, share	56, 421
أَحْشَى	ψηφίζω: v. حسب	53, 93, 421
حشوه, حشباء, حشاه	ψηφός: a small round worn stone, pebble	66, 95
حشول	ἤκω; ἴκω	421 m
حشيره, حشير	ψίαθος: a rush-mat, used for sleeping on, mat (V)	100
حط	τίθημι, κατα-: place, put, set down	64, 372 m, 421
حظ	τύχη: chance; good fortune; ill fortune, misfortune, ill-luck	65, 421
حف	ἀμπέχω: surround	56
حق	δίκη: right, truth	58

XIX. CATALOGUE OF GENERAL HOMOLOGIES 613

حَكِيم, حَاكِم, إِهْجَمُونَ	28, 637 m
حَلَه σολίς; ὄπλον	339 m, 342 m
حَلَقٌ φάρυγξ: <i>pharynx</i>	93
حَلَقُومٌ λάρυγξ, υγγος: <i>larynx or upper part of the windpipe;</i> but in Poets confused with φάρυγξ (gullet) حَلَقٌ يَلْعُومُ	93
حُلُمٌ ὄραμα: <i>vision during sleep, dream</i>	73
حَلِيبٌ γάλας: v. p. 478	108
حَلِيدٌ ἀγαλμα	355 m, 376
حِمَارٌ ὄνος: <i>ass</i>	37, 40-44, 50, 100
أَحْمَرٌ ξανθός, Σκάμαιδρος	93, 110, 316 m
حَمْدٌ, أَحْمَدٌ αἰνίζομαι	110 m
حَمْدٌ αἶτη	110 m
حَمَادٌ ἐπαιέτης	111 m
حَمُودٌ, حَمِيدٌ αἰνετός, αἰνητός: <i>praiseworthy</i>	109, 110 m
مُحَمَّدٌ ἐπαινετός: <i>praiseworthy, laudable, ἐγκωμιστός:</i> <i>to be praised</i> مُحَمَّدٌ	109 m, 111 m
حَايِشٌ ζυμίτης: v. p. 430	41
حُيْنٌ γόμος	360 m, 381
حُمَيْدٌ, حُمَيَّا θύμος	297 m
حَتَجْرَهٌ φάρυγξ: v. حَتَقٌ	38
حَنَ إλεέω: <i>to have pity on, show mercy to</i>	50
حَنَانٌ, حَانٌ ἐλεεινός: <i>showing pity; ἐλεήμων: pitiful, merciful</i>	50
حُورِيٌ κόρη: <i>girl; with reference to virginity, maiden</i>	44, 50
حَوْنٌ περί	172 m
حَيَاةٌ αἰών	320 m
حَيْنٌ "	319-20 m, 662 m
مُخْتَارٌ αἰρετός: v. p. 454	130
خَبَا καλύπτω: <i>hide, conceal</i>	23, 297, 299
خَبَزٌ ὀπτάω: <i>bake bread</i>	47
مُخْبِزٌ ὀπτάνιον: <i>oven</i>	14, 47, 70

خبط	κόπτω: <i>strike, beat, knock</i> ; ἀπτω: <i>have intercourse with a woman</i>	43, 299
خاتم	τύπος: <i>impression, seal, stamp</i>	79
خراء	κόπρος: <i>excrement, ordure, of men and cattle; in pl.</i>	93, 101
خرب	φθείρω: <i>destroy</i>	65
خراب	φθόρος: <i>destruction, ruin</i>	65
خَر	ρέω	369 m. 412
خريف	ῥα (C): <i>spring</i>	13, 50
خَشَش	ψιθυρίζω: <i>metaph. of trees, whisper (i.e. rustle)</i> ; ψοφέω: <i>sound, make a noise; rustle (W)</i> [the latter homologue is to be preferred]	53
خُطِب	καταινέω	110 m
خُطِر	πτόρθος: v. p. 476	416
خَطَّ	γράφω: <i>drawing</i>	113 m
خَفَض	κουφίζω	13, 24, 353 m, 421
خَذَب	κουφίζω	353 m
خَفَى	καλύπτω: v. خبا	62
خَفَّ	χηλή	314 m
مَخَب	χηλή	315 m
خَفَّ	γεινάω: v. p. 480	289
خَمِل	ἐταῖρος: <i>comrade, companion</i>	56
خمد	κουφίζω	353 m
خَمَد	πέντε: <i>five</i>	23, 99, 299
خَيْث	μίτος: <i>thread</i>	299
خَيْل	ἵππος, καβάλλη, κήλη	329 m
دائره	τροχός: <i>wheel</i>	93
دار	θύρα: <i>dwelling</i>	73, 76
دام	δινεύω: <i>whirl, roll about</i>	58
دَوَم	ἐπιδινεύω: <i>whirl for the throw</i>	58
داود	ἀγαπητός	91, 102 m
داهيه	Ἰδης	318 m

دَبَكَه	τὰ βάκχεια: <i>Bacchic frenzy, revelry</i>	331
دَبَلَه	αἰλουρος: <i>cat</i> ; τίγρις: <i>tiger</i>	
دِرْخَم	δράχμη: <i>drachma</i>	66, 78, 100
دَلَو	χῆλυος	319 m
إِنْدَق	δαΐς	341 m
دَسَن	δέμας	xxx1 m
أَذْخَم	ξανθός: <i>yellow; of horses, bay</i>	93, 121, 366 m, 401
نُور, طُور	διεδοχος: <i>v. p. 466</i>	30, 101
دِين	δείκη: <i>judgment</i>	59
حَذَى, حَذَى	ὅδε: demonstr. Pron., <i>this</i> , formed by adding -δε to the old demonstr. Pron. ὁ; to designate what is nearer as opp. to what is more remote	75, 101
دَب	ὄπλον	319, 342 m, 406
ذَبَح	θύω: <i>sacrifice, slay a victim; simply, slaughter</i> ; σφάζω: <i>slay, slaughter, properly by cutting the throat</i>	30, 67
ذَخَائِر	ἀγορά: <i>supplies, provisions</i>	337
ذِرَاع	χεῖρ: <i>hand and arm, arm</i>	47, 99, 319
ذِكْر	ἀντήρ; ἀρσεν, ἀρσεν	285-6 m
ذَنْب	στόλος	319, 339 m
ذَهَب	ξανθός: <i>yellow; of various shades, used of gold</i>	99, 101, 366, 400 m
ذَيْنَى	στόλος	339 m
رَاب	τυρόω: <i>curdle</i>	65
رَأْس	κράς	60, 348 m
رَأْد	ῥόος: <i>stream</i> (الرافدان: the Euphrates and the Tigris)	300 m
رَأَى	ὁράω: <i>see, look</i>	44, 101, 344
رَبَّى	τρέφω, ἐκ-: <i>bring up, rear, esp. of children bred and brought up in a house</i>	64
رَيْب	τρόφος: <i>Subst., nursling, foster-child</i>	64
الرَّجُلَه (نبات)		288 m
رَجِم	ἐλεέω: <i>v. حنّ</i>	50
رَحْم, رَحْمَان	ἐλεήμων: <i>v. حان</i>	50

رَحْمَة	ἔλεος: <i>pity, mercy, compassion</i>	50
رَحَى	τροχός: <i>potter's wheel</i> ; v. دائره	93
رَخْو	πρᾶος: <i>soft</i>	62, 53
رَشَح	ῥέω	369 m, 412
رَعَب	ταρβέω: <i>fear, dread; stand in awe of, revere</i>	63
رَعْد	βροντή: <i>thunder</i>	42
رَعَى	τρώγω: <i>gnaw, nibble, munch, esp. of herbivorous animals</i>	65
رَفَأ	θεραπεύω	55, 59, 299, 344 m
رَقَز	τραυλοηχέω: <i>twitter</i>	64
رَقَب	τράχηλος, λου: <i>neck</i>	64
رَقَّقَ, اِسْتَرَقَّ	ἀνδραποδίζω	287 m
رَقَّ, رَقِيق	ἀνδράποδον, -δισμός	287 m
رَكَض	τροχάζω: <i>run quickly</i>	64
رَحَب	ταρβέω: v. رَحِب	63
رَحِينَه	ῥύσιον: <i>pledge</i>	97
رِيحَه, رِيح	ῥόος: <i>current</i> [extended to mean 'wind', 'odour']	56, 65
رِيح	τροχός: <i>whirlwind</i>	56
رِيق	ῥόος: v. رِيح (saliva)	56
زَايِر	ξένος: <i>guest, visitor</i>	52
زُبُر	ὄπλον	312 m
زَبَلَه, زَبَل, زِبَالَه	σκύβαλον: <i>dung, manure, refuse</i>	52
زُخْرَف	ἄγαλμα	355 m, 376
زَرْب	ῥέω	369 m, 412
زَرَع	σπείρω: <i>sow</i>	101
زَرْقَه	δράκων: <i>dragon, serpent</i> (river near Jaffa)	92
زَقَّ	σειώ: <i>shake</i>	12
زَلَمَد	ἀνήρ	285-6 m
زَوْج	ζεύγνυμι	107 m
ز-س	future prefix, -σ-	84

ساعة	ώρα (C): <i>time of day, the time of day, hour</i>	50, 100
كَلِمٌ, كَلِمٌ	ὅλος: <i>whole, i.e. safe and sound</i>	49
تَبَّح	αὐτίζομαι	110 m
تَبَّح	ἐπαίνεσις	110 m
سَبَّح	σκύμος: <i>cub, whelp. esp. lion's whelp</i>	121, 322
سَبَّح	θέαγον	323 m
سَبَّح	ἀσιγήρ, ἀφθονος	98 m
سَرَح	στέλλω	338-40 m
سَرَح	ἀπο-: <i>send off</i>	339-40 m
سَرَقَت	Θεράππη, -ης: <i>a port on the east coast of the Mediterranean</i>	300
سَرَقَت	στέγη: <i>roof</i>	41
سَرَقَت	ἄρθρον	xxviii m
سَرَقَت	ἔπος: <i>line of writing</i>	
سَرَقَت	πακτόω: <i>stop up, caulk</i>	67
سَرَقَت	στέλλω	338-40 m
سَرَقَت	ἀπο-	338-40 m
سَرَقَت	στόλος	339 m
سَكَا	σκευά	321-2 m
سَكَب	χέω: <i>pour; smelt</i>	51
سَكَب	ἡσυχάζω: <i>keep quiet</i>	55, 92
سَكَن	οἰκέω, σκηνέω: <i>v. p. 593</i>	418
سَاكَن	σπυκλίνω	371 m, 418
سُكُون	<i>a point of vocalization</i>	22, 99, 336
سَلَح	στόλος	339 m, 341
سَلَطَ	βασιλεύω, -λίζω: <i>to be king, rule, reign</i>	101
أَسْمَر	ξανθός, Σκάμανδρος: <i>brown, auburn</i>	48, 93, 316
سِلْوَان	Shiloah Jes 8. 6 (<i>a spring near Jerusalem</i>)	336
سَمَار	σχοῖνος: <i>v. p. 436</i>	77
السَّوَال	<i>a pre-Islamic Jewish poet</i>	325
سِنَّ, سِنَّة	ὀδούς, ὀδόντος: <i>tooth</i>	45, 82

سهوله	σχολή: <i>leisure, rest, ease</i>	44
سوء	κακόν: <i>evil, ill</i>	60
سور	θώραξ: <i>breastwork, parapet</i>	43, 45, 59, 77
سوف	ἐσόμενος: <i>future Participle of εἰμί [future pointer]</i>	84
سيف	ξίφος, σκίφος: <i>sword; rapier (W)</i> شيش	45
شارد	δράπης, -πέτης: <i>runaway, fugitive</i>	49
شاطيء	ὄχθη, -θος: <i>the bank of a river, shore</i>	46
شاطر	ἴστωρ: <i>knowing, learned, skilled</i>	22
شاف	σκοπέω: <i>behold, watch</i>	52
شال	φέρω: <i>bear or carry a load</i>	101
شال	στολή, -λīs: <i>garment (shawl)</i>	339 m, 341
شام	ξανθός, Σκάμαιδρος: <i>in Ep. mostly used of fair, golden hair (but in later Gr. of complexion . . .)</i>	316 m
”	Φοινίκη: <i>Phoenicia [Arabic name for Syria]</i>	93
شوم	κακόν: v. سوء	60
شبر, شبر	δῶρον	100 m, 380
شبل	σκύμνος: v. شبع	121
شج	σχίζω: <i>split, cleave</i>	93 m
شجرة	ξύλον: <i>tree</i>	45
شد	στέλλω	338 m, 341
شده	δίφθογγος	21 m
شارد	δραπέτης: v. p. 585	49
شريس	γοργός: <i>grim, fierce, terrible</i>	386
شرط	εῖρηται: <i>treaty, agreement</i>	40
شيرش	ρίζα: v. جذر	45, 50, 60, 386
شرم	σπαράσσω	371 m, 417
شعل	πυρόω: <i>burn with fire, burn up</i>	56, 93, 100
شغل	ἀγορά: <i>business of the ἀγορά</i>	355 m, 377
شغى	θεραπεύω	344 m
شق	δαίζω 341 m; σχίζω: v. شج; σπαράσσω	93, 371 m, 417
شكس	ὀξυθυμέω	298 m

NIN. CATALOGUE OF GENERAL HOMOLOGIES 619

شَكِس	ὀξύθυμος, -μίας	298 m
شَكَل	ἐκδέω: v. p. 542; συγκλίνω: v. p. 371	419-20
شَلَح	ἀποστέλλω	13, 100, 333-40 m*
شِمَال	εὐώνυμος: euphem. left, on the left hand (because bad omens came from the left)	56
شَمْس	ξωθός; ἥλιος	93, 101 m, 366
شَمْلَه, شَمْلَه	χλαμύς: mantle	49
شَمْدُور	Σκάμανδρος	316 m
شَوْشَه	χαίτη: mane	78
شَيْخ, شَيْخ	ἡγεμών	28, 93, 637-40 m
شِيد	συνδεσμος	303 m, 583 m
صابُون	σάπων: soap	422
صَبَغ	χρῶμα: colour	45
صِبَاغ	χρoιά: colour	101
صَدَّ	στέλλω	338 m
صَدْر	στῆθος: breast; metaph., the breast as the seat of feeling and thought	52
صَدْفَه	πέθος: v. p. 448	93
صَدَق	ἐνδικος, ἐν-	362 m, 389
صَدِيق	ἐνδικος, ἐν-	362 m, 389
صَرَف	ξηραίνω: drain dry	100 m
أَصْفَر	ξερθός	93, 316, 366 m, 401
,,	ὠχρός: pale, wan, esp. pale-yellow, sallow; the colour yellow	50
صَمَد	ἀθάνατος	323 m
صَم	πακτόω: v. صَم	61
صَمَّ عَلَى	καταίνέω: agree, promise to do	110 m
تَشْمِيم	αἶνη	110 m
صَنَم	ἄγαλμα: statue in honour of a god	45, 48, 74, 99, 355 m
صَنَر	πενθερός: connexion by marriage, e.g. brother-in-law	74, 262 m

صَاد	ζητέω: <i>seek, seek for; search after</i>	43
صَيَّاد	ζητητής: v. p. 557	57
صَيْدَه	ξουθός: <i>golden yellow</i> ; Σιδών	22, 31, 336, 393
صَبْع	vaiva: <i>the striped hyena</i>	45, 51, 79, 101
ضَحَك	καχάζω: <i>laugh aloud</i>	24, 44, 99
ضَرُورَه	χρέος: <i>need</i>	101
ضَفِيرَه	στέφος: <i>wreath</i>	52, 319
ضَفِيرَه, ضَفَر	χηλή	315 m
ضِلْع	σκέλος: <i>side</i>	81
ضَمَه	a point of vocalization	99
طَاوُوس	ταώς: <i>peacock</i>	49
طَاف	δινεύω: v. دام	58
طَالُوت	τελευταῖος	47, 324-5 m
طَبْع	ὀπτάω: v. خَبِرَ	47, 100
ضَبْع	θύμος	297-8 m, 300
إِضْطَرَب	θορυβάζομαι: <i>Pass., to be troubled</i>	97 m
طُرْبُوش	κάλυψις: <i>covering (headgear)</i>	72
طَرَف	ἄρθρον	xxviii m, 318
طَرِي	πρᾶος: v. رَخَوَ	93
طَعْم, طَعْم, طَعْم	γεῦμα: <i>taste</i> ; ἔδεσμα: v. p. 488	47, 401 m
طَنَل	τρυφερός, τρυφήλός: <i>delicate; tender; of an infant</i>	43
طَلَق	ἐξαποστέλλω	339-40 m
طَهَّر	καθαίρω: v. p. 487	394
طُور	διάδοχος: v. p. 486	101
ضَهَارَه	κάθαρσις: <i>cleansing from guilt or defilement; purification</i>	82
طُور	ὄρος	368 m, 410
طُوقَان	[deluge] τυφών: v. p. 528	77
طُوق	τροχός: <i>hoop</i>	93
طَيْرَان	πτέρυξ: <i>flight</i>	62

NIX. CATALOGUE OF GENERAL HOMOLOGIES 621

طَيْرِد	πτερόν: omen	62
طِين	θίς: sand or mud at the bottom of the sea	43, 47, 73
طَيِّب	ἀγαθός: good, in moral sense	101
ظَبْي	ὑαίρα: a kind of antelope	45, 51, 101
ضَرَر	χηλή	319 m
ضَلَف	ὀπλή	314 m
ضَلَّ	σκιάζω: cast a shadow	33
ضَلَّ	σκία: shadow; shade of trees, etc.	45
ضَهْر	ἀγορά: ἀγορῆς διάλυσις the time just after mid-day	99, 377
ضَايِر	ἄκουρος: childless	44, 380
عَال	καλός: good, of fine quality	60
عَال	μέγας	297 m, 300
عَالَم	τὸ ὅλον: the universe	24, 37, 42, 49
عَام	αἰών	320 m
عَانِي	πονέω: suffer	61
عَايِر	ἐπαίρα: courtesan	56
عَبَّاس	Ἰλίας: Iliax	121
عَبَّار	ἔπος: word	50
عَبْد	ὀπηδός: attendant	128
عَبْدُ اللَّهِ	(possibly) אַבְדָּא IR 4. 6 Neh 11. 17 אַבְדָּא Jer 38. 26 ὀπηδός θεοῦ	128
عَبْدُ الْمَلِكِ	■ follower of Moloch, in pre-Islamic times; cf. מַלְךְ	93, 307
عَبِي	γεμίζω	360 m, 385
عَبْر	μέγεθος	298 m
عَبْر	πυραύστης: v. برغوث	62, 93
عَجَلَه	κύκλος: wheel	73
عَد	ἀριθμέω: number, count, reckon	63, 382
عَدَد	ἀριθμημα: number	63
أَعَد	στέλλω	338 m, 340
عَدِيد	μέγας	296 m

عَدَن	Ἰδης	121, 318 m
عَدَن	Ἀθήνη: <i>Athene</i> (the port of Aden)	121, 134, 300
عَذَاب	πάθος: <i>suffering</i>	61
عَذْرَاء	ἄνευ ἀνδρός	289 m
عِراق	ἀργος: = πεδῖον (<i>plain</i>)	300
عَرَبُونَ	ἀρράβων, ῥύσιον	97 m
أَعْرَابِيّ، تَرَبِيّ	Ἀράβιος, -ικός: <i>Arabian</i> ; ἐρημικός: <i>living in a desert</i>	130
عَرِيَّة	πόρνευμα: <i>carriage</i>	62
عرف	ἀρπάζω	383
عَرَفَات	ὄροφαι	46, 130 m
عِرْق	ῥακίς: <i>branch of a blood-vessel</i>	93
„	ρίζα: <i>جذر</i>	30
عَرُوس	ἐραστός	103 m
عَرَّة	μέγεθος	298 m
عُدَّة	ὄπλον	342 m
عَلَى أَنْ	τάχ' ἄν: (τάχα, Adv., <i>perhaps</i> عَلَى, <i>probably, perhaps</i>)	63
عَلَّقَ، تَعَلَّقَ	ἀγαπάω: <i>treat with affection</i>	33, 91
عُتْر	ἀγορά: ἀγορῆς διάλυσις <i>ع. فتر</i>	397
„	ἐτηρίς: <i>term of years</i>	
عُصْفُور	σπρουθός: <i>sparrow</i>	81
عَضَادَة	στήλη	339 m, 341
عَضِلَ، عَضِلَ	μέγας	36 m
عَضَلَة	Ἰδης	121, 318 m
عَظْم، عَظْم	ὀστέον: <i>bone</i>	31, 99
عَظْلَة	σχολή: <i>leisure; idleness</i>	45
أَعْطَى	δίδωμι: <i>give, grant, offer</i>	58
عَقِيف	νηφαντός	104 m
عَقْرَب	σκορπίος	331 m

NIX. CATALOGUE OF GENERAL HOMOLOGIES 623

عَقْلُهُ	ἄρθρον	xxviii m
عَلَى	πολλάκις: <i>perhaps, perchance</i>	61
عَتَّوْشِي	κάλλιστος: <i>best, of the finest quality</i>	60
عَلَى	ἀνά: <i>on, upon</i>	168 m
عِمَامُهُ	στέφος, στέμμα: <i>crown, wreath</i>	54, 56, 93
عَمْدُهُ	μειζων	297 m
عَمْرُ	θύμος	297 m
عُمَرُ	Ὅμηρος: <i>Homer</i>	121
عَمَّرَ	γεμίζω: <i>load</i>	44
عِمْلَاقُ	ἐιθρογίγας	289 m
عَمْتَرَهُ	ἀιτήρ [a hero of pre-Islamic Arabia]	285 m
تَعَنَى	πονέομαι: <i>work hard, toil</i>	61
تَعَبَدَ	αἰνίζομαι	110 m
عَهْدُ	εἰρήνη: <i>treaty, agreement</i>	40
تَيْبِ	παιδίον: <i>little or young child</i>	61, 101
عَبْنِ	ὥς: <i>as</i> ; <i>u. p. 337</i>	337 m
عَبْرَفُ	ἐπιδραστής	104 m
عَابَهُ	νάπος: <i>grave</i>	57
عَبِي	ἄβας, ἀβύτης	94 m
عُرَابُ	κόραξ: <i>raven</i>	302
عُرَامُ	ἔρως B., ἔρως: <i>love</i>	97 m
عُرْبُ	ἔσπερος	378 m
عُرْدُ	τραυλοχέω: <i>u. p. 89</i>	64
عُرْفُهُ	ἐπερῶν: <i>u. p. 89</i>	414
عُرْلُهُ	κουρά	394 m
عُتْقُ	καταγοητεύω: <i>cheat</i>	45
عُظَايُهُ	κάλυψις: <i>covering</i>	82
عُغْلَامُ	δοῦλος: <i>slave</i> ; πῶλος: <i>young man</i>	53, 67, 99, 101
عُورُ	γῆ: <i>land (in Transjordan)</i>	
عُيْمُهُ	νέφος: <i>cloud</i>	44, 57
أَنَادَ	ὠφελέω: <i>benefit</i>	93

فائده	ωφέλεια, -λησις: <i>profit, advantage</i>	93
فتح	πετάννυμι: <i>open</i>	101
فتحه	a point of vocalization	99
فتاه, فتى	παῖς, παιδός: <i>child, boy or girl</i>	82
أوجع, تَجَع	ἀλγέω, αἰγείν	98 m
فجل	ράφανις: <i>radish</i>	93
فخذ	ἐπιγοννίς, -δος: <i>part above the knee, thigh-muscle</i>	380
فرج	ράγας: <i>fissure</i> ; = <i>rīma</i> , γυναικεία φύσις (<i>female organ</i>)	100
فرض, فريضه	ἔργον: <i>task</i>	50
فرعون	Φαραώ, ἑφορος: <i>Pharaoh; overseer, guardian, ruler</i>	336, 345
فسخ	καυφίζω: <i>cancel</i>	353 m
فر	φράζω: <i>explain</i>	24, 44, 69
ففساء	ψηφοθέτημα: <i>tessellated pavement work</i>	53
فثبل	ἀρθρον	xxviii m
فطن	πινυτός: <i>prudent</i>	73, 105 m
فطنه	πινυτή: <i>understanding, wisdom</i>	73
فعل	ποίημα: <i>work; deed, act</i>	74, 84, 381
فقره	ἀρθρον	xxviii m
بنكاه, بنكه	ἀσπακῶς	98 m
فلاحه	ἔργον: <i>tillage</i>	50
فتى, فتى	χηλή (cf. p. 371)	315 m
فتار	ὄανή: <i>torch</i>	65, 69
فتجان	ἀγγεῖον: <i>vessel</i>	38
فهم	πινυτή: v. فتنه	73
على الفور	ἀνὰ τόπον: <i>on the spot, immediately</i>	64
فيل	θηρίον: <i>wild animal; freq. of elephants</i>	92
قبض	ἄπτω: <i>take hold of</i>	14
قادر, تدبير	μέγας	296 m
قزم	ἀνδριον	288 m

XIX. CATALOGUE OF GENERAL HOMOLOGIES 625

قاضى	δικαστής: <i>a judge</i>	53, 101
قبل	πρό	172 m
يَبْلًا, يَبْلًا, يَبْلًا	πρός	173 m
قبيلة	φυλή: <i>clan, tribe</i>	74
قتل	κτείνω: <i>kill, slay</i>	23, 33
قِثَاء	κολοκύνθη: <i>round gourd</i>	60
قداسة	ἀγιωσύνη: <i>holiness, sanctity</i>	74
قدس	ἀγίασμα, ἀγιαστήριον, ἀγίστευμα: <i>sanctuary</i>	79
قدوس, قدیس	ἀγιστός: <i>hallowed</i> ; ἅγιος: <i>holy, pure</i> ; ἀγρός: <i>chaste, pure</i>	21, 40, 102, 107
قرآن	χρημα: <i>oracle</i>	93, 327, 374 m, 427
قرن	κέρας	348 m
,,	κράς	348 m
قريب	περί	172 m
قرية	πολείδιον, πολίδιον: <i>Dim. of πόλις (city)</i>	571 m
قَسَمَ	σχίζω: <i>split, divide, part, separate</i>	53, 93
قصاصه	ξύσμα: <i>shavings, filings</i>	52
قصبه	σχοῖνος: <i>rush, reed (N)</i>	78
قصر	οἶκος: <i>z. بيت</i>	77
قته	αἶτη, αἶνος	110 m
قصى	ἔσχατος: <i>farthest, extreme</i>	55
قظر	πόλις, πτόλις: <i>country</i>	40
قنز	κουφίζω	353 m
قند	κόρινος: <i>basket</i>	78
قنل, قنل	κουφίζω	353 m
قنه	στέφος, στέμμα: <i>z. عمامه</i>	56
قنينه, قنين	κάμινος: <i>kiln</i>	399 m
قننه	ἀκανθώδης, -θόχοιρος: <i>z. p. 569</i>	90 m
قال	καλέω: <i>call, summon; invite</i> אקא Esth 2. 14, 4. 11; <i>invoke</i> אקא Gn 12. 8; Pass., of the god, <i>to be invoked</i>	

Dt 28. 10 Jer 44. 26; Pass., <i>to be called</i> אֶקְרָא Dt 25. 10 ICh 13. 6 Zach 8. 3; special construction— Ἀλησίου ἔνθα κολῶνῃ κέκληται where <i>is</i> the hill <i>called</i> the hill of Alesion (Il. 11. 758) أِيسْ يُقَالُ لَهُ IIS 20. 1 Jes 48. 1	395
قوم δῆμος, λαός: v. أمه	56, 58
قيم κηδεμών: <i>guardian</i>	92
كامل ὅλος: <i>whole, entire, complete in all its parts</i>	49
كاهن δίακονος: <i>attendant or official in a temple or religious guild</i>	73
كبد ἥπαρ, ἥπατος: <i>liver</i>	32
كبير ἀψίον μέγα (<i>big</i>)	93 m
كتب γράφω: <i>write</i>	101
كاتب γραφεύς: <i>scribe, scribe</i>	40
كتاب γραφή: <i>book</i>	21, 40
كتّاب γραμματεῖον: <i>a school</i>	40
مكتوب γράμμα: <i>letter</i>	40
كيتان χιτῶν: <i>tunic</i> (Accadian <i>kittinnu</i> 'linen garment', Hebrew <i>kēlōnet</i> 'tunic' . . .); cf. كتان, linen	77
كثير ἀψίον πολύ (<i>many</i>)	98 m
كذا καὶ ὥς: <i>even thus</i> (W)	51
كذب ψεῦδος: <i>falsehood, lie</i>	47
كترخانه ἐργαστήριον	xxvii–xxviii m
كوسί κλισία: <i>couch or easy chair</i>	332
كرشه, كرش χορδή: <i>guts, tripe</i>	47
كروه a point of vocalization	99
كعب, كعبه κύβος: <i>cube, esp. cubical die; block of stone</i>	130
كنت ἀπτω: v. p. 503	14
كفيه στέφος: v. عمامه	
كغب χαροπός	90 m
كل ὅλος: = πᾶς (<i>all, the whole, every</i>)	21, 40, 47, 49

كَلَابٌ	χηλή	315 m
كَوْزٌ	πρόχοος: v. بَرِيْقٌ	63
كَوْنَانٌ	Σκυθῶν (γῆ): the land of the Scythians	129
كَوْفَةٌ	Σκυθία: Scythia	129
كُوفِيٌّ	Σκύθης: Scythian	44, 129
كَيٌّ	καῦσις: cautery	73, 78
لَا، لَنْ	οὐ: not (W)	12, 24, 35
لَائِقٌ	προσήκων: Part. of προσήκω, as Adj., befitting, proper, meet	62
لَبَسٌ	ἀμφιάζω; καλύπτω: v. p. 502	174-5 m
لَتَجَلَجَجَ	τραυλίζω: mispronounce a letter, lisp; of children	64
لَعَقَ، لَعَقٌ	λείχω: lick up	12
لَحْيٌ	γένυς: jaw	47
لَتَجَلَجَجَ	τραυλίζω: v. تلجلج	64
لِسَانٌ	γλῶσσα: tongue, language, dialect; anything shaped like the tongue	68
لَتَجَلَجَجَ	τραυλίζω: v. تلجلج	64
لُغَةٌ	λόγος: speech, language	43, 73
لَقْمَانٌ	ὁ ἡγεμών	28, 637 m
لَمْ	οὐ: v. لَا	12, 35
لَمَّا، مَا	τί χρήμα: why?; what?	64, 426
لُجَجْدٌ	λόγος	399 m
لَيْتَ	λίς: Ep. for λέων, λέοντος: lion	43, 82, 101
لِيلٌ	λύξ: v. p. 508	39
لَسَاسٌ	ψηλαφάω: feel about for, grope or search after	53
لَتَى	πότε	400 m
لُجَجْرٌ، لُجَجْرٌ	θυμιατήριον: v. p. 568	71
لُجَجْنٌ، لُجَجْنٌ	ὄπλον	342 m, 406
لُحَدَةٌ	ὄπλον	342 m
لُحٌّ	μυελός: marrow, brain	77
لُحْلَبٌ	χηλή	315 m

مَدِيح	αἶνη: = αἶνος, ἔπαινος	110 m
مَلْحِي	αἰνετήριος	110 m
مَدِينَه	πόλις: v. قريه	63, 82
مَرَكَب	πορθμεῖον, -μῖς: passage-boat, ferry-boat, ship, boat	62
يَمَار	κέντρον: rin, ritz	71
مَعَارِي	χρῆμα: in pl., money	91-2, 328, 424
مَعَ	μετά	94 m
مَقْتَم	μέγεθος	293-9 m
يَلْبَن	πλευθεῖον	308 m
مَلَك	βασιλεύω, -λίζω; to be king, rule, reign	37, 99
مَلِك	βασιλεύς: king, chief	37, 99
مُلْك	βασίλεια: kingdom, dominion	101
مِنْ	ἀπό: from	159 m
يَنْبَر	βωμός: raised platform, stand	77, 79, 100-1
يَنْشَار	πρίων: saw	49, 76
مِنْ	δόμα, δῶρον: v. pp. 140-1, 389	327
مَوْت	θάνατος: death	55, 59
مَوْسَى	μάντις: diviner, seer, prophet	326
مِينَاء	λιμὴν: harbour	56
ن		101, 333
نَار	φῶς, φῶς: fire	337-8 m
نَبَات	φυτόν: v. أَب	74, 80
نَبِي, نَبِيء	προφήτης: prop. one who speaks for a god and interprets his will to man; prophet (V)	62
نَحَى, نَحَا	ηγέομαι: lead the way	50
نَحْت	χαράσσω, -ττω: engrave, carve	44
نَحَاس	κνηκός: pale yellow, tawny	60
نَخْل	φοῖνιξ, -ικος: date-palm	65, 82
نَخ	κουφίζω: cancel	353 m
نَشَف	ξηραίνω	366 m, 402
نَصَح	αινίζομαι	110-11 m

نظر	τηρέω: watch over, take care of, guard	33, 92
نُطْق	φθόγγος: speech	66
نعل	ὑπόδημα: shoe or half-boot	74
نعم	καὶ μὲν: yea, verily; in answers, yes	56
نفخ	φυσάω: blow, puff	101
نقش	χαράσσω: v. تحت	33, 100, 425
نمر	μεριζόμενος: Pass. of μερίζω. to be divided	101
نهار	ὥς	65, 337-8 m
نوم، نيام	ὑπνος. -ον: sleep, slumber	57, 77-8
نور	φῶς	30, 101, 337-8 m
نيل	Νεῖλος, ῥόος: stream	313 m
حافه	στέθος: v. عمامه	56
حام	διευύω: roam about	58
هؤلاء	ὅδε, οἷδε: demonstr. Pron., these	76
حاون	ὄλμος: mortar	28
حبط	κουρίζω: lighten, assuage	353 m
حذا	ἡσυχάζω: to calm	92
حدى	ἡγέομαι: guide	42, 50
حذى	ὁδός: way, road; τῆς ἀληθείας ὁ. the way to truth	45, 50
حلى	ἄρα: v. ألا	28, 92, 353
هنا	ὄνυ: here	40, 92
هناك	ἐνθα: there, thither	40, 92
جند	ἐνδοος: inland, esp. into Central Asia	300
حيكى	οἶκος: v. بيت	77
وكند	πάσσαλος: peg	61
بته	πιστόν: confidence	73
ود	ἀγαπάω	108, 240 m
ودود	ἀγαπητός	102 m, 107-8
وراء	ὕστερος: behind	57
ورد	ρόδον, βρ: rose	41
وردى	ρόδινος: made of or from roses	41

وَرَشَه	ἐργαστήριον	xxviii m
وَرَك	ἄρθρον	xxviii m
وَسِيل	ὁδός	367 m, 403
وَسْوَش, وَسْوَش	ψιθυρίζω: <i>whisper, whisper slanders</i>	51, 53
وَصَل	ἤκω	421 m
وَصَّى عَلَى	τίθημι, κατα-: <i>make a testamentary disposition</i>	64
وَضَعَ	τίθημι	372 m, 423
وَعَدَ, وَعَدَ	αἰνίζομαι	110-11 m
وَلَدَ	βλαστός: <i>offspring</i>	101
وَحَنَ	ἀβαννα, φθίνω	94 m
يَدَ	γυῖον: <i>the hand</i>	101
يَعْقُوبَ	κακκάβη (B): <i>partridge</i>	60
يَاقُوتَ	ἀνθραξ: <i>a precious stone of dark-red colour, including the carbuncle, ruby, and garnet</i>	63
يَوْمَ	ἡμαρ: <i>day</i>	57

EPILOGUE

Untold χρήματα, מָסָרִי/مَسَارِي have been poured on to the foregoing pages—glittering χρυσὸς ἀπρόφθογος, אֶפְרוֹחִי וְכָהֵן and scintillating ἀδάμας, אֶדָמָא/دَامَا, besides δραχμαί, דְּרַחְמַי/دَرَاهِم past counting—and it is time to take stock of these precious Graeco-Hebraic-Arabic finds. It is therefore proposed to contrast change in sound and form with semantic sameness and similarity of expression, to establish the multilateral connection between homologues, to point out exceptional ones, and to outline the pattern of life which emerges from the general survey. So that, looked at from any and every aspect, it should be manifest that Hebrew is Greek by another name.

There is not much new in what I am about to say. An open-minded scholar who has studied what I have so far elaborated, and mastered it, would find most of my new-style colophon to be a leisurely exercise in dotting the *is* and crossing the *ts*. But if my experience is anything to go by—and I cannot be expected to ignore my own experience—his kind, if not exactly a *rara avis*, is by no means a common bird. There are bound to be prejudiced and sceptical readers. I hope that to them my valedictory observations would act as a gentle reminder of some crucial points, and might stimulate them to examine further some of the past six hundred and thirty illuminating pages.

IDENTITY OF HOMOLOGUES

In the course of the evolution of a language, letters—even when preserving their shape—alter their pronunciation; words, too, metamorphose in various ways. These usual, nay, inevitable phonetic and morphological mutations which—with the passage of time and change of circumstance—occur in one and the same language, are reflected in the differences prevailing between Greek and Hebrew words. So that Hebrew is Greek, albeit somewhat altered Greek—Asiatic or Continental Greek, as distinct from European Greek—and it altered as to sound and form in an

unparalleled manner, resulting in a differentiation which is peculiar and defies comparison.

Words also change and extend their meaning or become obsolete in the course of philological development. Since they clothe our concepts, they in some respects resemble clothes. Like clothes, they are subject to the vagaries of fashion; like old clothes, old words are turned to new uses or discarded and replaced. Here again, the relation between Greek and Hebrew is unique. In contrast to so much phonetic and morphological change undergone by Greek homologues, despite the exposure over many generations by Hebrew homologues to the likelihood of a multitude of semantic alterations, the meanings of respective Greek and Hebrew homologues almost invariably coincide with uncanny precision.

Take יְשׁוּ as an example: it is not derived from ὀρθός, any more than ὀρθός derives from יְשׁוּ; nor is יְשׁוּ a dialectal variant of ὀρθός; יְשׁוּ is ὀρθός—despite their obvious phonetic dissimilarities—because (a) these can be fully accounted for, and (b) the several meanings of these two words are identical. It is submitted that as one generation succeeded another, the Continental Greeks, or ἡπειρωταί—the Hebrews, that is—pronounced ὀρθός more and more differently from their European kinsmen: the spiritus lenis changed into ʾ, according to Proposition 11; the first and second o turned into a, according to Prop. 5 (A); and ρ dropped out, according to Prop. 17 (5); θ became פ (a letter, though not necessarily the sound it represents, unknown in ancient Greece), according to Prop. 9 (5); and terminal σ became ρ, according to Prop. 5 (P).

The changes undergone by ὀρθός to assume the phonetic disguise of יְשׁוּ, have been analysed from the viewpoint of Baghdadi and Sephardi pronunciations. An Ashkenazi or Yemenite, however, would have dispensed with the conversion of o into a, for he sees יְשׁוּ and reads יְשׁוּ—pronouncing the proper noun יְשׁוּ (oxytone), as the others would the abstract noun יְשׁוּ (paroxytone). This fact is of exceptional significance, because it seems to show that, among a section of the Jews, Greek sounds and words have, to this day, preserved—partly, at any rate—their original Hellenic pronunciation; and that the Jews have, to that limited extent, preserved their Hellenic identity.

None of these changes occurred abruptly or arbitrarily; they, like numerous others, must have come about by usage and abuse, slowly and almost imperceptibly permeating the whole vocabulary. It is characteristic of them, however, that they followed a distinct pattern, mirrored in the variation of letters and vocalization found throughout the Bible, and in similar variations which distinguish the Greek dialects. This is so true, that certain Hebrew homologues show both the complete and the incomplete alterations undergone by the Greek words to become their respective Hebrew homologues, in accordance with the said biblical and dialectal modifications, e.g. μέσος מִתְּצִיחַ/מִתְּצִיחַ; and μόριον מְעֵרָה/מְעֵרָה according to Props. 5 (M), 9 (4); γαληνός שְׁלֵמָה, according to Props. 9 (5), 17.

יָשָׁר is ὀρθός, and not vice versa, because ὀρθός resulted in יָשָׁר and not the other way about; for there is no rule in Hebrew whereby terminal י turns into ו, whereas final σ turns dialectally into ρ. Similarly, as regards the homology עֶקֶר ἀκούρος: it is more correct to state that עֶקֶר resembles ἀκούρος than vice versa—on the analogy that a son resembles his father rather than the father the son—because the Hebrew adjective developed from the Greek adjective. This is a compound made up of two independent constituents—a privativum and κοῦρος, κόρος (boy, son)—whereas עֶקֶר seems to be, and has always been considered to be, a simple word. There is no עֶ and קֶ in Hebrew. It is submitted that ἀκούρος was pronounced עֶקֶר, and not עֶקֶר ἀκούρος; because it is Greek that anciently—long before the Trojan War—started altering into Hebrew, and not Hebrew into Greek.

Semantically, however, יָשָׁר covers the meanings of ὀρθός: in line, *straight* (opp. σκολιός *crooked* (W), *bent* (עֲקֵלְקֵל) and πλάγιος *aslant* (W), *athwart*; metaph., *crooked*, *treacherous* (וְנִלְוִי)) Ez 1. 7; *right, safe, prosperous* Jer 31. 9 (8) Ps 107. 7 Esr 8. 21; *right, true, correct* IIS 1. 18, 19. 7; *true, real, genuine* IS 29. 6 IIR 10. 15; *upright, just* Dt 32. 4 Ps 33. 1 Job 1. 1; of persons, '*straight*', *straightforward* IS 29. 6 Job 1. 1; ἡ ὀρθή (sc. ὁδός) *straight, right* Hos 14. 10.

This is equally true of the kindred homologies of ὀρθός, although not all their Hebrew constituents are cognates of יָשָׁר:

ὄρθιος: *steep, uphill*; ὄρθιον: *steep descent* מוֹרָד Mich 1. 4 (prefix-suffix metathesis, θ/ד) יָרַס Nu 22. 32.

ὀρθότης: *straightness*, opp. κάμψις (צָמִיד), metaph., *rightness, correctness* יָשָׁר Dt 9. 5 Ps 25. 21 יִשְׁרָה IR 3. 6 יָהָר Prv 17. 7 (יָהָר, θ/ש, σ/ר, -ρ, -τ).

ὀρθόω: generally, *build, raise* יָרָה Gn 31. 51 Job 38. 6; *rise from one's seat, stand up* קָוַם Gn 37. 7 Lev 19. 32 IIS 13. 15 Esth 5. 9, 7. 7 לוֹ קָם Cant 2. 10; *go straight* אָשָׁר Prv 9. 6 [cf. ὀδεύω] צָלַח Jer 12. 1; Pass., of actions or persons acting, *succeed, prosper* צָלַח Nu 14. 41 Jer 22. 30; of persons and places, *to be safe and happy, flourish* צָלַח Ez 17. 10 (יָ, -θ; -σρ, θ'χ'ק, +מ; י'א, θ/ש, +ר; י'צ, ק'ל, θ'ח'ח); = ὀρθιάζω; cf. θάλλω.

διορθόω: *make straight* יָשָׁר Jes 40. 3 Prv 3. 6 אֶשְׁכֵּחַ Jes 45. 2 הָיָה Ps 5. 9.

ἐξορθόω: *set upright* הָקִים Lev 26. 1 Dt 27. 2 IR 7. 21.

κατορθόω: *set up, erect* הָקִים Ex 26. 30 IIS 24. 18 Jer 10. 20 הָקִים Ex 40. 17; metaph., *keep straight, set right* אָשָׁר Jes 3. 12, 9. 15 הַצְלִיחַ Gn 24. 21 Dt 28. 29; *accomplish successfully, bring to a successful issue* הַצְלִיחַ Gn 39. 3; *go on prosperously, succeed* הַצְלִיחַ Gn 39. 2 Ps 1. 3 ICh 29. 23; of success in war הַצְלִיחַ IR 22. 12 Jer 32. 5 הָרַשִׁיעַ IS 14. 47 (-σ, θ'ש; +ע).

κατόρθωμα: *that which is done rightly, virtuous action* מִישָׁר Ps 67. 5; in pl. opp. ἀμαρτήματα (מַרְדּוּתֵי *sinful actions*) מִשְׁרִים Jes 26. 7 Dan 11. 6 ICh 29. 17; *perfection* מִישָׁר Jes 11. 4 (prefix-suffix metathesis).

Compare, or rather contrast with the above homologies, the explanations of two English words set out in *The Concise Oxford Dictionary*: one descended from Old English, the other derived from another modern Aryan language. Unlike Hebrew words *vis-à-vis* their respective homologues, these two words bear hardly any semantic relation to their respective origins, because they have undergone derivative developments.

- I. 'true' (-ōō), adjective, adverb, and verb transitive. 1. In accordance with fact or reality, not false or erroneous . . .
2. In accordance with reason or correct principles or received

standard, rightly so called, genuine, not spurious or hybrid or counterfeit or merely apparent, having all the attributes implied in the name . . . 3. Accurately conforming *to* (type, etc.). 4. (Of voice) in perfect tune. 5. Loyal, constant, adhering faithfully . . . 6. (Of wheel, post, beam, etc.) in correct position, balanced or upright or level. 7 (arch.) Not given to lying, veracious; honest . . . 8. ~ *bill*, bill of indictment endorsed by grand jury as being sustained by evidence; ~-*blue* adjective and noun, (person) of uncompromising principles or loyalty . . . 9. adverb Truly . . . 10. verb transitive Bring (tool, wheel, frame, etc.) into exact position or form required . . . [Old English *tréowe* (*tréow*, see TRUCE), cf. Dutch *getrouw*, German *treu*, Old Norse *trygg*]

'truce . . . [Middle English *trewes*, pl. of Old English *tréow* compact, faith, see TRUE]

II. 'sutler, noun Camp-follower selling provisions etc. [from Dutch *soeteler* (*soetelen* besoul, cf. German *sudlen* to sully)]'

The question naturally arises, and it is a standing question, one that is implicitly put at every turn: Is it a mere coincidence that a variety of shades of meaning should be shared by two words which in effect closely resemble each other, one Hebrew and the other Greek? If it is not, if indeed it cannot be an accidental happening, then one is, one must be—both in logic and common sense—inevitably and forcibly driven to the conclusion that these are twin-words, identical words; that, practically and realistically speaking, they are one and the same word which happens to be *differently pronounced*.

RIVALRY

As a rule, suitable Greek candidates to form a sound homology are scarce, but occasionally several present themselves with plausible credentials. Then one suffers from *embarras de richesse*, and one has to exercise great care in choosing between the rivals, allowing each one of them to press its suit to the utmost. A classic example is: *κουρίζω* (B), *ξυρίζω*, *ποκίζω*. Phonetically, every one of them is a good match for *III*; while semantically, all three treat of hair-cutting, though each conveys a different shade of meaning. In the circumstances, which of them—if any—would properly homologize with *III*? Clearly, this is a typical case where the prescribed tests have to be applied in order to resolve

the obvious dilemma. After due consideration of the several claims, the palm in this contest easily goes to *ποκίζω*, for two reasons: first, the contexts point to *יָלַל* being mostly used in connection with wool shearing; and secondly, *יָלַל* has three cognates—*יָלַל*, *יָלַל*, and *יָלַל*—and *ποκίζω* provides excellent homologies for them. The two losing verbs now dispute the homology of *יָלַל*; and on the same tests being applied, *ξυρίζω* wins. Lastly, *κουρίζω* (B) is related to *κείρω* *לָרַעַ* and *κουρά* *לָרַעַ*. And so it goes on—via homonyms and synonyms, via various phonetic and morphological similarities and dissimilarities, in an endless chain of interconnected homologies.

ποκίζω: *shear wool* *יָלַל* Gn 38. 12, 13 Dt 15. 19 Jes 53. 7; = *πέκω*.

πεκτέω: (*πέκω*) *shear, clip*; *πέκω*: *shear* *יָלַל* Jer 7. 29 Mich 1. 16 Job 1. 20.

πεκτήρ: *shearer* *יָלַל* IS 25. 11; = *ποκτήρ*.

πόκος: (*πέκω*) *wool in its raw state, fleece* *יָלַל* Ps 72. 6 *יָלַל* Jud 6. 37; *shearing* *יָלַל* Dt 18. 4; = *πόκτος*.

ξυρίζω: = *ξυρέω*, -άω (*shave*) *יָלַל* Lev 21. 5 Jer 16. 6; *ξύρω* is collat.

καταξυράω: *shave close* *יָלַל* Gn 41. 14 Lev 14. 8, 9 Nu 6. 9 *יָלַל* Jud 16. 17 *יָלַל* Lev 13. 33 *יָלַל* Ez 27. 31 *יָלַל* Ib 29. 18.

ξυρήκης: Pass., *close-shaven* *יָלַל* Lev 13. 40.

ξύρησις: *balddness* *יָלַל* Jes 15. 2.

ἀνθραξ: *carbuncle, malignant pustule* *יָלַל* Jes 3. 24 *قَرَح*.

κάρα (A): *head; peak, top* *יָלַל* Lev 13. 42.

ποκίζω → *κιζω* (π dropping by aphesis or as a syllable with π) → *λίζω* (κ changing to γ) → *λίσδω* (ζ splitting into its constituents) → *λί* (σ and δ each changing to ι): *יָלַל*. Alternatively, *ποκίζω* → *λοκίζω* (π γ) → *λακίζω* (ο/α) → *λαλίζω* (κ/ι) → *λαλίσω*: *יָלַל*. E.g.: *κυρέω* *יָלַל*, *κόμη* *יָלַל*, *σείω* *יָלַל*, *δῶρον* *יָלַל*.

ξυρίζω → *ῥυρίζω* (ξ changing to ρ) → *ῥυριπῶ* (ζ changing to π): *יָלַל*. E.g.: *δόξα* *יָלַל*, *ζυμίτης* *יָלַל*.

ἀνθραξ → *αθραξ* (ν dropping out) → *θαραξ* → *θαρξα* (consonant/vowel metathesis) → *θορξα* (α changing to ο) → *χορξα* (θ changing to χ) → *ῥορξα* (χ changing to ρ) → *ῥορπια* (ξ changing to π): *יָלַל*. Alternatively: *ἀνθραξ* → *ἀνθρακος* (gen.) → *ανθαρκος* (consonant/vowel metathesis) → *θαρκος* (aphesis) → *χαρκος*

(θ/χ) → χαρκας (o/a) → ραρκας (χ/ק) → ραρῆας (κ/Π) → ραρῆα (apocope): קרחה. E.g. ζώνη/הורה, βρία/ירה, ἔπος/דבר, θεσπίζω/כִּשְׁרִי, χρησμός/קסם, κόμη/המה, καινίζω/הנך.

VARIETY OF CO-HOMOLOGUES

Now and again one comes across a Greek noun or verb with several homologues the morphological, phonetic and/or semantic variety of which renders them suspect, e.g. ἡγεμών, πιέζω, φέρω.

הַסֵּמֶן זַעִים זְבוּזִים לְמָן הַיָּמֵן, הַהֵם יְלָם אֲמִים: ἡγεμών

نَشِيخ نَشَا نَشِيخ نَسِيخ هَادِي هَادِي نَسِيخ نَسِيخ نَسِيخ نَسِيخ

עַשֵּׂק עֵסֶר עֵשָׂה, עֵסֶס מִצָּה, מַעַךְ, מַחֵק, מַחֵץ, זוּר: πιέζω, פִּצְצֵץ.

עֶרֶךְ, עֶרֶה, עֶרֶב, עֶבֶר, וְשָׂא, וְעָר, הָרָה, בָּרָא: φέρω, פֶּרָה, פֶּרָה.

It would not be surprising if the sceptic were to jib at the sight of these three lists; and I expect my readers to suffer in a greater or smaller degree from scepticism, in view of the novelty of my theory and its revolutionary character. Yet on investigation, each homologue would be justified, some of them would be found to be mutually corroborative, and all of them would exemplify and confirm the relevant Propositions. Thus:

ἡγεμών: *one who leads—guide* בְּהַלֵּל Jes 51. 18 הַיָּמֵן Esth 3. 1 חֵסֶם IR 5. 11; *one who does a thing first, shows the way to others* חָכִים Gn 14. 5 אֵם Dt 2. 10, 11; *leader* לְמָן Ps 68. 32 זַעִים יְלָם Mich 5. 4 Ps 83. 12 נִשְׂא Gn 23. 6, 25. 16 Jos 13. 21 נִסִּיךְ Mich 5. 4 Ps 83. 12; *commander, chief* נִשְׂא Jer 20. 1 Neh 11. 11 ICh 26. 24, 27. 16 IICh 28. 7 נִסִּיךְ Ez 32. 30 נִשְׂא Ex 22. 27 Nu 16. 2, 17. 17 Ez 26. 16, 32. 29; *chief, sovereign* הָרָה Jos 10. 3 נִשְׂא IS 9. 16 IIS 6. 21 IR 1. 35 IIR 20. 5 Ez 28. 2 Dan 9. 25 נִשְׂא Ex 22. 27 Ez 34. 24, 37. 25, 46. 18; *leader of a chorus* מִצְּחַ Ps 109. 1.

πιέζω, πιάζω: *press tight* מַחֵץ Ps 68. 24 מַעַךְ IS 26. 7 עֵסֶס Mal 3. 21; *squeeze* זוּר Jud 6. 38 מַעַךְ Ez 23. 3 מִצָּה Jud 6. 38 מַעַךְ Job 16. 12; *compress* עֵשָׂה Ez 23. 3 עֵשָׂה Jes 51. 17 Lev 22. 24 עֵשָׂה Ps 139. 15; *press or weigh down, of a heavy weight; bear heavily upon* זוּר Job 39. 15 מַחֵץ Jud 5. 26

Ib.; metaph., *oppress, distress* קָשַׁע Lev 5. 21 IS 12. 3 Jer 50. 33 Zach 7. 10 Prv 22. 16 Eccl 4. 1 קָשַׁע Jes 23. 12; of a river, *to be exhausted* from the heat of the sun קָשַׁע Job 40. 23 (v. p. 195); *press hard*, of a victorious army יָנַם Nu 24. 17.

φέρω, φέρω: impf. ἔφερον, Ep. φέρον (without the augment, like the tense קָשַׁע); fut. οἴσω, οἴσομαι; from ἐνεγκ-, (προσ-), aor. 1 ἤνεγκα, aor. 2 ἤνεγκον, inf. ἐνεγκεῖν; from ἐνείκ- comes aor. 1 ἤνεια, aor. 1 ἤνικα; and other tenses; *bear or carry a load* נָשָׂא Dt 1. 12, 32. 11 Jud 9. 54 IR 2. 26 Am 5. 26 נָשָׂא Ez 27. 9; *bear* (as a device) on one's shield נָשָׂא Ex 28. 12; of a pregnant woman הָרָה Gn 16. 4, 11, 38. 24-5 Jud 13. 3 IIS 11. 5 Jes 7. 14 Ps 7. 15; *bear, carry*, with collateral notion of *motion* נָשָׂא Ex 10. 13 Jes 40. 24; *lead, direct; point to, incline* נָשָׂא Ex 35. 21 Nu 6. 26 Dt 32. 40 Ez 18. 6 Ps 24. 4 Job 11. 15; of wind, *bear along* נָשָׂא Jes 41. 16 Ez 3. 12, 14; *endure, suffer* נָשָׂא Gn 50. 17 Ex 34. 7 IIR 18. 14 Jes 46. 4, 53. 4, 12 Ez 18. 19 Mich 7. 9 Job 21. 3; *bear thing impatiently* נָשָׂא Jer 10. 19 Ps 55. 13; *bring, fetch* נָשָׂא Jes 38. 21 Ps 96. 8; *bring, offer, present* נָשָׂא IIS 19. 43 IR 9. 11 ICh 21. 24; *bring, produce, cause* נָשָׂא Ez 17. 23 Joel 2. 22 Hag 2. 19 פָּרַח Ex 9. 10 Cant 7. 13; *bring one word, bring a message; hence, tell, announce, report* נָשָׂא Ex 23. 1 Nu 23. 7 IIR 9. 25 Jes 14. 4 Ps 15. 3 נָשָׂא Jer 5. 28; *bring forth, produce*, whether of the earth or trees נָשָׂא Ez 17. 8, 23, 36. 8; *bear fruit, be fruitful*, also of living beings הָרָה ICh 4. 17 פָּרַח Gn 1. 22 Ex 1. 7; generally, *create, form* נָשָׂא Gn 1. 1, 27 Jer 31. 22 (21); *carry off or away* נָשָׂא IS 17. 34 Hos 5. 14; *carry away as booty or prize* נָשָׂא IIR 20. 17 ICh 18. 11; *rob, plunder* נָשָׂא Ps 139. 20; *get for oneself, receive* נָשָׂא Ps 24. 5; generally, *get for one's own use and benefit, take and carry away*, esp. *to one's own home* נָשָׂא Nu 16. 15; *stretch, extend to or towards* נָשָׂא Lev 9. 22 Dt 32. 40 IIS 20. 21; *carry or have in the mouth*, i.e. *speak* נָשָׂא Nu 23. 7 Jes 3. 7, 42. 2 Jer 7. 29 Ps 16. 4; *to be borne or carried; to drift* (W) נָשָׂא Ps 109. 23.

φορέω, -εύω: Frequentat. of φέρω, implying *repeated or habitual action; be pregnant, v.s.*; most commonly of clothes, armour, and the like, *bear constantly, wear* נָשָׂא IS 14. 3, 22. 18 Jes 22. 6 Zach 6. 13 (cf. Ps 104. 1 Job 40. 10) נָשָׂא Jes 22. 6 נָשָׂא ICh 12. 8 (9); *to be borne along, v.s.; fetch for oneself, fetch regularly, v.s.*

φέρω belongs to the mixed class of verbs, including: αἰρέω:

דבר, אמר; εἶπον: התורה, הורה, ידע; εἶδον: ברה, בחר, אכל; ἐσθίω: עלה, סלק, נסק, ירד, זרח, הלך; ἐρχομαι: חוה, שור, ראה, וראה, הביט, ידע, אור; ὁράω: נשק, חוש, רקד, רוץ, דלק, דהר; τρέχω: שתה; πίνω: כאב, בצע.

I. אָ: asper to lenis under Prop. 11, syncope by eliminating γ under Prop. 15, apocope regarding $-\omega\nu$. Similarly, אָלָם; except that there is no apocope, and ν turns into μ under Prop. 5 (M).

הוה is a compound made up of the definite article הו, and הם—a noun which undergoes the same metamorphosis as אָ, except that the spiritus asper remains unchanged.

הימן: syncope as in אָ and הם; no syncope in הימן.

זמזם: this noun is duplicated, like the verb כצפץ; asper to ז under Prop. 11, syncope and apocope as in אָ and הם.

زعم: asper to ز, γ to ع under Prop. 9 (3), apocope regarding $-\omega\nu$.

חשח: asper to ח under Prop. 11, γ to ש under Prop. 9 (5).

גיד: MIV 1, asper to ג under Prop. 11, γ to ד, e.g. ἔργω/ἔρδω, under Props. 6 and 10 (3), apocope regarding $-\mu\omega\nu$.

גסג: MIV 1, asper to ס under Prop. 5 (Σ), γ to ס under Prop. 5 (Γ), apocope regarding $-\mu\omega\nu$.

גסג: MIV 1, asper to ס under Prop. 5 (Σ), apocope regarding $-\gamma\epsilon\mu\omega\nu$.

גהג/ἡγέομαι, ἐφ-: MIV 1, γ to ג under Prop. 5 (Γ); cf. ἡγέομαι/גהג, ἐφ-/גהג.

גהג/ἡγέομαι, ἐφ-: MIV 1, asper to ג under Prop. 11, γ to ג under Prop. 9 (2).

شیخ: asper to ش under Prop. 9 (5), γ to خ, e.g. γεννάω/خلف, and Props. 6 and 10 (3), apocope regarding $-\mu\omega\nu$; cf. גסג, ÷ MIV 1.

قائد: asper to ق under Prop. 11, γ to د, e.g. γαργαλίζω/دغدغ, apocope regarding $-\mu\omega\nu$; cf. ق/ἡγέομαι: guide, lead, conduct, command.

القمان is a compound made up of the definite article ل(أ), for ó, and قمان for ἡγεμών—ق interchanging with γ or the asper, and/or γ dropping out by syncope.

In شيخ, ἡγεμών undergoes prefix-suffix metathesis, and

μ drops out under Prop. 5 (M); whereas شيخ follows the Greek pattern.

هادي also follows the Greek pattern— γ turning into ד, and $-\mu\omega\nu$ dropping away by apocope; cf. قَائِد.

Similarly, حَكِيم: the asper turns into ح under Prop. 11, and γ into כ under Prop. 5 (N), while $-\omega\nu$ drops away by apocope.

II. π dialectally changes into מ in מַחֵץ, מַחֵק, מַעֵךְ and מַצֵּה under Prop. 5 (N), and drops out of עֶסֶס, עֶשֶׂה, עֶשֶׂק and عَصْر by apheresis and/or under Prop. 17 (4); the internal vowel ϵ changes into ה in מַחֵץ and מַחֵק, and into ע in מַעֵךְ under Prop. 9 (3); ζ changes into צ in מַצֵּה and into ص in عَصْر, into ס in עֶסֶס, into ש in עֶשֶׂה, and into שׁ in עֶשֶׂק under Props. 5 (4), 9 (4), (5); עֶשֶׂק exhibits terminal ק, and זֶרַח and عَصْر terminal ר/ך.

חֶשֶׁבֶן, زَعِيم and زَمِيم, הֶמֶן and הֵימֶן, הוּחֶם and הוּחֶם, חֶסֶם and חֶסֶם corroborate each other. So do מַחֵץ and מַחֵק, מַעֵךְ and מַעֵךְ, עֶסֶס and עֶשֶׂה. Moreover, the soundness of the multihomology עֶסֶס/מַצֵּה/עֶשֶׂק is strongly corroborated by the multihomology מַעֵךְ/עֶשֶׂק/עֶסֶס Prop. 30. 33/עֶסֶס Cant 8. 2: *juice pressed out*. Furthermore, the fact that עֶשֶׂק bears two totally different meanings of עֶשֶׂק confirms the soundness of the homology. Lastly, only through Greek and the prefix-suffix metathesis can the initial מ in מַחֵץ, as distinct from מַחֵק, be accounted for.

III. Since φέρω is one of the mixed class of verbs, נָחַץ homologizes with ἐνεγκείν. Otherwise, φ converts to כ in נָחַץ and נָחַץ (Prop. 6), and drops out of the rest (Prop. 17). The ע in נָחַץ is prosthetic (Prop. 18), while the נ, the ה, the ו and the כ are terminal (Prop. 19). ϵ and e interchange—except in נָחַץ (o/e) which is in the קל and not נָחַץ—and so do ו and ו (Prop. 5). נָחַץ and נָחַץ display the MV נ (Prop. 48).

HYBRIDS

Change did not exclusively occur between the two constituents of single Graeco-Hebraic homologies—such as κάμψις/צָמַץ, where צָמַץ and κάμψις have each a single homologue with one

meaning; and κλέπτω/לָבַד, where לָבַד and κλέπτω have each a single homologue, though both homologues share more than one common meaning. For certain Greek words, which differed from each other semantically as well as phonetically, so altered individually that they approximated each other's *pronunciation*, became assimilated to each other and coalesced into a single Hebrew homologue. Such a hybrid Hebrew word embodied and signified the various meanings of its Greek components—the words that had merged to form it—while these formative words lost their independent and individual existence, and fused into Hebrew homonyms or homophones, respectively conveying the several meanings of the Greek formative words. As a matter of fact, יָשָׁר is such a hybrid, since two other adjectives joined ὀρθός to form it, namely: εὐθύς and ἴσος:

εὐθύς, εἶα, ὕ, ἰθύς: *straight, direct*, whether vertically or horizontally (opp. σκολιός (עֲקֵלְקֵל), καμπύλος (كَامِطًا) (כַּפּוּף)) יָשָׁר Ez 1. 7 Hos 14. 10; in moral sense, *straightforward, frank*, of persons, יָשָׁר Dt 32. 4 Ps 33. 1 Job 1. 1.

ἴσος, ἦ, ον, Ep. ἴσος and εἴσος, Cret., Arc. ἴσος; later ἴσος: *equal* سَوِي; *equal, like* לִיכֵי Esth 7. 4 سَوِي; ἴσον, τό, *copy of a document, the same* יָשָׁר Jos 10. 13; *just, fair* יָשָׁר Dt 6. 18, 12. 8 IIS 19. 7 Jer 18. 4 Mich 3. 9 Ps 7. 11 Job 1. 1; of persons, *equal in rights* יָשָׁר Dt 32. 15; generally, τὰ ἴσα *equality* מִשְׁרִים Ps 45. 7 מִשְׁרִים Ib 9. 9, 58. 2 Prv 1. 3; of persons, *fair, impartial* יָשָׁר Job 1. 1 יָשָׁר Dt 32. 15, 33. 26; of ground, *even, flat* שָׁוֶה Gn 14. 5, 17 מִשְׁרִים Dt 3. 10 Jos 20. 8 Ps 143. 10; Adv., ἴσως *fairly, equally, equitably* מִשְׁרִים Mal 2. 6 Ps 67. 5 מִשְׁרִים Ib 9. 9, 58. 2 (מִשְׁרִים). [Technically and strictly, מִשְׁרִים and מִשְׁרִים are not homologues but equivalents.]

So we now *know*, inter alia, that Israel was called יִשְׂרָאֵל because it espoused equality of rights, that the epithet יָשָׁר was given to God because he is fair and impartial (cf. 'Ορθωσία: = 'Ορθεία, a name of Artemis; 'Ορθώσιος: a name of Poseidon, and an epithet of Zeus), that סֵפֶר הַיָּשָׁר was a national miscellany of Hebrew epics faithfully recorded.

Hybridization embraces nouns and verbs as well as adjectives. Thus, there is יָד and יָד, נָפַל and נָפַל, הִפִּיל and הִפִּיל—as

well as יָשָׁר and יֵשֶׁר. For יָד, in יָד תַּחַת יָד (Ex 21. 24), is not the same as in וַיִּהְיֶה יָדוֹ יְהוֹרֵם (IIR 9. 23), or as in וַיִּשְׁימוּ (Ib 11. 16), or as in יָד אֲבִשְׁלָם (IIS 18. 18), or as in חֲמֵשׁ יָדוֹת (Gn 43. 34), and certainly not as in יָדִי נִגְרָה לִילָה (Ps 77. 3) or in יָד יִקְדָּשׁ (Prov 6. 5); *s. p.* 404.

Again, נָפַל, in אֶל-יָפַל דָּמִי אֶרְצָה (IS 26. 20), is not the same as in בֵּין רַגְלֵיהָ כָרַע נָפַל בְּאֶשֶׁר כָּרַע שָׁם נָפַל שְׂדוּד (Jud 5. 27), or in אֵשׁ אֱלֹהִים נָפְלָה מִן-הַשָּׁמַיִם (Job 1. 16), or in אָנָּה נָפַל (IIR 6. 6), or in וַיִּפֹּל אֲבָרָם עַל-פָּנָיו (Gn 17. 3), or in וַתִּפֹּל עַל-רַגְלָיו (Job 1. 15), or in וַתִּפֹּל שְׂבָא (IS 25. 24), or in וַיִּפֹּל הַבַּיִת (Jud 16. 30), or in נָפְלוּ גְבוּרִים (IIS 1. 19), or in לֹא-נָפַל דָּבָר/ (Job 12. 3), or in לֹא-נָפַל אֹנִי מֵכָם (Jos 21. 45), or in אֵיךְ יִפֹּל דָּבָר (Jer 38. 19), or in נָפְלוּ אֱלֹהֵי-הַכַּשְׁדִּים (Ruth 3. 18), or in חֲבָלִים נָפְלוּ-לִי (Ps 16. 6), or in נָפְלָה מִשְׁכָּמָה (Nu 5. 27), or in וַנִּפְלֵה יֶרֶכָה (Jes 14. 12), or in עַל פְּנֵי כָל אַחִיו נָפַל (Gn 25. 18), or in תִּפּוֹל (Job 31. 22).

Likewise, הָפִיל, in לְהַפִּיל אֶת-דָּוִד בְּיַד-פְּלִשְׁתִּים (IS 18. 25), differs from הָפִיל תַּחֲנוּכָם (Jer 42. 9), in הָפִיל פֹּר (Esth 3. 7), in לְהַפִּיל הַחֹמָה (IIS 20. 15), and in וַלְנַפֵּל יֶרֶךְ (Nu 5. 22).

That is why each of these three words—יָד, נָפַל and הָפִיל—has hitherto been ascribed various meanings. But a Hebrew word with more than one meaning raises a presumption that the several meanings concerned indicate the existence of Greek homologues bearing these respective meanings. This presumption is rebuttable; so that if and in so far as the Hebrew word in hand has separate Greek homologues bearing the said different meanings or some of them, then it is a hybrid word, and the presumption would be confirmed. If, however, the Hebrew word in hand has a Greek homologue which bears all the said meanings, then the presumption would be rebutted, the possibility of coincidence would be excluded, and the soundness of the homology would be established. The following homologues illustrate both aspects of the presumption.

יָד, in Ex 21. 24 and IIR 9. 23, is the homologue of *γυῖον*: *hand, foot*; *πούς, ποδός*: *foot*; cf. IR 22. 34;

in IIR 11. 16, that of *ἀγυιά*: *street, highway*, chiefly in pl.; or of *ὁδός*: *way, road*; cf. Ps 107. 17 Job 8. 4;

in IIS 18. 18, that of Ἀγυιεύς: *pointed pillar, set up as a statue of Apollo or his altar at the street door*;

in Gn 43. 34, that of λάχος: *allotted portion, portion obtained by lot, share*; and

in Ps 77. 3, that of αὐγή: *eye* [עַי]; cf. Thr 1. 16, 3. 48-9.

Similarly, לַפַּל in IS 26. 20 is the homologue of βάλλω: *pour*; and in Jud 5. 27 (the second לַפַּל), βάλλω: *lie down*;

in Jud 5. 27 (the first לַפַּל) and Job 1. 16, that of πίπτω: *fall down*; in Gn 17. 3, πίπτω: *fall down*, and, when intentional, *cast oneself down*; in IIR 6. 6, πίπτω: *fall*; in Job 1. 15, πίπτω: *fall violently upon, attack*; in IS 25. 24, πίπτω: *throw oneself down, fall down*, ἀμφὶ σὸν γόνυ Euripides *Hecuba* 787; in IS 31. 8 and IIS 1. 19, πίπτω: *fall in battle*; cf. Ib 1. 4; in Jud 16. 30, πίπτω: *fall, be ruined*; in Jos 21. 45 Job 12. 3, πίπτω: *fall short, fail*; in IS 29. 3 and Jer 38. 19, πίπτω: *escape*; in Ruth 3. 18, πίπτω: *generally, fall, turn out*; and in Ps 16. 6, πίπτω: *fall to one, i.e. to his lot*; cf. Jud 18. 1;

in Jes 14. 12, that of σφάλλω: *Pass., to be overthrown, fall*, esp. of persons falling from high fortunes;

in Nu 5. 27 Job 31. 22, that of διαπίπτω: *fall away, slip away, fall asunder*;

in Gn 25. 18 that of νέμω: *abs., hold land, occupy, dwell*; cf. Gn 16. 12; cf. לַפַּל'מַלְאִינָו: *turn black* Gn 4. 5 (מַלְאִינָו).

Likewise, לַפַּל in IS 18. 25 is the homologue of ἐμβάλλω: *let fall into the hands of*; in Jer 42. 9, ἐμβάλλω: *hand in, submit a petition*; and in Esth 3. 7, ἐμβάλλω: *draw lots*;

in IIS 20. 15 IIR 3. 19, that of καταβάλλω: *throw down, overthrow, fell* (VV); and

in Nu 5. 22, that of διαπίπτω: *v. sup.* [Is it לַפַּל'וֹל and not לַפַּל'וֹל?]

There is an etymological link between ἀγυιά and Ἀγυιεύς, but none between them and αὐγή or γυῖον; yet they are short words, and include among their few letters a vocal υ, and γ which changes into δ. These factors make them quasi-homophonous, and must have facilitated their assimilation to one another and their coalescence into the monosyllabic פַּל. Neither is there such a link between βάλλω, πίπτω and σφάλλω; but here, too, there exist factors which work assimilation; β, π, and φ are interchangeable as labials, under Prop. 6, and the three verbs have

two letters in common: the MV 1, and λ through the intervention of the terminal 7, under Prop. 19 (2). On the other hand, λάχος became 7 by apheresis, under Prop. 14; by apocope, under Prop. 16; by the interchange of χ and θ dialectally, under Prop. 5 (θ); and the conversion of θ into 7, under Props. 6 and 10 (4), e.g. πάθος/7ΠΘ Prv 3. 25 Job 22. 10 77 Ib 31. 29.

Indeed, πίπτω and σφάλλω have coalesced so closely as to have derivatives the respective homologues of which are also homonyms, namely: πτώμα/777 Jud 14. 8 Ez 31. 13 (*fallen body; corpse, carcase*), and σφάλμα/777 Prv 29. 16 (*fall, failure, defeat*). To round off the kinship, πτώμα also means: 'of buildings, ruin'; its homologue here being 777 Jes 23. 13, 25. 2; while in its meaning, 'payment which falls due', the homologue is the homophonous 777 Am 8. 6. V. 777/ὄπλον, p. 342.

The homology 777/νέμω is fundamentally different. For one thing, the initial 1 is not prosthetic but radical; for another, the 7 interchanges with μ dialectally under Prop. 5 (M). This is corroborated by the homology 777 Job 20. 5/ἄνομος: *lawless, impious*. Cf. 777:οικέω: *dwell, live* (MV 1, κ π).

As to 777, in Nu 24. 4, 16, its homologue is ἀμβλός: metaph., *dim, faint* of sight; while that of 777, in Eccl 6. 3, and 777 in Ps 58. 9, is ἀμβλωθρίδιον: *abortive child*; and that of 777, in Gn 6. 4 and Nu 13. 33, is νέφος: metaph., *a cloud of men*: applied by Pindar, *Nemean Odes* 10. 9, to a single hero. I submit that 777 777 is not a term consisting of two words, the first being the same as the one in Eccl 6. 3, and the second being a variant of 777—but a single word, the complete homologue of ἀμβλωθρίδιον, of which 777 is an incomplete one. It must have been split through a misunderstanding.

Let me observe in passing: (1) that the verb 777 illustrates a peculiar change in philology, that is, the advent of MV 1, a functional prosthetic built into the verb by incorporating with it the reflexive prefix ἐν, under Prop. 48; (2) that the three homophonous homologues—777, 777, 777—illustrate another peculiar change, namely, the many-sided prefix-suffix phenomenon, under Prop. 21; and (3) that these three nouns confirm the general rule that the Hebrew homologues of Greek derivatives preserve the original letters of the principal homologues

from which they are respectively derived, since they embody the MV 1 in פל.

Incidentally, it is just possible, but unlikely, that the suffix-prefix phenomenon is not peculiar to Hebrew; for it might be paralleled by the conversion of the suffix -δε into the prefixed word *ad*, the suffix undergoing consonant/vowel metathesis in the process. Yet it must be remembered that *ad* has other independent functions in which, like טו, it is the homologue of εἰς.

However, a further point to make is that the homologies טי/γυῖον/Ἀγυιεύς and טי/ὁδός derive strong support from the synonymous homologies, טוֹרֵת־תְּבִינִי Gn 34. 21/εὐρυάγυια (*with wide streets*)/εὐρυόδεια (*with broad ways*). טי/αὐγή acquires strong corroborative support from an unexpected quarter—a secondary meaning of טי, apparently developed in Hebrew. Because, since the *spokes* of a wheel issuing from its hub to the felloe look like radii, they were known as *rays*—another meaning of αὐγή (IR 7. 33). Similarly, the two *tenons* at the bottom of the boards which formed the walls of the tabernacle (Ex 26. 17).

Moreover פל/βάλλω has two fellow-homologues free from the MV 1, namely: פל Ex 29. 2 Ps 92. 11—*bathe*; and פל Prv 20. 16—*place on deposit*; whereas פל πίπτω has one fellow-homologue with the MV 1, פל Ps 38. 3 Dan 4. 10—*fall*. These homologies are amply corroborated, as follows:

פל Dt 9. 25/ἀντιβολέω: *meet as a suppliant, entreat, supplicate* [βολέω = βάλλω]; προσπίπτω, -ίτνω (poet.), ποτιπ-: *supplicate*;
פל Hos 7. 8/συμβάλλω: *jumble up together*;
פל Prv 20. 16/καταβάλλω: *deposit*;
פל Ex 22. 25/συμβάλλω: *lend on bond*;
פל Ez 18. 12, פל Ib 18. 7/καταβολή: *deposit*;
פל בולָה, פל Hos 13. 13/βολαί: *ωδίνες* (*travail, throes* (W));
פל Job 39. 3/καταβολή: *throwing down, esp. begetting*;
פל IIS 22. 6 Ps 18. 5/καταβολή: *periodical attack of illness, fit*;
פל Eccl 5. 5/καταβάλλω: *overthrow, bring down to nothing*;
and פל Dan 5. 20/ἀποπίπτω: *fall off from*.

For good measure, let me add the following homologies:

פל/νοσάζω, -ίζω: *to be ill; causal, produce sickness* Gn 12. 17

IIIR 15. 5 IICh 26. 20; נָעַץ Pass. Ps 73. 5 נָעַץ Jes 19. 22 IICh 21. 18; *v. p.* 139.

נָעַץ/νόσημα: *disease*; of any *grievous affliction* Ex 11. 1 Lev 13. 3 IR 8. 37 Ps 38. 12, 89. 33, 91. 10 IICh 6. 29 נָעַץ Ex 12. 13, 30. 12.

נָעַץ/πταίω: *trs. cause to stumble, fall* Jud 20. 35 IICh 14. 11; Pass. נָעַץ Lev 26. 17 Jud 20. 32, 36, 39 IIS 10. 15; *intr. stumble, trip, fall* נָעַץ Ps 91. 12 Prov 3. 23 נָעַץ Jer 13. 16; *v. p.* 139.

נָעַץ/πταῖσμα: *stumble, trip, false step; failure, misfortune, euphem. for defeat* Jes 8. 14 מַצֵּבֶה IIS 17. 9, 18. 7.

Here again, we have two verbs—this time widely different in pronunciation and literal content—so closely and fully coalescing together, that their derivatives (νόσημα and πταῖσμα) have the same homologue—נָעַץ. Mark, incidentally, that νοσάζω—by virtue of the terminal -ζω—homologizes both with נָעַץ in the נָעַץ, and with נָעַץ in the נָעַץ.

REMARKABLE HOMONYMS

נָעַץ in Gn 40. 10 means 'blossom', but a kind of bird in Lev 11. 16. These two homonyms are involved in a remarkable coincidence, since the first is the homologue of ἄνθος (A) (*blossom*), while the second is that of ἄνθος (B) (*a kind of bird, perh. the yellow wagtail*): ἄνθος → νᾶθος (Prop. 20) → νᾶθ (Prop. 16) → νεθ (Prop. 5 (A)) → νεץ (Prop. 9 (4)): נָעַץ.

The first homology is buttressed up by three others: נָעַץ/ἄνθος (A) Cant 2. 12, in which no apocope takes place, and a terminal ל is added under Prop. 19 (4); נָעַץ/ἀνθέω: *metaph., be brilliant, shine with colour* Ez 1. 7 (cf. ἀνθίζω); נָעַץ/ἐξανθέω: *put out flowers, blossom* Cant 6. 11—not to mention סִבְיָנוּתָהּ/ἀνθέω Zach 9. 16, and נָעַץ/ἐξανθέω Jes 27. 6.

No less extraordinary are the homologies נָעַץ/κακκάβη (A) (*three-legged pot*) and נָעַץ/κακκάβη (B) (*partridge*). Not only are the Hebrew proper and the Arabic common nouns homophonous, but also the meaning of the former Greek word seems to confirm the biblical account of Jacob's birth (Gn 25. 26). For the sight of the second twin's hand holding the heel of the first twin, as the two issued out of their mother's

body, one after the other, must have naturally conjured up in the midwife's mind the picture of a three-legged pot.

חַבְבֵּי (Gn 5. 2), the homologue of διακοπή (*gash, cleft; cutting* or *canal* through an isthmus or mountain), exemplifies to perfection the existence of fashion in the use of words. It was used for *female* among the Hebrews, as *θηλυς* was among the Greeks.

The corresponding word in Arabic is اُنْثَى, the homologue of γυνή, γυναικός (*woman, opp. man; female, mate* of animals) and/or ἀνδρίς (fem. of ἀνὴρ, *woman*). Curiously enough, a synonym of διακοπή—namely: ραγή, with significant Arabic and Hebrew homologues—strongly supports the homology חַבְבֵּי/διακοπή.

ραγή = ραγάς, ρήγμα.

ραγάς: *fissure* فَرْجَة شَقَّ شَرْمَ شَرَحَ; *chink* شَرَحَ شَقَّ شَرَحَ; *crack* شَقَّ شَقَّ = *rima*, γυναικεία φύσις فَرج Jud 5. 30.

This last word, which must originally have referred to *female pudenda*, as it does here, came to be used in Arabic (رَحِم) as well as Hebrew exclusively for *uterus*—Gn 20. 18, 29. 3; Ex 13. 2 Nu 12. 12 IS 1. 5 Job 31. 13—yet another example of change in philological fashion.

ρήγμα: *cleft* شَقَّ شَقَّ شَقَّ; *chasm* شَقَّ شَقَّ; *chink*, c.s.

But the strongest and most direct corroboration comes from an entirely independent and external source—the inscription on the Siloam stone—in which חַבְבֵּי, however pronounced, refers to the water-tunnel cut through the mountain during the reign of King Hezekiah. In the circumstances, what other language than Greek did he speak?

Two pairs of homophonous homologies also attract attention by reason of their exceptional similarity, namely: חַבְבֵּי/ρήγμα: c.s. IR 19. 3, and חַבְבֵּי/ρήγμιν, -μίσ: *sea breaking on the beach, surf* Jon 2. 4 Ps 93. 4; חַבְבֵּי/συγκλείς: (καλέω) an assembly *specially summoned* Ex 19. 5 Dt 7. 6 Mal 3. 17, and חַבְבֵּי/σύγκλεισις: (κλείω) *safe storage* Eccl 2. 8 ICh 29. 3.

Of the same genre are חַבְבֵּי/κομιδή and חַבְבֵּי/κομίσκη, חַבְבֵּי/ἀγνία and חַבְבֵּי/γνίον, and others. Hence the challenging question: What would he have said, had my namesake (who was aptly surnamed חַבְבֵּי חַבְבֵּי) been asked by Pharaoh to interpret

ἐνδεκα עשר אחד Dt 1. 2 אחת עשרה Jos 15. 51; εἰς (δέκα) nine (תשע) Nu 29. 26.] *V.* p. 361.

אֵיךְ, אִיכָה, אִיכָה, אִיכָה and הֵיךְ are the homologues of ὅπη—אִיכָה homologizing with the epic version, the two כ representing the double π being separately vocalized (Prop. 13). In הֵיךְ, ה turns into ε, under Prop. 5 (E); π turns dialectally into κ, under Prop. 5 (K); and η drops out by apocope, under Prop. 16. In addition, the spiritus asper and the spiritus lenis interchange in אֵיךְ, under Prop. 11. These two homologues are incomplete, while the other three are complete.

ὅπη, Ep. ὅπη, both in Hom., (better written ὅπη), ὅπα, ὅπη: of Place, *by which* or *what way*, *in which* or *what direction* or *part*: sometimes nearly = ὅπου, *where* אֵיךְ Jer 3. 19 אִיכָה Cant 1. 7 אִיכָה IIR 6. 13; of Manner, *in what way*, *how* אֵיךְ Ps 137. 4 אִיכָה Thr 1. 1 אִיכָה Cant 5. 3 הֵיךְ ICh 13. 12. [Perhaps אִיכָה is—or is also—the homologue of ὅπου.]

יֵעַן and בִּיעַן are homologues of διὰ: in יֵעַן, δ drops out, under Prop. 17 (1), and י is terminal; whereas in בִּיעַן, δ interchanges with ב dialectally, under Prop. 5 (B).

διὰ: Prep., causal—*by reason of*, *on account of* יֵעַן IIR 19. 28 Ez 5. 9; *because of* יֵעַן Hag 1. 9; *because* (W) יֵעַן Gn 22. 16 Lev 26. 43 IS 15. 23 Ez 20. 16 בִּיעַן Lev 26. 43 [*v.* p. 169].

אֵה, בֵּין, עִם and עִמְדִי (rather עִמְדִי) are the homologues of μετά. In אֵה, μ and α drop out by apharesis and apocope respectively, under Props. 14, 16; in בֵּין, μ and β interchange dialectally, under Prop. 5 (B); the second syllable drops out by apocope; and the י is terminal; in עִם, only the α drops out; in עִם, there is consonant-vowel metathesis between μ and ε; while the second syllable drops out by apocope (cf. μέ, σύν); a similar metathesis occurs in עִמְדִי, not only between μ and ε, but also between τ and α; while ט and τ interchange dialectally, under Prop. 5 (A); cf. μεδά.

μετά, μεδά: Prep., *in the midst of*, *among*, *between*, with pl. Nouns בֵּין Gn 1. 4, 15. 17, 31. 37 Ex 12. 6 Lev 27. 12 Nu 30. 17 Dt 25. 1 Jud 5. 27 IIS 19. 36 IR 18. 42 Jes 2. 4 בֵּית Prv 8. 2; *with*, *together with* עִם Gn 18. 23, 24. 12 עִמְדִי Ib 3. 12, 19. 19, 29. 19; *with*, *and* אֵה Ex 1. 1 Jud 8. 7 [Latin, *et*] (*v.* p. 171).

לֹא and לֹא־ are homologues of *ēs/eīs*: in one, the spiritus changes into א, the final *σ* turns dialectally into ρ, and ρ into λ; while in the other, the diphthong changes into אֵ, under Prop. 9 (2), and the final *σ* into ρ.

eīs or *ēs* (orig. *ēvs*): Radical sense *into* אֵלֵי Job 29. 19; and then more loosely, *to* אֵלֵי Ex 3. 1 אֵל Gn 1. 9, 3. 16 אֵלֵי Jud 16. 26, 19. 18 אֵל Gn 24. 28 אֵלֵי Nu 23. 18 IS 20. 8 Ps 118. 27 אֵלֵי IS 1. 10, 2. 11 Jes 31. 1; of Place, *to* אֵל Eccl 12. 5 אֵלֵי Job 5. 26 אֵלֵי Ex 23. 31; to denote a certain point or limit of time, *up to, until* אֵלֵי Gn 3. 19, 32. 25 אֵלֵי Ps 104. 23; *as far as* אֵלֵי Jud 19. 18 [Latin, *ad*]; *eīs τὸ νῦν hitherto* אֵלֵי Eccl 4. 3 אֵלֵי Ib 4. 2; *eīs αἰδίου for ever, ad infinitum* אֵלֵי Nu 24. 20 אֵלֵי Job 31. 12 אֵלֵי Jes 65. 18 (v. p. 169).

I submit that אֵלֵי, in Job 36. 15, means אֵלֵי, and that the former spelling is as correct as the latter; because א and אֵ are interchangeable, and both homologize with *ἀπό*: by apheresis, μ and π interchange dialectally, while א and אֵ interchange in Graeco-Hebraic homology. Similarly, אֵלֵי in IIS 22. 16 is, *mutatis mutandis*, precisely the same as אֵלֵי in the almost identical verse and chapter, Ps 18. 16. Incidentally, אֵלֵי in the previous verse, Ib 18. 15, is the variant of אֵלֵי *ἐρύω* (A): *draw* the bowstring, *draw* [the bow] Ib 78. 9—not אֵלֵי, the homologue of *ρίπτω*: *throw, hurl* Ex 15. 1—where א and אֵ interchange and both interchange with π. As to אֵלֵי in Zach 9. 15, 10. 7, it is like *ἀπό*, in that the spiritus lenis interchanges with א, and π with אֵ, under Props. 5 (M), 6, and 11.

Mark, on one hand, the phonetic similarity between the homologies אֵלֵי/*οὐδείς* and אֵלֵי/*αἰδίου*; and on the other, the difference in sequence of words in the phrases *ēs (eīs) αἰδίου*, אֵלֵי־ and *eīs οὐδείς* אֵלֵי־. Of course, the latter is one of the numerous examples which illustrate the prefix-suffix metathesis in words, as distinct from that in letters, e.g. אֵלֵי *πτῶμα*. But if the Greek phrase were superimposed on the Hebrew one, their homologous constituents would tally; because Greek is written from left to right, and Hebrew from right to left. This, it seems, is the origin of the prefix-suffix phenomenon.

The difference between אֵלֵי/*φοιτάω* and אֵלֵי/*φοιτάζω* is explained elsewhere.

ASHKENAZI PRONUNCIATION

Here are a few examples to prove the unacknowledged antiquity and unsuspected prevalence of Ashkenazi pronunciation, and its accordance with Attic standard or dialectal variation.

אָב Gn 45. 8, אָוֹב Dt 18. 11/φάτις: *voice from heaven, oracle*; of the interpreter of dreams [cf. ὁμῳή: *voice of the gods*];

אָז Ps 76. 8, אָז Ib 90. 11/ἐκεῖ: *then* [cf. τότε];

אֵיכָה Cant 1. 7, אֵיכָה IIR 6. 13/ποῦ, ὅπου: *where? wherever*;

אֱלֹהֵי Dan 2. 18, אֱלֹהֵי Dt 32. 17/θεός: *God, the Deity*, in general sense, both sg. and pl. [The pl. of אֱלֹהֵי is אֱלֹהִים Gn 1. 1. This is quite different from אֱלֹהִים in Gn 6. 2. 4, where it is the homologue of ἡρώς, gen. ἡρώος: *hero; heroes, as objects of worship, esp. of local deities, founders of cities, patrons of tribes, etc.*];

אֶצֶק Jes 44. 3, אֶצֶק Ib./χέω: *pour out*;

אֶרֶב IS 13. 21, אֶרֶב Eccl 12. 11/δρέπαρον: *reaping-hook; scythe; curved sword, scimitar*;

הָאָה Gn 2. 11, 3. 12, 26. 9 Job 31. 11/ὁ: *he, she, it*;

הָהָרִי ICh 11. 34, 35, הָהָרִי Ib 11. 27/ὄρεινός: *of or from the mountains, dwelling on the mountains*;

הִתְפַּתַּח Jes 52. 2, הִתְפַּתַּח/ἀναπύσσω: *undo, open*;

וַתִּרְוֵנוּ Nu 13. 2, וַתִּרְוֵנוּ Jud 1. 23/θεωρέω: *gaze, observe*; = ἐπιθεωρέω (*examine over again or carefully; inspect*);

וַתִּכְבֹּד Job 16. 4, וַתִּכְבֹּד Ib 35. 16/καθάπτω: *assail*; in a military sense, *attack*; cf. אָח/אָח;

וַתִּכְפֹּשׁ ICh 26. 21, וַתִּכְפֹּשׁ IIR 15. 5/κρύβω: *hiding, concealment; disappearance; suppression*; cf. וַתִּכְפֹּשׁ/ἐπακρύπτω;

וַתִּשְׁעַן Ps 59. 16, וַתִּשְׁעַן/πεινάω: (—πει) *to be hungry, to be starved*; simply, *to be in want of, lack* (يَجُوعُونَ: ج. ه. ع. ن.);

וַתִּשְׁתַּחֲוֶה ICh 20. 16, וַתִּשְׁתַּחֲוֶה ICh 7. 2/εἰσεν θεοῦ;

כֹּה Dan 7. 28, כֹּה Gn 15. 5/ὥς: *so, thus*;

כֹּבֶעַ IS 17. 5, כֹּבֶעַ Ib 17. 38/κύμβαλος *crown of a helmet*;

כֹּנֵיָהּ (like חֲנִיָּהּ Jer 36. 12) ICh 15. 27, כֹּנֵיָהּ (like post-biblical חֲנִיָּהּ) ICh 31. 12/Ζεὺς ἐγέννησε: *Zeus begat, created/Διογενής: sprung from Zeus*;

לְעוֹלָם, לְעִילוֹם ICh 33. 7/τέλος: *for ever, all the time, always, permanently, for good*;

מִבְּחֹר Jes 37. 24, מִבְּחֹר IIR 19. 23/αἵρεσις, ἀφαίρεμα: *choice; that which is taken away as the choice part*;

מִגְדֹּל Gn 11. 4 Neh 3. 1, 11, מִגְדֹּל Ex 14. 2/μέγας: *high*;
מִיִּפְעֹת Jer 48. 21, מִיִּפְעֹת Jos 13. 18; מִיִּפְעֹת ICh 6. 64
[מִיִּפְעֹת, Ashkenazi pronunciation of מִיִּפְעֹת, like *ai* in *aim*; v. p. 23];

מִלְכָּם IIS 12. 30 Jer 49. 1, מִלְכָּם IR 11. 5/πλυνθεῖον: *brick-works*;

מִצָּר IR 7. 36, מִצָּר Hab 2. 15/μόριον: *in pl. esp. parts or genitals, male and female; less freq. in sing.*;

מִשְׁטָח Ez 26. 5, מִשְׁטָח Ib 47. 10/στρωμα: *anything spread or laid out for lying or sitting on; pavement*;

מִשְׁלָח Dt 12. 7, מִשְׁלָח Jes 11. 14/ἐπι-χείρημα: *undertaking, attempt, esp. of a military enterprise* (v. מִשְׁלָח, מִשְׁלָח, p. 634);

מִשְׁקָל Lev 19. 35, מִשְׁקָל Ez 4. 10/σταθμόν: *weight*;

נָסַף Jes 40. 19, נָסַף Ex 9. 33/τήκω: *melt, melt down* (trans. of metals; *bring clouds down in rain*);

הִשְׁכִּיתָ Dt 27. 9, הִשְׁכִּיתָ Jes 7. 4/ἡσυχάζω: *keep quiet, be at rest; impose silence; leave unspeoken*;

יָצַח Ps 90. 11, יָצַח Ib 75. 8/ισχύς: *might, power, vigour*;

עָיִן Ez 48. 1, עָיִן Ib 47. 17; עָיִן Jud 1. 31;

פְּנוּאֵל Gn 32. 32 ICh 4. 4, פְּנוּאֵל Ib 32. 31;

פְּרוּז Dt 3. 5, פְּרוּז Esth 9. 19/ἀφρακτος: *unfenced, unfortified, unguarded*;

קָטַל Job 24. 14 Dan 5. 19/κτείνω: *kill, slay*;

קָטַן Gn 9. 24, קָטַן Ib 1. 10/ἐλάχιστος: *smallest, least*;

קָנָא Ex 20. 5, קָנָא Jos 24. 19/φθονερός, ἐπιόδοτος: *envious, jealous, of persons; of the gods, jealous of those who abuse their rights, or who enjoy unbroken felicity*;

קָרָא Nu 26. 9, קָרָא, קָרָא Ib 16. 2/κλητός: *invited; called out, chosen; summoned to court*; קָרָא IS 9. 13 Esth 5. 12 ὁ κεκλημένος (καλέω): *guest*; Nu 1. 16 Ez 23. 23/κλειτός: (κλείω (B)) *famous*;

רָוַח ICh 7. 34, רָוַח Ib.;

שָׂם IIS 14. 7, שָׂם/τίθημι: *set, put, place; give a child a name* [cf. Ex 4. 11];

שָׁם Ps 50. 23, חֵם Prv 10. 29/τέλειος: *perfect*, of victims, *entire*, without spot or blemish; of persons, *accomplished*, *perfect in his kind*; שָׂנְאוֹ IIS 5. 8, שִׂנְאִי/στυγητός: *hated*, *abominated*, *hateful*;

שָׂאן Jos 17. 11, שָׂאון Jer 48. 45/Ζεὺς, Ζήν, Δάν, Δήν, Τάν: *Zeus* (short for שָׂאן בית, the temple of Zeus—like שָׁלוֹ for מִשְׁכָּן שָׁלוֹ. To this day, גִּלָּה is known as بيت جالا);

שָׁלְמָה IIS 12. 24, سَلْمَان;

שָׁפְרִיר Jer 43. 10, שִׁפְרִיר/πέπλος: *any woven cloth used for covering*; *carpet*;

תְּגֻמֹּלוּהוּ (תְּגֻמֹּלוּ, תְּגֻמֹּלוּהוּ) Ps 116. 12/ἀμοιβή (ἀμείβω): *requital*, *recompense*, *repayment*, *compensation*;

תְּהִלָּתְךָ, instead of תְּהִלָּתְךָ Ps 9. 15/ἐπαίνεσις: *praise*;

תָּם Gn 20. 5, חֵם Ps 78. 72 Prv 10. 29/τέλειος: *perfect*.

The comparison שָׁאן/שָׂאן serves a double philological purpose in Ashkenazi pronunciation: it illustrates the change in vocalization from קמץ to חלם, and the literal confusion of שָׁ with שָׂ. Similarly, the comparison שָׁם/שָׂם. First, שָׁם דֶּרֶךְ is written instead of שָׂם דֶּרֶךְ, in accordance with Ashkenazi pronunciation. Secondly, unlike שָׁם in Ps 78. 72—which is an abstract noun, regularly vocalized—here שָׁם (like שָׂם) is an adjective, the regular vocalization of which is שָׂם (like שָׁם), written according to Ashkenazi pronunciation. V. pp. 23–4.

BEYOND ORDINARY LINGUISTICS

A type of change which does not involve ordinary linguistic rules occurs when two companion-words, forming a Greek phrase, merge into a single Hebrew word by dint of usage, under Prop. 38. Such words constitute another kind of Hebrew hybrid, e.g. ἀλλ' ὧστε/וְלִי/וְלִי IIR 24. 14/ὧστε Dt 1. 36—*except*; ἀλλ' ὁμως/וְלִי/וְלִי Job 2. 5—but still, but for all that, all the same, nevertheless, notwithstanding (W); ἀλλ' οὖν/וְלִי/וְלִי Gn 28. 19—however; τὰ τόξα/ΠΟΤΑ/ΠΟΤΑ Job 41. 21—arrows; τὰ φωτά/ΠΟΤΑ/ΠΟΤΑ Dt 6. 8—the illuminations; τηνικάδε: Adv. = τηνικά, answering to a relative, at this time תַּעֲנֵךְ Nu 23. 23 (τηνικάδε → καδε → καεδ → כַּעַד); τὸ ἐπιόν (sc. ἔτος): the coming (year) תִּיהָ Gn 18. 10;

τὸ ἐπιόν (sc. ἔτος) *τηνικάδε at this time next year* כַּעַת הַיּוֹם Gn 18. 10, 14 IIR 4. 16, 17; *χθὲς ἡμέρα/למול* Ex 5. 8, 14, *ἐχθὲς ἡμέρα/למול* IS 4. 7—*yesterday*; *καλὸς καγαθός (καὶ ἀγαθός)* orig. denotes a *perfect gentleman/خواجه* καὶ ἀγα(θός)—(*καλός*: in a moral sense, *beautiful, noble, honourable*; *ἀγαθός*: *good, well-born, gentle, aristocrat*); *ὁ ἡγεμών/لَقِمان (أَل-قِمان)*—*one who leads; one who does things first, shows the way to others; leader, chief, sovereign*.

By means of no philological analysis can any one of the above Greek expressions be spelt out from its Hebrew or Arabic homologue. No more can 'riding-coat' from *redingote*, *جبل طارق* from 'Gibraltar', or *طرف الغرب* from 'Trafalgar'. As a matter of fact, these Graeco-Hebraic-Arabic homologies prove that Hebrew constitutes a peculiar development in the Greek language, and that it is not Greek that constitutes a peculiar development in the Hebrew and Arabic languages. For each one of these single Hebrew or Arabic words has resulted from the *pronunciation together* of two Greek ones. The latter can be separated and used independently, whereas each of their Hebrew or Arabic counterparts seems to be, and has always been deemed to be, a simple and indivisible word. There is no mere *τὸ* or *τὰ* in Hebrew; whereas *τὰ φωτά* are two separate words—an article and a noun, both in the plural and in the neuter gender—each with its own independent use and meaning; so that it would be quite absurd to imagine that *לפנות* was pronounced *τὰ φωτά*. Similarly, *خواجه* and *لَقِمان*.

RESOLVED DIFFERENCES

Now once the phonetic and formal differences between Hebrew and Greek are duly accounted for and properly resolved, they cease to divide the two languages and proceed to bind them together, via the semantic stability of Hebrew; so that the identity of the two languages becomes all the more manifest. Thus when the said dissimilarities between *לִפְנוֹת* and *ὁρθός* are explained, the differences between the two words disappear; and the identity of each word with the other becomes evident, in sound and form as well as in meaning. However, the identity of this pair is not isolated: the whole family of *לִפְנוֹת* is involved, and the identity of the two languages is consequently consolidated. For

the derivatives of *יָשַׁר* have equally felicitous homologues, although they vary in structure: *יָשַׁר* and *יִשְׂרָה* homologize with *ὀρθότης*, while *מִישׁוֹר* and *מִישָׁר* do with *κατόρθωμα*.

Indeed, one homology after another demonstrates clearly and conclusively that the Hebrews spoke Greek and were sensitive of its nuances. Let two of the above homologies speak for themselves.

We have seen that *πτῶμα* has two meanings: 'fallen body' and 'carcass'. In the book of Ezekiel, its homologue, *מַפְלֵת*, refers to a fallen tree; whereas in the book of Judges, it refers to the remains of a lion. Again, *ἐπιχείρημα* also bears two meanings, a general and a special one; and both senses are respectively illustrated in the books of Deuteronomy and Isaiah by its homophonous homologues, *מַשְׁלֹחַ* and *מַשְׁלוּחַ*. So that the prophet of Babylon and the historian of the Judges (or Despots) of Israel, writing five hundred years apart, elegantly use the same word—a word with two shades of meaning, distinguished in Greek. Likewise, two great prophets who lived a thousand years away from each other also use a particular word, albeit slightly differently pronounced—one the Sephardi and the other the Ashkenazi way—in its two somewhat different senses; and this semantic difference is established by its Greek homologue in conformity with the texts concerned. A third example is the homology *παρακαταθήκη*/*פְּקָדוֹן* *פְּקָדוֹן*. In Leviticus *פְּקָדוֹן* is an ordinary deposit, but in Genesis it is a sacred trust placed under the protection of the state. *פְּקָדוֹן* in the book of Numbers also means a 'sacred trust', presumably under divine protection; whereas in the book of Jeremiah it means 'a ward'. Here again, the texts are centuries apart. But it would have made no difference to my contention that the Hebrews spoke good Greek and spoke it well, if the whole Bible had been written or copied (cf. Dt 34. 10 Jud 18. 30) by one man in a single day at any time before the eruption of Alexander.

PLUS ÇA CHANGE, PLUS C'EST LA MÊME CHOSE

There are numerous examples of change in word and phrase, name and description of place or person; yet however many the

changes may be, the language does not change: it is that of Hellas throughout. Here are some, classified by association:

רפאים/ומזמים, רפאים/אימים; שרה/שרי, אברהם/אברם, ארבע; רפאים/ענקים, נפילים/ענק, עֶלֶק/עמלק, רפאים/עוג, בלק, אגני, אג; שרץ/שניר, שיאן/חרמק, לח/בית-אל, חברק, יערים/בעלה/בעל; צער/בלע; שר/רב; הימן, הוהם.

εὑρημα, later *εὔρεμα*: (*εὐρίσκαω*) *invention, discovery, thing discovered not by chance but by thought; that which is found unexpectedly*; i.e. much like **Ερμαιον* (prop. *gift of Hermes*, i.e. *unexpected piece of luck, godsend, windfall, treasure-trove (W)*); *foundling*; *εὑρημα* אברהם, *εὔρεμα* אֲבָרָם Gn 17. 5. [Like **Ερμαιον* are most theistical names, such as אריאל, ירבעל, פדהצור.]

There is historical support for these homologies. Terah begat his eldest son, Abraham, at the age of seventy; and therefore he was an unexpected piece of good luck, a godsend. In fact, there was a marked infertility in Terah's family: his daughter, Sarah, gave birth to Isaac at an advanced age; his son, Haran, begat only לוט (*τελευταῖος*); while his descendants, Rebecca and Rachel, were late in conceiving.

κύριος, α, ον; also ος, ον; *κύρρος*: (*κύρος*) of persons, *having power or authority* גִּבּוֹר Gn 6. 4, 10. 8, 9 Jud 6. 12 IIS 23. 8 גִּבּוֹר Gn 27. 29, 37 Zach 13. 7 Thr 3. 1 גִּבּוֹר Dan 2. 25 גִּבּוֹר Ps 34. 11 שָׂר Gn 21. 22, 37. 36, 39. 21, 40. 2, 47. 6 Ex 1. 11, 2. 14, 18. 21 Nu 21. 18 Jud 9. 30 IS 22. 2 IIS 3. 38 IR 11. 24 Jes 3. 4, 9. 5, 23. 8, 32. 1 Jer 35. 4 Prv 19. 10 Dan 1. 7, 10. 20 Esr 8. 20 ICh 11. 6, 15. 16, 24. 5, 28. 1 שָׂרָה Jud 5. 29 Jes 49. 23 Thr 1. 1 Esth 1. 18; *legitimate wife* שָׂרָה Gn 17. 15 (cf. Ib 20. 12) IR 11. 3; Subst. *κύριος*: *lord, master* שָׂר Prv 19. 10 Eccl 10. 7; *head of a family, master of a house* גִּבּוֹר Jos 7. 14, 17, 18 Mich 2. 2 עֶקֶר Lev 25. 47; generally, *guardian, trustee* גִּבּוֹרָה IR 15. 13; fem. *κυρία*, ἡ, שָׂרָה Gn 16. 1, 17. 15; in later Greek freq. written *κύρα* שָׂרָה Ib.; *mistress, lady of the house* גִּבּוֹרָה IIR 10. 13 Jer 13. 18 גִּבּוֹרָה Gn 16. 8 Jes 24. 2, 47. 5, 7 עֶקֶר Ps 113. 9 [cf. *οἰκουρός*].

εὖσχος: of good size, bulky, massive עֶנֶק Dt 2. 10 Jos 21. 11.

شیطان/ψίθυρος: *whisperer, slanderer*/إبليس/διάβολος: *slanderer; the Devil, hence Satan.*

After all, the change from אברם to אברהם, and from שרי to שרה, was purely a *difference in pronunciation*; yet one cannot tell what implications that difference had at the time, or in Abraham's dissident household. For instance, it might indicate discontent with contemporary trends, and a desire to revert to old traditional ways. However, we need not speculate. The meaning of לוט and a new meaning of שרה have incidentally been established. In IR 11. 3 שרות is contrasted with פלגשים, and therefore cannot have its ordinary meaning of *ladies, mistresses*, but the special one of *legitimate wives*.

לֵט changed names because Leto ceased to be worshipped there. She was supplanted by אֵל/θεός/Ἡλιος, an innominate deity or the Sun-god. But Mount Hermon did not change names; it was called different Greek names by different people.

It seems that in ancient times big men were called *leaders*, because leaders were generally big men. Moreover, it is clear that ἡγεμών was *pronounced differently* by different people and at different times.

In ancient times a ruler adopted the title of leader, guide, guardian, protector. Why, only recently this island had a Protector, Italy its *Duce*, and Germany its *Fuehrer*.

THREE VERSIONS

According to the First Book of Samuel, King Saul had three sons, namely: Jonathan, Ishui (יִשׁוּי), and Melchi-shua (IS 14. 49); and all three died with him on Mount Gilboa (Ib 31. 8). The LXX renders יִשׁוּי by Ἰεσσιου, and a note in the N.E.B. refers the reader to 'Ishbosheth in 2 Sam 2. 8, Eshbaal in 1 Chr 8. 33'. According to the First Book of Chronicles, however, Saul had four sons, namely: Jonathan, Melchi-shua, Abinadab, and Eshbaal—אֲבִינָדָב and אֶשְׁבָּאֵל being rendered in the LXX by Ἀμινάδαβ and Ἀσβάλ. As a matter of fact, a fourth son of Saul who survived the battle of Jezreel turns up in life-size in the Second Book of Samuel, under the name of אִישׁ בַּשֵּׁת, Baal's votary (2. 8–10, 4. 1–12), rendered by Ἰεσοσθε. He dared to rebuke Abner; but when Abner died, he was

treacherously murdered. Only through my theory can these various versions be reconciled; and only through it can the identity of יְשׁוּ (יְשׁוּ, ἡθεὸς πόσιος), מֶלֶךְ-יִשְׂרָאֵל (ἡ. Μολόχ), אֵשׁ and אֲשַׁבֵּעַל, אֲבִינֹדָב and עֲמִינֹדָב, and their meanings, be explained and demonstrated.

To start with, mark the similarity between the enigmatic words: אֵשׁ, אֲשַׁבֵּעַל, אֲבִינֹדָב, אֲשַׁבֵּעַל, 'Ιεσσιου, 'Ιεσσοσθέ ('Ιεσ-βοσθέθ). Now let the diligent student follow up!

SOLITARY WORDS

The word סְבָה occurs only once (IR 12. 15), and so does נְסִבָּה (IICH 10. 15). They are two variants of the same word, appearing in two identical verses that refer to the very same episode. Only my theory explains the presence of the initial NIV 1 in the latter, and the reason why this addition does not alter the meaning. Moreover, their common homologue, συμβεβηκός, alone provides the right meaning: it is neither 'cause' nor 'reason', but *chance* and *accident* attributed to God. Cf. IR 2. 15 Prv 16. 33. A similar pair is נְסִיחָה and נְסִיחָה (Ps 83. 12), homologues of ἡγεμῶν.

συμβαινω: of events, *come to pass, fall out, happen*; τὸ συμβεβηκός *chance event, contingency*; hence, κατὰ συμβεβηκός *by accident, contingently*; τοῦ συμβαίνειντος ἐστὶ it *depends upon accident, easily happens*.

מְסִבָּה is another solitary word which occurs in a tricky passage (Job 37. 12). It is etymologically unrelated to סְבָה; but its prefix-suffix homologue, στρέμμα, conjures up a contextually congenial meaning, and incidentally confirms the multihomology סְבָב/סֹבֵב/στρέφω. Solitary this word undoubtedly remains, yet no longer isolated, thanks to my theory.

στρέμμα: *conspiracy, band of conspirators* מְסִבָּה Job 37. 12 מְסִבָּה Jer 2. 19, 3. 22, 5. 6, 14. 7 מוֹשֵׁב/מוֹשְׁבָה Ez 37. 23.

A noun which sounds like a cognate of מְסִבָּה, but is etymologically different from it, is מְסִבָּה; for it links with סֹבֵב/סֹבֵב/σέω καθίζω.

σέω: mostly in poets and later prose, the Att. form being καθίζω; causal, *make to sit, seat, place, set* הוֹשִׁיב IR 2. 24 IICH 23. 20; *settle* סֹבֵב Dt 32. 10 הוֹשִׁיב IS 12. 8 IIR 17. 6 הוֹשֵׁב

Jes 5. 8, 44. 26; *set up and dedicate* אָחַד; *sit, sit down* יָשַׁב Gn 37. 25, 43. 33 Jud 5. 16, 19. 6, 21. 2 IS 20. 19 IIS 2. 13 IR 1. 46, 21. 13 Ez 14. 1 Ps 47. 9 Ruth 4. 2; *lie in ambush* סוּב Ps 49. 6 סוּב Jer 31. 22 (21); of things, *subside* חָדָא.

καθίζω: causal, *make to sit down, seat* הוֹשִׁיב IR 2. 24 IICH 23. 20; *set, place, encamp* הוֹשִׁיב IS 30. 21; *set up* יָשַׁב Ez 25. 4; *put in a certain condition* הוֹשִׁיב Ez 36. 11; *marry* הוֹשִׁיב Esr 10. 14, 18 Neh 13. 23, 27; *sit, incline at table* סוּב IS 16. 11.

ἵσμαι: *seat* מָסַב Cant 1. 12 מוֹשֵׁב IS 20. 18, 25; cf. κάθισμα.

To the untutored reader who has accepted the above homologies as genuine, מָסַב is a synonym of מְשׁוּבָה, and מָסַב of מוֹשֵׁב. Yet an Ashkenazi would read מְשׁוּבָה מְשׁוּבָה, and מוֹשֵׁב מוֹשֵׁב; while an Ephraimite would have lisped מְשׁוּבָה מְשׁוּבָה and מָסַב מוֹשֵׁב מוֹשֵׁב. Therefore, מָסַב is not a synonym of מְשׁוּבָה, any more than מָסַב is one of מוֹשֵׁב; they are, two by two, identical words *differently pronounced*. So are any Greek word and its Hebrew or Arabic homologue.

Again, an Ashkenazi would read נָסַב נָסַב, like נָשַׁב; yet נָסַב and נָשַׁב are not identical words, because one is the homologue of ἵζω and the other that of καθίζω. Indeed, if one wished to use the verb נָשַׁב instead of the verb נָסַב, one would have to add: לֹאכֵל לָהֶם—cf. Gn 37. 25.

As to נִקְבָּה תְּסוּבָב גִּבּוֹר, Jeremiah foretells that, from being hunted, woman would turn hunter.

A CHAIN OF HOMOLOGIES

As we have seen, one of the strongest proofs of the identity of the two languages is the endless concatenation of Graeco-Hebraic homologies. The random homology ἔχθω ἔχθω is in point.

ἐχθέω, ἔχθω (ἔχθος), ἐχθραίνω, later form of ἐχθαίρω: (ἐχθρός *hate, detest* צָרָר Ex 23. 22 Nu 10. 9 Jes 11. 13 Ps 23. 5 Esth 3. 10 שָׂטַן Gn 27. 41, 49. 23, 50. 15 שָׂטָן Ps 38. 21, 71. 13, 109. 4.

κατεχθραίνω: *hate intensively* הִצָּר Jer 48. 41.

ἐχθιστος, η, ον: *bitterest enemy*; irreg. Sup. of ἐχθρός, á, ον: (ἔχθος) *hated, hateful* אֶכְזָר Dt 32. 33 יָרָר Jes 28. 21; *hating, hostile* אֶכְזָר Thr 4. 3 אֶכְזָר Jer 6. 23 Prv 17. 11 יָרָר Jes 14. 6; as Subst., *enemy* אֶכְזָר Thr 4. 3 אֶשׂוֹר Ps 17. 11 צָר Gn 14. 20 Dt 32. 27,

43 Jos 5. 13 Jes 59. 18 Jer 30. 16 Thr 1. 5, 7, 17 Esth 7. 6 עֲרִירָה
IR 5. 18; *one who has been φίλος, but is alienated* אֲרִירָה Job 30. 21.

ἔχθρα: *hatred, enmity* אֲרִירָה Prv 27. 4.

ἔχθημα, τό: = μίσσημα (*object of hate*); ἔχθρασμα, τό: = ἔχθρα
(*hatred, enmity, personal enmity*) מִשְׂמָה Hos 9. 7, 8.

ἔχθος: *hate* שִׂנְאָה (cf. ψιθυρισμός) Esr 4. 6; *object of direst hate*
שִׂנְאָה Jer 16. 18 שָׂקַץ Lev 11. 10.

ψιθυρίζω: *whisper* وشوش; *whisper what one does not dare speak*
out, whisper slanders שָׁחַח Zach 3. 1 وشوش [ψιθυρίζω → πιθυρίζω →
πιθυίζω → πιθυίζω → πιθυίζω → πιθυίζω (שִׂנְאָה) → שִׂנְאָה (שִׂנְאָה) →
שִׂנְאָה (שִׂנְאָה) → שִׂנְאָה (שִׂנְאָה) → שִׂנְאָה (שִׂנְאָה)].

ψιθύρισμα, τό: *whispering*; ψιθυρισμός, ό: *whispering, slandering*
שִׂנְאָה Esr 4. 6.

ψιθυριστής, ό: *whisperer*; at Athens as epith. of Hermes;
slanderer שָׁחַח Zach 3. 2 Job 1. 6 الشَّوَّاس [of Satan; = ψίθυρος,
ψίθυρ].

ψιδόνες: διάβολοι [v. διάβολος], ψίθυροι (as Subst., ψίθυρος =
ψιθυριστής) שָׁחַח Job 1. 6 شيطان.

διάβολος, ον: *slandering, backbiting*; as Subst., *slanderer, enemy*;
hence, = *Satan, the Devil* إبليس.

שָׂקַץ and שָׂקַץ are two totally unrelated words: the first
relates to worship, the second to dietetics. They have been
confused and used one for the other, owing to their homo-
phony. For it is clear from the contexts that שָׂקַץ in Jer 16. 18
stands for שָׂקַץ, while שָׂקַץ in Ez 8. 10 means שָׂקַץ. The
homologue of שָׂקַץ is εἰκαστός (*apprehended through an image*),
a verbal adjective derived from εἰκάζω (*represent by an image or*
likeness), the homologue of שָׂקַץ (Lev 11. 10), on the other
hand, has for homologue ἔχθος (*object of hate*), or ἀπεχθής (*hateful,*
hostile, hated) which derives from ἀπεχθάνομαι (Pass., *to be hated,*
incur hatred), the homologue of שָׂקַץ (Dt 7. 26). This last homo-
logy is corroborated phonetically by another: שָׂקַץ (Lev 11.
43)/καταχραίνω (*befoul*). Morphologically, as a verbal adjective,
εἰκαστός suggests that שָׂקַץ ought to be vocalized שָׂקַץ;

semantically, it indicates in the clearest possible way that the pagans did not worship *idols*, but gods whom idols *represented*.

I may point out that the above is not the product of imagination—speculation, *croire les on dit*, and the like are quite out of place in this book—but the result of methodical research pursued by measured procedure and disciplined application. Not to speak of thinking, my hobby. The amount of thinking that has been done to write and produce this little book!

IDIOMATIC AND HOMERIC PHRASES

Four idiomatic phrases relating to ὑπό—among many others—are neatly reproduced in Hebrew. Thus, ὑπό: of *accompanying* music ואשלהך בשמהה ובשירים בתף ובכנר Gn 31. 27; ὑπὸ πομπῆς ἐξάγειν τινά *in or with* solemn procession לעשת חנוכה Neh 12. 27—where תודה is the homologue of πρόσσδος, πόσδος: *solemn procession* to a temple with singing and music; with Dative (esp. in Poets, never in LXX or N.T.), of Position *under*, ὑφ' ἄρμασ: *under*, i.e. *yoked to*, the chariot באגלה IS 6. 7, 10; ὑπ' αὐλητῆρι πρόσθ' ἑκτον *advanced to the music of* the flute-player כחולך בחליל לבוא בהר־יהוה Jes 30. 29. Yet another phrase is: τὸ ἐπίον (sc. ἔτος) τηνικάδε *at this time next year* כעת חיה Gn 18. 10 IIR 4. 16, 17—where τηνικάδε, *at this time*, is the homologue of כעת Nu 23. 23. A sixth is αὔριον τηνικάδε *tomorrow at this time* מחר כעת Ex 9. 18, where αὔριον is the homologue of מחר via the prefix-suffix metathesis. Note in passing the reversing of the order of words in Hebrew, also according to the prefix-suffix phenomenon.

We have come across similarity of expression in Greek phrases, in the idiomatic use of ordinary verbs to indicate a special action—e.g. casting lots—and in the formation of hybrids. However, there is a peculiar Homeric phrase which deserves individual attention. Since βούς is of epicene gender, to mark the male Homer adds a word, βούς ἄρσεν (Il. 20. 495) or ταῦρος βούς (Ib 17. 389). This peculiar phrase is mirrored in Hebrew directly and indirectly as well as in its two versions.

βούς, βῶς, ὅ and ἡ: *bullock* פָּר Ex 29. 1 Lev 4. 8, 14 Nu 23. 2 Jes 34. 7; *bull* אֵבִיר Ib. Ps 22. 13, 50. 13 בקר IICh 4. 3, 4 פָּר

P^s 22. 13; *ox* בֶּקָר Ex 21. 37 Nu 7. 3, 17 IR 5. 3 Am 6. 12 בֶּקָר;
cow פָּרָה Gn 32. 16 Nu 19. 2 בֶּקָרָה; in pl. *cattle* בָּעִיר Ex 22. 4
 בֶּקָר Gn 12. 16 Ex 9. 3 Lev 27. 32 Jes 65. 10 Joel 1. 18.

β. α. בֶּן־בֶּקָר Gn 18. 7 Nu 15. 8 בֶּן־בֶּקָר Nu 8. 8; τ. β.
 שׁוֹר Ps 69. 32, פֶּרֶה־שׁוֹר Jud 6. 25. In the latter version
 the words follow the Greek order, τ. β. שׁוֹר פֶּרֶה; then their
 order is inverted according to the ubiquitous prefix-suffix
 phenomenon, פֶּרֶה־שׁוֹר. But in the former version the order is
 inverted in both Hebrew phrases, בֶּן־בֶּקָר and פֶּרֶה־בֶּן־בֶּקָר.
 On the other hand, בֶּרֶב־שׁוֹר IR 5. 3 is a compound made up of
 בֶּר and שׁוֹר—בֶּר being the homologue of βούς, and בֶּר either
 homologizing with παῖς (Prv 31. 2) or equating פֶּר. In the former
 case, בֶּרֶב־שׁוֹר is a variant of בֶּן־בֶּקָר, in the latter that of
 פֶּרֶה־שׁוֹר. Like בֶּן־בֶּקָר is the Aramaic בֶּן־הוֹרֶן Esr 6. 9.

Therefore, it can rightly be claimed that the Bible is as
 Greek as Homer.

HOMOLOGUES IN THE GENITIVE

A curious difference exists between the two tongues where a
 Hebrew noun or adjective homologizes with the Greek word in
 the genitive, instead of the usual nominative, under Prop. 29.
 This is significant because, in so far as the noun or adjective is
 nearer the root of the word in the genitive than in the nominative,
 it indicates the survival in Hebrew of a primitive usage in very
 ancient Greek, and not a change that took place with the passage
 of time, in the course of the development of either language. For
 instance, in the homology כֶּבֶד/ἡπατος, ἡπαρ, the Hebrew
 constituent preserves the τ (dialectally changed to δ)—which,
 by the way, Latin *jecur* does not—in the Indo-European *yēqurt*
 and the Sanskrit *yákṛt*. Such homologization may occur within
 a compound, e.g. פֶּדְיָהּ־אֵל πᾶις (παῖδος) θεοῦ Nu 34. 28 (god's
 gift); פֶּדְיָהּ־צִוִּיר πᾶις (παῖδος) Διός/θεοῦ Ib 1. 10 (Zeus's/god's
 gift); פֶּדְיָהּ, פֶּדְיָהּ πᾶις (παῖδος) Διός Neh 11. 7, 13. 13
 (Zeus's gift). V. p. 82.

MORE GREEK THAN THE GREEKS

On the other hand, there are certain Hebrew words that may
 be deemed to be more Greek than their homologues, because they

show up letters that are suppressed in the homologues, e.g. κωφός/כבד, πρόφασις/הַאֲנִיָּה, φάσις/הַבִּיָּה/הַבְּנִיָּה, καινός/שֶׁדֶךְ.

κωφός, ἡ, όν: (κόπτω) *blunt, dull, obtuse*, opp. ὀξύς (*sharp*, שָׁרֵף Ez 5. 1 קֶשֶׁף Jes 27. 1) כֶּבֶד Ex 7. 14; metaph., of sound, *mute, voiceless, dull*; of men or animals, *dumb* Ib 4. 10 Ez 3. 5.

κωφάω: (κωφός) Pass., *grow dumb or deaf* כבד Jes 59. 1; *become stupid* כבד Ex 9. 7.

κωφόω: *numb, deaden* כבד Gn 48. 10 Ex 9. 7; *deafen*, in Pass., כבד Jes 59. 1.

ἐκκωφέω: *deafen* הַכְבִּיד Jes 6. 10 Zach 7. 11; *stun, blunt* (W) כבד IS 6. 6 הַכְבִּיד Ex 8. 28, 10. 1.

πρόφασις: (προφαίνω) *falsely alleged motive (or cause), pretext, pretence* הַאֲנִיָּה Jud 14. 4 הַנִּזְוָה Job 33. 10.

φάσις: (φαίνομαι) *appearance* הַבִּיָּה Hos 13. 2 הַבְּנִיָּה Ex 25. 9 Ez 8. 3 ICh 28. 12.

κωφός and its derivatives suppress the τ in κόπτω from which verb κωφός derives, but that τ is represented by ט in כבד. In fact κόπτω (*beat or strike oneself, beat one's breast or head through grief*) is the homologue of כָּפַד (Gn 23. 2), δ and τ exchanging dialectally under Prop. 5 (Δ). Again, πρόφασις and φάσις suppress the ν in προφαίνω and φαίνομαι from which they are respectively derived. But that ν shows up in הַאֲנִיָּה and הַבְּנִיָּה—but not in הַנִּזְוָה, where the ז is the MIV ז. Incidentally, the fact that κόπτω is from root ΚΟΠ, and that φαίνω derives from φάω—so that both the τ and the ν are adventitious—is neither here nor there. As it happens, the ν is omitted in the homologues אֶפְסַח/ἀποφαίνω and עִפְיָה/ἐπιφαίνω.

ἀποφαίνω: *make known, declare* אֶפְסַח Ex 8. 5.

ἐπι-: Pass. *show oneself, appear*; of a divine manifestation עִפְיָה Dt 33. 2.

It can therefore be said that, *pro tanto*, the Hebrews (Asiatic Greeks) are more Greek than the (European) Greeks.

THE SEPTUAGINT

The Septuagint seldom gives the Greek homologue. Thus, the homology כָּסַב/καθίζω is in accord with the LXX which has κατακλιθῶμεν (*lie at table*). This must be right; for it may safely be assumed that when Samuel was discussing his secret errand

with Jesse and his family, they were all comfortably reclining on couches or cushions. So that when he said: **לֹא יֵנֹסֶב עַד-בֹּאוּ** : **פֶּה**, he could not have meant that they would not *sit down* until his arrival. At any rate, under no circumstances could he have intended that the company should wait standing while David was being sent for. What he *meant* and *said* was that they should not *sit down to eat* until he came.

נָצַר (Jes 14. 19) is an exceptionally interesting word because its homologue appears in three significant variants—*vékus*, *vékup*, *vekrós*—which exhibit changes habitually encountered in Greek-Hebrew homology, namely: the dialectal substitution of the final *σ* by *ρ*, and the consonant/vowel metathesis in *-kup/-krós*. (The same applies to the homologues of **נָעַר**: *véos*, *veapós*, *veavías*. Thus, *véos* → *véop* → *veap* → *veapós*.) The LXX translates **נָצַר** by its homologue, but **נָצַרִים** (Ib 65. 4) by *σηλαιούς* instead of *vekríais* or *vekuíais*.

A further and an all-important matter to point out is that *καθίζω* was used by the LXX to translate **הָשִׁיב** in Ezra and Nehemiah, and that Liddell and Scott's Dictionary refers to the LXX as the sole authority for *καθίζω* meaning *marry*. In effect, therefore, the LXX resorted to a Hebraism, although it had a wide range of Greek verbs from which to choose, including *συν-οικέω*—used by Herodotus and Euripides, among others—which fits the context perfectly. For **הָשִׁיב הָשִׁיב**, **יָשַׁב**—the verb with a bare **חָלַם** is used in the said texts—and **מָלַשׁ** have other equally genuine kindred homologues, as follows:

οικέω, Ep. *οικείω*: *inhabit* **יָשַׁב** Jud 5. 17 **יָשַׁב** Gn 13. 12 Nu 35. 25 Jer 2. 6 **שָׁכַן** Dt 33. 16 Jes 18. 3 Jer 49. 16; *colonise, settle in* **יָשַׁב** Gn 36. 8 Nu 21. 25, 31 Dt 2. 12 Jos 19. 47 IS 31. 7 Jer 49. 1; Pass., *to be settled in, occupy* **יָשַׁב** ICh 5. 8, 9; *manage, direct, govern* **יָשַׁב** Dt 3. 2 Ps 29. 10 **שָׁכַן** Job 29. 25; intr. *dwell, live* **יָשַׁב** Jud 19. 1 Jer 11. 6 **יָשַׁב** Gn 11. 2, 31, 19. 29, 37. 1 IS 23. 14, 18 **שָׁכַן** Gn 16. 12 (cf. Ib 25. 18) Nu 5. 3 Dt 33. 16 IR 8. 12 Jer 13. 21, 18. 3, 26. 19 Jer 48. 28; of persons, families, tribes, *have their abodes, settlements* **יָשַׁב** IS 31. 7 IIS 2. 3 Jer 25. 24 ICh 5. 16 **שָׁכַן** Gn 16. 12 **נָפַל** Ib 25. 18; of cities, *to be situated* **יָשַׁב** Ez 27. 3 **שָׁכַן** Jer 51. 13; = *οικετεύω*.

οικίζω: c. acc. rei, *people with new settlers, colonise* **הָשִׁיב** Ez 36. 33; c. acc. person, *settle, plant as* ■ *colonist or inhabitant*

הוֹשִׁיב IIR 17. 6, 24 שָׁכַן Nu 14. 30 הָשְׁכִין Gn 3. 24 Ez 32. 4; intr. = οἰκέω.

κατοικίζω: *bring home and re-establish there, restore to one's country* הוֹשִׁיב Ez 36. 11; *settle, establish* שָׁכַן Jer 7. 3, 7.

συνοικέω: *dwelt or live together* הִתְגַּוְּרָר IR 17. 20; *live with in wedlock* הוֹשִׁיב ESR 10. 14, 18 Neh 13. 23, 27.

οἶκημα: *dwelling-place, in pl., building, house* מִגּוּר Job 18. 19 מוֹשֵׁב Ex 12. 20 Nu 24. 21 מִשְׁכָּן Jes 22. 16 Ez 25. 4 Hab 1. 6 Job 39. 6; *temple, shrine* מוֹשֵׁב Ps 132. 13 מִשְׁכָּן Ib 84. 2; *store-room* מִגּוּרָה Hag 2. 19.

οἶκημα/שָׁכַן is not to be confused with σκηνή/מִשְׁכָּן *tent, tabernacle* Ex 25. 9 IIS 7. 6 Cant 1. 8; = σκηνή/סֵנָה Dt 33. 16 סֵנָה Jos 15. 49.

Only reference to Greek accounts for the additional נ in מִמְּגֻרָה (Joel 1. 17), since it is the homologue of οἰκημάτων, Dim. of οἶκημα: the first נ replaces the -ν, and the second the suffix -μα. This double prefix-suffix is unique.

CIRCUMCISION

Circumcision is neither a Greek nor a general Hebrew custom; it was established by Abraham—the head of a dissident Hebrew sect—and has been followed by his descendants to this day, to mark their covenant with God, a covenant carved in the flesh. Naturally, since the Greeks did not practise circumcision, they did not evolve a relevant vocabulary. Therefore, the sect of Abraham had to adopt and adapt good old Greek words to meet the new experience.

Thus κείρω, the homologue of עָרַל (Lev 19. 23), means: *cut short, shear, clip*, esp. of hair; *cut off one's hair*. To the Greeks, whether European or Asiatic, this verb did not import the phallic operation; neither had such a rite. Again, κουρά, the homologue of עָרְלָה (Gn 17. 11 Lev 19. 23 Jos 5. 3), means: *cropping of the hair; cropping, lopping; shearing; that which is cut: lock of hair, wool shorn, fleece, cut-off end*. To the Greeks, this noun did not mean 'foreskin', simply because in their experience it was not cut off, it was not a separate and independent 'cut-off end'. Indeed, the foreskin is an integral part of the penis, and its severance constitutes an extremely artificial operation. Accordingly, ἀκούρος (κουρά) only means *unshaven*; but phonetic-

ally (minus κ) and morphologically it is acceptable as the homologue of עָרֵל (Gn 17. 14 Ex 12. 48) 'uncircumcised'—on the same basis that ἀκούρος (κούρος) is that of עָקָר.

However, κείρω has a weak homological rival in ἀκρωτηριάζω, adopted by Philo (2. 211) for circumcision; because it fails the fifth test, since it does not provide a derivative to homologize with עָרֵל.

ἀκρωτηριάζω: *cut off; cut the beaks off* the prows; of persons, *cut off hands and feet, mutilate*; Medic., *amputate*; metaph., *mutilate, maim* עָקָר Gn 49. 6 Jos 11. 6, 9 עָרֵל Lev 19. 23. [Cf. μασχαλίζω.]

ἀκρωτήριον: *end or extremity* of anything; in pl., *extremities of body, hands and feet, fingers and toes* עָרְלָה Gn 17. 11, 23 Lev 19. 23 Jos 5. 3 Jer 4. 4. [Cf. μασχαλίσματα.]

On the other hand, there is no rival, weak or strong, to μασχαλίζω as the homologue of מוֹל. Besides, this verb homologizes with מָהַל as well as if not better than with מוֹל. Although מָהַל is a non-biblical word, it can be confidently asserted that it is not a post-biblical one; because it is inconceivable that after the advent of Alexander the Jews modelled מָהַל on μασχαλίζω, as they did עֲשֵׂבִי on σύνηθος (pronounced συνηθός).

μασχαλίζω: (μασχάλη (μάλη)) *put under the arm-pits*, hence, *mutilate* a corpse, since murderers believed that by cutting off the extremities (nose, ears, etc.), stringing them together, and passing the string round the neck and under the arm-pits of the victim they would avert vengeance מוֹל Gn 17. 10, 21. 4 Dt 30. 6.

μασχάλη: (μάλη) *arm-pit*, in pl., אֵצִיל Jer 38. 12 [mark the similarity with Lat. *axilla*]; *corner* אֵצִיל Jer 41. 9 Ez 13. 18; μάλη: *arm-pit* (Lat. *ala*), almost confined to the phrase ὑπὸ μάλης *under the arm* יָדֶיךָ תָּהָת אֵצִיל Jer 38. 12, מִתַּחַת לְחַבְלֵי Job 1b. [Mark, in Latin also the μ is dropped; cf. μετά τα/et.]

μασχαλίσματα: *extremities cut off from a corpse* מוֹלֵת Ex 4. 26.

μασχαλιστήρ: generally, *girth* אֵצִיל Ez 41. 8.

μολεύω: *cut off and transplant the suckers or shoots of trees* מוֹל Job 18. 16.

ARABIC AND HEBREW

These two languages are interwoven together with Greek, in a harmonious pattern the proper understanding of which

accrues to their mutual philological advantage, semantically as well as etymologically. Thus, I have demonstrated how the Bible helped solve the mystery of طالوت. On the other hand, it was this solution that suggested the link between לוט and τελευταῖος, seeing that Lot was Haran's only child, and that לוט seemed to be an abbreviation of طالوت. But for that solution, I doubt very much whether I would have appreciated the connection between the Hebrew noun and the Greek adjective, although it is strongly supported by the dropping of the τε- syllable according to rule. I am also indebted to Arabic for the homology شَخْصٌ *shakhs*, hinted at by the words شَخْصٌ and شَخْصٌ. This homology is of some theological consequence, since it definitely establishes that our pagan forebears were polytheists, not idolators; revealing and vindicating antiquity's intellectual calibre. Doubtless, the ignorant, both ancient and modern, would confuse the symbol with the deity it represents (Jer 2. 27). Yet in matters of religion—any religion—one has to distinguish the theological and priestly concept of God from popular and plebeian belief.

However, there is another mysterious word in Arabic, which can only be interpreted—that is, accurately interpreted—through Greek and *via* the Bible, namely, قرآن. Commentators differ widely as to its derivation; indeed some maintain that it is a radical word. But none has so far offered an explanation of it, consistent with the belief that the Koran is peculiarly the word of God; that it descended, was dropped, was inspired, to Mahomet from heaven. In my submission, قرآن is a pre-Islamic word which must have been as familiar in Mecca as the word נִבְיָא was in Jerusalem, and the said belief originated from its meaning. For this Arabic word is not, as some opine, related to قرأ—any more than the homophonous נִבְיָא *chrēō* (*warn or direct by oracle*), in Jon 1. 2, is related to נִבְיָא *kalēō* (*summon, invite*) in Nu 1. 16 and Esth 5. 12. قرآن is simply the homologue of נִבְיָא *chrēō* (*oracle*) in Jon 3. 2; and the ancient phrase القرآن الشريف means 'the oracle of God' (τὸ χρῆμα ἱερόν).

Hopping over a period of fourteen centuries, we note that recently 'foreign' *Mesopotamia* yielded to 'native' *Iraq*. Yet عراق is the homologue of ἀργός, the synonym of πεδίον נִבְיָא. Now נִבְיָא, we know, is an abbreviation נִבְיָא נִבְיָא *pedion árrou*, 'the

plain of the junction' (of the two Scythian rivers (נהרי־כוש): נַהֲרִי/θήρ, *lion*, and לִיקָל/αἰλουρος, *cat*, *τίγρις*). So that it is not a bare speculation to assume that Arabic عراق is short for some such reconstructed Asiatic Greek term as אַרַּא-عراق, a name consigned to oblivion in the wake of the catastrophic upheavals which overtook the region between the fall of Troy and the rise of Alexander. Later, some time after his *blitzkrieg*—which reshaped the history of the Middle East, including the Land of Israel, for the next three hundred years—the European Greeks called the country Μεσοποταμία. And it is only because our authentic Bible has preserved the other short as well as long Hebrew names of פֶּדֶן אֲרָם and פֶּדֶן, that it has been possible to decode the word عراق and trace it to its Greek origin. Clearly, so-called native 'Iraq' is not less Greek than so-called foreign 'Mesopotamia', and one topographical Greek name—full or abbreviated—alternates with another geographical Greek name, exactly as does the Greek word *topographical* with the Greek word *geographical*.

Similarly, the phonetic disguises assumed by adjoining ایران, عَرَب, and خلیج no longer mask good old πορὸς (πῆ), 'land of fire'; ἀκτὴ: *rugged bank or strand* of a river; and κόλπος: *gulf*—as Arabic continues to yield its Hellenic secrets for all to see.

Therefore, to explain a striking name which occurs once exclusively in the Koran, I had to search the Bible. The Koran in its turn, through that search, repaid handsomely by helping me discover the meaning of לוֹט, a truncated and otherwise inconspicuous name in the Bible. Finally, the Scriptures have assisted me to decipher عراق and to reveal the true significance of the title of the book sacred to Muslims; while Arabic has given me the clue to לִיקָל εἰλαστός, an homology of theological import. In brief, from the Koran to the Bible, and back to the Koran; from Hebrew to Arabic, and back to Hebrew; yet in effect, from Greek to Greek. Without question, from the Indian Ocean to the Atlantic there is no escaping the Greeks.

THE HEBREW WAY OF LIFE

Two historical events bring out perfectly the contrast between the way of life of the ancient Greeks and that of Israel,

and mark the triumph of the spirit over brute force. Alexander—an outstanding Greek leader—invaded Asia, sword in hand, at the head of a well-trained, well-equipped army, with the avowed intention of subjecting its peoples. A rabbi—a Hebrew of the Hebrews, Saul by name—landed in Europe alone, Bible in hand, confessing his ardent purpose to save the souls of the Gentiles; 'for salvation is of the Jews' (John 4. 22). Alexander's exploits were comparatively ephemeral. Paul's evangel and his Hebrew book are still with us and going strong.

Why? What is it that animated the principal preacher of Christianity, and has sustained his kindred down the ages?

The belief in one, eternal, just and merciful God, creator of the universe; in the pre-eminence of truth and justice; in the ideals of equality and redemption from error; in the special care to be given to the sick and the needy; in the priority of peace and service; in accountability and the advent of the Messiah; and, above all, in the supremacy of the spirit—a composite credo peculiar to Israel. This aspect of the life led by our forefathers is not related to the Greeks, whether European or Asian. It is not Hebrew (*ἡπειρωτικός*), characteristic of the Hebrews (*ἡπειρώται*) in general, but peculiar to that detached section of them known as the Chosen People. Historically, this unique philosophy, epitomized here in a few incomparable verses, originated in Abraham who migrated from the banks of the Euphrates to Canaan on the Eastern shore of the Mediterranean, a country colonized by Cimmerians, Greeks, Phoenicians, and Scythians, which his descendants conquered and made it their own. It became the theatre of their moral and spiritual struggles during twelve hundred eventful years. E.g. Gn 14. 22, 18. 25, 21. 33 Ex 18. 21, 23. 5, 34. 6 Nu 15. 15, 16 Dt 6. 4, 8. 3, 16. 20 IR 12. 7 Jes 1. 26, 2. 4, 10. 3, 31. 3, 43. 20 Ez 34. 4 Hos 9. 3 Zach 4. 6, 8. 3, 19 Ps 146. 6 Prv 16. 6, 23. 23 ICh 22. 8, 28. 3 Mat 3. 10–11, 5. 22, 10. 28, 16. 26 Mark 1. 8, 10. 42–4 Luke 7. 22, 10. 37 Gal 3. 28 Eph 3. 16 IPet 4. 10. That philosophy is expounded in *Law and Life according to Hebrew Thought*. Here I will advert to the Greek background against which those unremitting struggles relentlessly took place.

I. The entire set-up of Hebrew worship was Hellenic. Abraham worshipped 'Eṯ/Zeus, the eternal God, judge of all the earth,

who administered justice, differentiating between the righteous and the wicked. He gave the priest of אֱלֹהֵי עֵלִיִּן/*Hēlios 'Υπερίων*, the creator of heaven and earth, a tithe of all the booty acquired as a result of his victory over the captors of Lot; and swore by אֱלֹהֵי עֵלִיִּן. Moreover, he attempted to sacrifice his son on Mount מֹרִיָּה/*μωρία*. Besides Zeus, Isaac and Jacob—no doubt, under the influence of Rebecca, Laban's sister—acknowledged the divinity of פֶּהָד/*Φοῖβος*, and Jacob swore by פֶּהָד. His wife, Rachel, stole the תְּרֵפִים/*τρίπους* from her father's shrine; and soon after returning to Canaan Jacob cleared his household of the native gods, the gods of עֲגֻלֹת/*ἐγγύριος*. Long after the Patriarchs had died, and in spite of centuries of Egyptian influence, God revealed himself to Moses under the name of יְהוָה/*Διὸς Πατρὸς*, and the first two of the Ten Commandments declare יְהוָה to be the God of Israel, to the exclusion of other deities. Indeed, יְהוָה is a jealous God. It was peculiar of him that, whereas other gods were installed in temples of stone, he dwelt in a mobile מִשְׁכָּן/*σκηνή*. As we have seen, the vocabulary relating to the structure, furniture and vessels of the מִשְׁכָּן/*σκήνημα*, and to the rites and services thereat performed, is completely Greek.

II. Some homologies clearly indicate that there were regular suppliants among the Hebrews. Women attended the Tabernacle at Shilo as well as in the Wilderness, and it is recorded that Isaac prayed for issue, and that Rebecca went to seek the Lord over her pregnancy. Judging by Hannah, women used to pray for offspring; and it is of them that the sons of Eli took advantage to the point of public scandal!

טַבֵּחַ/*ἀγύρτης* (*ἀγείρω*): prop. collector, esp. begging priest Prv 30. 1; cf. fakir, another homologue of ἀγύρτης.

שָׁרַד/*ἐρωτάω*: ask; beg, entreat Gn 25. 22; שָׁרַד, like שָׁרַד/*ἔπος*.

יָקָן/*ἰκέτης* (*ἰκνέομαι*): one who comes to seek aid or protection, suppliant Prv 30. 1.

יָדָן/*εὐκτός*: (*εὐχομαι*) wished for, desired Gn 49. 26.

הִתְפַּלֵּל/*ἀντιβολέω*: meet as a suppliant, entreat, supplicate Dt 9. 18 IS 1. 10, 12, 26, 27.

שָׁאַל/*αἰτητός*: (*αἰτέω*) asked for IS 9. 2.

שָׁבַח/*σέβομαι*: revere, worship; of suppliants Ex 38. 8 IS 2. 22.

γοητεύω); עֹנֵן Jer 27. 9 מְעֹנֵן Jud 9. 37 Mich 5. 11 οἰωνιστής (one who foretells from the flight and cries of birds); עֹסֵף Jes 3. 2 / χρήστης (one who gives or expounds oracles, prophet, soothsayer).

V. The belief in Hades, אֲבֵרֶת, עֵדֶן, has been dealt with elsewhere.

VI. The belief in spirits, angels, and resurrection was, at the time of Jesus, a debatable issue among the Jews (Mat 8. 16, 10. 1, 22. 23 Acts 23. 8). As a matter of historical fact, supernatural and ultranatural beliefs were neither static nor uniform in Israel. If any of them were ever formulated into doctrines and expounded in guilds of priests or schools for prophets, no record of it remains outside the Pentateuch; and we know that even some of that was missing for a time (IIR 22. 3-24. 24). What we have is incidental, disjointed, sporadic, and not altogether consistent (Gn 15. 7, 22. 11, 31. 11 Ex 23. 20 Nu 20. 16 Jos 5. 13-14 Jud 6. 21, 13. 20 IS 2. 6 Jes 7. 11 Ps 6. 6, 30. 4, 49. 15, 139. 8 Job 7. 9 ICh 21. 15). For instance, in one verse Ecclesiastes wonders whether the spirit (רוּחַ, πνεῦμα) of man goes upward and the spirit of the beast goes downward to the earth (3. 21); whereas in another he categorically states that at death 'the spirit shall return to the God who gave it' (12. 7) — 'the God of the spirits of all flesh' (Nu 16. 22, 27. 16). Here—as in Ez 37. 5—רוּחַ means 'soul', its Arabic homologue being رُوح. But not only man and beast are endowed with רוּחַ, God possesses it, too (Gn 6. 3 Jes 40. 13 Zach 4. 6; cf. Jer 51. 14 Am 6. 8), and inspires man with it (Gn 41. 38 Ex 31. 3 Nu 24. 2 Jud 3. 10). רוּחַ also means 'wind' (Gn 8. 1 Ex 10. 13 Ps 104. 4). In that meaning the Arabic counterpart is رِيح, the synonym of ريح and رائحة—all three being the homologues of רוּחַ, 'odour'. None of these homophones homologizes in Greek. In fact, the only Greek words which come anywhere near resembling רוּחַ are πούς and ποχός. On the other hand, נֶפֶשׁ and נְשָׁמָה respectively homologize with ψυχή and πνεῦμα.

The spirit of God could have a good influence generally over man (Jud 3. 10, 11. 29 IS 16. 13-14), or it inspires him with wisdom, knowledge, understanding, skill, fear of the Lord (Ex 28. 3, 31. 3-5 Jes 11. 2). But God inspires man with an evil

(רעה, πονηρόν Jud 9. 23 IS 16. 14-16, 23, 18. 10, 19. 9) or false (שקר, ψευδής IICh 18. 21-2) spirit, as well as with a good spirit (טובה, ἀγαθόν Neh 9. 20). Through it, God communicates with man (IIS 23. 2 Ez 11. 5 Joel 3. 2 Neh 9. 30). It is referred to as the holy spirit once in the Old Testament, and always in the New (Πνεῦμα Ἅγιον) and in the rabbinical records (רוח הקדש) (רוח קדשך, πνεῦμα τὸ ἅγιόν σου Ps 51. 13 Mat 3. 11 Eph 4. 30 פסחים 34 יומא 9b).

איש הרוח is a synonym of אִישׁ הָאֱלֹהִים (IS 9. 8 Hos 9. 7) and a prophet who went on a mission to anoint Jehu king of Israel was referred to by his brother-officers as הַמְשִׁיחַ הַזֶּה (IIR 9. 11).

To avoid speculation, I shall merely give the relevant homologies and let the student work out the theories as best he can.

ψυχή: life Ps 30. 4, 86. 13 Job 6. 11, 33. 28; ἐν τῇ χειρὶ τοῦ ψ. ἔχοντα taking his life in his hands Jud 12. 3. ואשימה נפשי בכפי IS 28. 21; ואשים נפשי בכפי IS 19. 5; רשם את-נפשו בכפו metaph., of things dear as life Gn 12. 5; departed spirit, ghost Ps 94. 17; the immaterial and immortal soul Gn 1. 30; generally, being, living creature Gn 2. 7; self Job 32. 2 Thr 3. 51 نفس mind Dt 4. 9 ICh 28. 9; in the early physicists, of the primary substance, the source of life and consciousness Gn 1. 30; when concrete the Hom. ψ. is rather warm blood Gn 9. 4-5 Lev 17. 11, 14 Dt 12. 23 Prv 1. 18 than breath IR 17. 21-2 Job 41. 13.

πνεῦμα: (πνέω) breeze نسيم; breathed air, breath Gn 2. 7, 7. 22 IR 17. 17 Jes 2. 22; life Job 27. 3; living being Dt 20. 16 Jos 11. 11 Ps 150. 6; the spirit of God Jes 30. 33 Job 32. 8, 33. 4; spirit of man Jes 57. 16 Prv 20. 27 Job 27. 3.

שָׁע, הַשְׁתַּמֵּעַ ἐνθουσιάζω: to be inspired (by a god) IIR 9. 11 Jer 29. 26 Hos 9. 7, or possessed by a god IS 21. 15; cf. ἐνθουσιαστικός: inspired, esp. by music IS 10. 5-6, 10 IIR 3. 15 Ez 33. 32; הַשְׁתַּמֵּעַ שׁוּבָה: to be inspired and rare together, of the Bacchae IS 21. 16; הַשְׁתַּמֵּעַ שׁוּבָה ἐνθουσιασμός: inspiration, enthusiasm IIR 9. 20; frenzy Dt 28. 28, 34 Zach 12. 4 הַשְׁתַּמֵּעַ שׁוּבָה ἐνθουσιασμός: inspired, possessed IIR 9. 11. שָׁע and شیطان are dealt with elsewhere.

VII. Canaan was divided and its territories were distributed

among the Children of Israel by drawing lots (לגרל *kalēpos*), according to the Greek custom of assigning by lot to the soldiers concerned allotments carved out of the conquered land. Appropriate Greek terms were used in those proceedings. Indeed, as among the Greeks so among the Hebrews, casting lots was also resorted to: to ascertain the divine will (Lev 16. 3 Jos 18. 6 Acts 1. 23-6), to decide the issue in disputes difficult to resolve, especially the rival claims of powerful contenders (Prov 16. 33, 18. 13), to divide spoils (Ps 22. 19; cf. Mat 27. 35). It is interesting to note that on board Jonah's ship which was bound for Athens, and was presumably manned by a Greek crew, lots were cast to identify the individual on whose account the sea was supposed to be storming (Jon 1. 7). Moreover, Haman the מַלְאָךְ הַמָּוֶלֶת (*or agōgós*) cast lots to find out the most propitious date on which to carry out his genocidal intentions (Esth 3. 7).

VIII. However, there is a kindred verse, involving two ordinary words—לַחֲבֹל and לִקְלוֹט—which, *pace* the exegetes, do not bear their ordinary meaning (Prov 26. 17). For לַחֲבֹל here means *handle*, another meaning of its homologue εἶς; while לִקְלוֹט has for homologue κάλπτis (*urn for drawing lots or collecting votes*). Therefore the proverb points to judicial and/or political balloting: he is in for trouble, the busybody who meddles in contests or disputes that do not concern him.

IX. Of politics nothing else remains in the language than a few words which indicate that at one time there were free citizens and popular assemblies, as well as popular meetings. The advent of the monarchy seems to have marked the end of democratic institutions; yet note Gn 23. 10, 18, 34. 20, 24 Ruth 4. 1, 10-11, and compare with Prov 24. 7, 26. 17, 31. 23. עֵדָה Ps 63. 3: עֵדָה Prov 31. 23 *ἀγορά*: *popular assembly*; בְּעֵלֵם Jud 9. 2 (cf. Jos 24. 11) *πολιται*: *citizens*; עֵדָה II R 10. 20 Joel 1. 14 עֵדָה Lev 23. 36 *ἀγυρίς*: *gathering*; *crowd* Jer 9. 1 *πατήγυρις*: *general or national assembly*, esp. a *festal assembly* in honour of a national god.

X. The מִשְׁפָּט apart, only a few meagre texts refer to the administration of justice in Israel. There are incidental references

to personal appeals to the King and to trials before him (IIS 14. 1-12, 15. 1-6 IR 3. 16-28 IIR 6. 26-30). There is even a bare reference in a single verse to the separation of 'matters of the Lord' from the 'King's matters', i.e., the existence of two independent jurisdictions, ecclesiastical and royal (IICh 19. 11). The homologies also throw very little light on the subject. One of them tells us of a Court of Appeal, but we know not how it worked. Another tells us that difficult issues must come up for determination before the priests or the despot, whose pronouncements were final and conclusive; but there is no record of a case having been heard by them (Dt 17. 8-13, cf. IICh 19. 8-10). A third refers to witnesses, but there is no Greek homologue for $\tau\epsilon\lambda\alpha$, one of the rare words that were independently developed among the Hebrews (from $\epsilon\tau\delta\omega$)—unless its homologue went out of fashion and became obsolete (cf. $\iota\sigma\tau\omega\rho$). We know of some of the 'Judges' of Israel, but of all the ordinary judges whose business it was to try legal actions, not a single name has survived (Dt 16. 18-20 IICh 19. 5-7); while the only trial that has been reported is the rigged trial of Naboth, at the conclusion of which he was stoned to death (IR 21. 8-14). Of procedure, we only know that accusation was by indictment, and that witnesses were liable to cross-examination by the opposite party.

$\mu\epsilon\gamma\alpha\lambda\alpha$: a *big*, i.e. *difficult* question; *weighty*, *important* Ex 18. 22.

$\delta\iota\kappa\alpha\lambda\omega$: *judge, sit in judgment* Gn 15. 14 IS 2. 10 Jer 5. 28 Ps 9. 9, 72. 2, 135. 14 Prv 20. 8, 31. 9 Job 36. 17 שפט Gn 18. 25 IS 7. 6 Ps 9. 5, 58. 2, 96. 13; *give judgment, judge, determine* שפוט Jer 21. 12, 22. 16 שפוט Gn 16. 5, 31. 53 Ex 5. 21, 18. 26.

$\delta\iota\kappa\alpha\iota\omega\mu\alpha$: *judgment* Dt 17. 8 Ps 9. 5 שפוט Dt 16. 19 Ps 122. 5, 147. 20.

$\delta\iota\kappa\eta$: *custom, usage* Esth 1. 13 קנה Gn 47. 22, 26 Ex 12. 24 Lev 6. 11, 26. 46 Dt 6. 17 Jud 11. 39 IS 30. 25 Ps 81. 5 Esr 7. 10 קנה Ex 12. 14, 43 Lev 20. 23; *normal course of nature* קנה Ps 76. 9 קנה Jes 24. 5 Ps 148. 6 Prv 8. 29 קנה Jer 5. 24, 31. 35, 33. 25; *order, right; what is fit* קנה Gn 47. 22 Ex 5. 14 Prv 30. 8 حق ; *personified, Δίκη* קנה Gn 30. 21; *Truth* حق حقیقه ; *judgment* קנה Dan 4. 14, 21; *lawsuit; prop. private suit* دعوى قضیه ; *atonement, satisfaction, penalty* קנה Dan 4. 14, 21 جزاء ; *vengeance* קנה Dt 32. 35

Jes 34. 8 נִקְמָה Nu 31. 2 Jer 50. 28; *punishment* שָׁפַךְ Ex 12. 12 Ez 5. 10, 28. 22.

דָּן/δικαστής: *a judge* IS 24. 16 Ps 68. 6 דָּן Jud 11. 6, 11 Jes 3. 6, 7 Prv 6. 7, 25. 15 שָׁפַךְ נָאִי Dt 16. 18 IIS 15. 4 Ps 50. 6; δ. αἵματος *avenger* (Nu 35. 21 IIR 9. 7 Ps 79. 10) = δικαστήρ.

עָלָה/ἐφεσις: (ἐφίημι) *appeal to a judicial tribunal* from a lower tribunal Eccl 5. 7.

חָקַק/σκοπέω: *examine, consider* Prv 18. 17; *inquire, investigate* (W) Dt 13. 15 Job 29. 16.

שָׁפַךְ/δικαιοσύνη: *righteousness, justice* Gn 18. 25 Dt 32. 4 IIS 8. 15 حَقَانِيَّة.

שָׁפַךְ/γραφή: *bill of indictment* in a public prosecution Job 31. 35.

לִקְרַח/ἀράσσω: *a euphon., ῥάσσω* akin to ῥήσσω, rarer collat. form of ῥήγνυμι or -έω (lengthd. from root P-AT, *to break, break asunder or to pieces, rend, shiver, shatter*); *smite, dash in pieces; strike with a shower of stones* Dt 13. 11 IR 21. 13 לִקְרַח Lev 20. 2, 27, 24. 14, 23 IR 12. 18.

רָאָה/εἶδω: no Act. Pres. is in use, ὁράω being used; εἶδον always in sense of *see; see, perceive, behold* Gn 21. 30, 31. 50 Nu 35. 30 Jes 44. 9; cf. ἰστωρ, ἴ-, *Fistopres: witnesses*.

דָּן/ἐνδικος, ἔνδικος, ον: (δίκη) *according to right, just, legitimate* דָּן Dt 4. 8 דָּן Lev 19. 36 Dt 25. 15, 33. 19 Jes 58. 2 Ps 45. 8 Job 8. 3 Eccl 3. 16; *truth* אֱדָן Dan 3. 14 דָּן Jes 45. 19, 51. 1, 7 דָּן Jes 45. 23, 24, 63. 1 Ps 119. 142 حَقِّ; πόλις *a city in which justice is done* דָּן Jes 1. 26; of persons, *upright, just* דָּן Gn 18. 24 Ex 9. 27 Ps 37. 29 Eccl 8. 14 حَقِّ; Adv. ἐνδίκως *right, with justice, fairly; justly, naturally, as one has a right to expect* דָּן Dt 1. 16 Ps 15. 2 דָּן Lev 19. 15 Ps 9. 9.

דָּן/δικαστήρ: *juror* Jos 10. 24 שֹׁטֵר Dt 16. 18.

עָלָה/ἀντηρέτης: (ἐρέτης) *properly, one who rows against another; generally, opponent, adversary* Prv 18. 17.

שָׁפַךְ/δεσπότης: *master, lord; despot, absolute ruler* Ex 2. 14 Jud 2. 16, 18 Ruth 1. 1; cf. δικαστής.

שָׁפַךְ/δεσπόζω: *to be lord or master, gain the mastery; lord it over* Gn 19. 9 Jud 12. 7, 15. 20; cf. δικάζω.

XI. Abraham equipped his עֲרֹכָיו Gn 14. 14/ἡμιόχοι (*charioteers*)

for the pursuit of his nephew's captors. In fact, Professor Cyrus Gordon, of New York, is of the opinion that Abraham was one of the itinerary merchant princes of the epoch, who kept private armies. Saul and Jonathan wore heavy armour, including brazen helmet, קוֹבֵעַ IS 17. 38/κύνβαχος, and coat of mail, שריון Ib./θώραξ; and both were attended by armour-bearers (Ib 14. 1, 31. 4). Moreover, the élite of King David's army consisted of the פלתי IIS 15. 18/ὀπλίται (*heavy-armed foot-soldiers*), the כרי Ib 20. 23/κόροι (*cavalrymen*), and the כרתִי IIS 15. 18/κούρητες (*young warriors*)/Σκιριται (*the Scirites*, a light-armed division of the Spartan army).

XII. The economic structure in Israel was cast in the same mould as that of Greece: commerce, currency, customs duty, hire, money-lending, mortgage or pledge, transport, weights and measures.

שַׁעַר IIR 7. 18/ἀγορά (*market-place*), סוֹחֵר Jes 23. 2/ἀγοραῖος (*trader*), סוֹחֵר Jes 45. 14/מסחר IR 10. 15/ἀγόρασμα (*that which is bought or sold: mostly in pl., wares, merchandise*).

גֶּרָה Ex 30. 13/אגרה IS 2. 36/ἀργυρίσ (*a small coin*), כֶּכֶן Est 2. 69/δραχμή (*a dragma, a silver coin worth six obols*), שֶׁקֶל Gn 23. 15 Ex 30. 13/σίγλος, σίκλος (= Heb. *shekel*, a weight; the Persian σ. was the 1/3000th part of the Babylonian silver talent, half the silver stater of Asia Minor, and = 7½ or 8 Attic δβολοί שֶׁקֶל Jos 7. 21). Cf. שֶׁקֶל יוֹסֵף: *weigh* Jes 40. 12.

מַעֲרָב Ez 27. 9, 13, 17/φόρμα (*that which is carried, load; freight* (W)).

הוֹצִיאָהוּ: of merchandise, etc., *export* IR 10. 29 IICb 1. 17; מוֹצֵא: *duty on export* IR 10. 28 IICb 1. 16.

מִשְׁכָּר: *have let to one, hire* שֶׁכַר Prv 26. 10 Neh 6. 12; *engage the services of* שֶׁכַר Gn 30. 16 Dt 23. 5 IIR 7. 5; μισθωτός: *hired* שֶׁכַר Neh 6. 13, *hired servant* שֶׁכַר Ex 22. 14 Dt 24. 14; μισθός: *hire, wages* שֶׁכַר Ex 2. 9 Dt 24. 15 IR 5. 20; generally, *recompense, reward* שֶׁכַר Prv 11. 18 שֶׁכַר Gn 30. 18, 28, 32 Nu 18. 31 Jer 31. 16 (15) Ez 29. 18, 19 Zach 11. 12; μίσθωμα: *price agreed on hiring, contract price* מִשְׁכָּרָה Gn 31. 7.

לוֹהַּ προσλαμβάνω is dealt with elsewhere.

דַּאֲרֵיזָה: *put out money at usury, lend* לוֹהַּ Hab 2. 7 לוֹהַּ Prv 22. 7 לוֹהַּ Dt 28. 12 לוֹהַּ Neh 5. 7 לוֹהַּ Jer 15. 10 לוֹהַּ Ex 12. 36

IS 1. 28; *have lent to one, borrow* לָוָה Jer 24. 2 נָשָׂא Jer 15. 10 שָׁאַל
 Ex 3. 22; δανειστής: *moneylender or creditor* נָשָׂא IS 22. 2 שָׁאַל Ex 22.
 24 IIR + 1; *borrower* לָוָה Jer 24. 2 נָשָׂא Ib. בו. Dt 24. 11
 מִשְׁעוּבָה Hab 2. 7; δάνεισμα: = δάνειον (*loan*) מִשְׁעָה Dt 24. 10
 Prv 22. 26; τοκίζω: *lend on interest* הִשִּׁיךְ Dt 23. 20, 21; τοκιστής:
moneylender, usurer נִשְׁכֵּן Hab 2. 7; τόκος: *metaph., produce of money*
lent, hence interest נִשְׁכָּן Lev 25. 36; καρπιαμός: *profit* מְרִבִּית Lev
 25. 37; κάρπιασις: *use, profit* מְרִבִּית Ez 18. 8, 13, 17.

συμβάλλω: *make a contract with a person, esp. lend him money on*
bond or security חָבַל Ex 22. 25 Dt 24. 6, 17 Prv 20. 16 Job 22. 6;
 καταβολή: *paying down, esp. by instalments; pay money as a deposit*
(by way of caution) חָבַל Ez 18. 12 חָבַלָה Ib 18. 7; ὑποτίθημι:
put down as a deposit or stake, pawn, pledge, mortgage עָבַט Dt 24. 10
 עֲבֹטָה Ib 15. 6, 8; ὑποθήκη: *pledge, deposit, mortgage, security* עֲבֹטָה
 Dt 24. 11–13; ἐρύω (B), ἐρύομαι, ρύομαι: *protect, guard, redeem* עָרַב
 Gn 43. 9 Prv 17. 18, 22. 26; ρύσιον: (ἐρύω (B)) *surety, pledge, property*
seized or held on pledge עָרַבָה Prv 17. 18 עָרַבָן Gn 38. 17, 18, 20;
 person seized as pledge or surety, person seized and held to ransom
 מְעָרְבוֹת IIR 14. 14 (τὰ ρύσια); ἀρραβών: *generally, pledge, earnest*
 עָרַבָן Gn 38. 17; ἀρραβωνίζεται: *to give or offer as ἀρραβών* עָרַב
 Prv 17. 18; παρακατατίθημι: *entrust; deposit one's property with*
another, entrust it to his keeping הִפְקִיד Lev 5. 23; cf. παρατίθημι:
deposit what belongs to one in another's hands; παρακαταθήκη,
 παραθήκα: *deposit of money or property entrusted to one's care*
 פְּקֻדֹן Gn 41. 36 Lev 5. 21, 23; of persons entrusted to guardians,
 ward פְּקֻדָּה Jer 52. 11; of persons under the protection of the
 state, sacred trust פְּקֻדָּה Nu 3. 32, 4. 16 פְּקֻדֹן Gn 41. 36.

λίαν Prv 16. 11 πλάστιγγ: *scale of a balance*; מאָנִיִּם Lev 19.
 36 σταθμός: *balance; weight*; מִשְׁקָל Ib 19. 35 IIS 21. 16/
 מִשְׁקָל Ez 4. 10 מִשְׁקָלָה Jer 28. 17 σταθμόν: *weight, standard*
weight שֶׁקֶל Ex 30. 13; ἑκταήρ/(ἡ) Ez 4. 11 *liquid measure*;
 κόρος כֶּר IR 5. 2, 25: (Hebr.) *a dry measure containing about*
120 gallons; λόγος לֵגָל Lev 14. 21 *measure*; κοτύλη שֶׁלֶל Jer 40. 12
liquid measure nearly a ½ pint; τριτεύς שְׁלִישׁ Ib. *third part of a*
μέδιμνος (a corn measure about 12 gallons).

XIII. King Solomon's sumptuous palace comprised a richly
 decorated אֶפְרֹן Cant 3. 9/ὑπερῶν (*the upper part of the house,*

where the women resided). This was all the more remarkable since Solomon married Pharaoh's daughter, and maintained close commercial ties with Egypt. The fact is that he was not the only one in Israel to allocate separate apartments for women. As in Greece, the inner part of the house, **בֵּית הַנְּשִׂאִים** Am 6. 10 Ps 128. 3 *εἰρκή, εἰρκή*, was reserved for them.

XIV. During festivities the Hebrews gave themselves up to games, music and choral dances, as the following homologies amply testify: **חֲסִידָה** Jud 21. 21 *χορεύω* (dance a round or choral dance); **מִחֲסִידָה** Jer 31. 4 (3), 13 (12) **מִחֲסִידָה** Ex 32. 19 IS 21. 12 *χορεύει* (choral dance), **מִחֲסִידָה** Ib 18. 6 Cant 7. 1 *χορευτὴς* (choral dancer); **קָנָה** Ex 32. 6 **קָנָה** IIS 2. 14 Jer 31. 4 (3) *ἀγωνίζομαι* (contend for a prize, esp. in the public games; fight, wrestle (W)). Another homologue for **מִחֲסִידָה** Ex 15. 20 is *χαλκίον*: *gymbal*, **קִינֹרָה** *κιθάρα*: *lyre* Ps 8. 1, **לִילֵךְ** *αὐλός*: *pipe, flute, clarinet* IR 1. 40 Jes 30. 29, **סוּרְגֵי** *σὺργξ, ὑργος*: *shepherd's pipe* Nu 10. 10 IIR 11. 14 IICH 5. 13, **קִינֹרָה** = Hebr. *kinnor*, a stringed instrument played with the hand or plectron *κόινξ*, *kest* a musical instrument like a guitar, invented by the Phoenicians Neh 12. 27 IICH 29. 25, **מִגְדָּלָה** *μάγδαλ*: *magadis*, an instrument with twenty strings arranged in octaves; a *Lydian flute or flageolet*, producing a high and a low note together Ps 53. 1, **בִּבְלָה** *βάβλα*: a musical instrument of ten or twelve strings, Semitic word, cf. Hebr. *nebel*; Phoenician *ὄπλον*: *instrument*, mostly in pl. Am 6. 5 ICH 25. 1 IICH 5. 12, **מִגְדָּלָה** *χαλκίον*: v. **מִחֲסִידָה** ICH 16. 5, 42 IICH 5. 13, **מוֹסֵס** *μουσα*: *music* IICH 30. 21 (cf. Am 6. 5), **קֶרֶן** *κέρας*: *the horn of an animal*; of musical instruments, *horn for blowing* Jos 6. 4 IIS 6. 15 Ps 81. 4. 98. 6, **תֶּבֶן** *τύπανον* (chiefly poet.) *drum* Jud 11. 34 Jes 5. 12; = *τύμπανον*, -ος.

XV. The Greek customs connected with **מִשְׁכָּנֵי** and **מִשְׁכָּנֵי** have been dealt with elsewhere.

In the circumstances, Herodotus, taken on a conducted tour of Jerusalem by one of Josephus' forebears, would have felt quite at home there; but left to himself, he would have been completely lost: hardly anybody would have understood a word he uttered, nor would he have understood anything of what was said to him. This book would have helped.

INDEX

- Abisha son of Pinhas 301
 Abraham 2-4, 658, 666, 670, 677
 Aden 129, 134, 323
 adjectives 75, 82, 102-20, 168
 verbal 102-20
 adverbs 168
 Alexander 1, 11, 669-70
 Alexandria 5
 alphabet 5, 8, 18-22
 America 15
 Ammonites 133
 Amorites 1, 3
 anatomy 257-61
 aorist 16
 aphesis 55-6, 109, 124, 636, 640, 644, 649-50
 apocope 20-1, 27, 57, 637, 644, 646, 649, 659
 Apollo 130, 323
 Apostles 6
 Arabia xxv, 4, 8, 323, 325, 384
 Arabic xxx, xxxii, 5-8, 12-13, 17, 21, 23-4, 107-8, 110-12, 115, 117, 130, 288-9, 293, 317, 322, 324, 340, 342, 345, 380, 384, 389, 391, 410, 412, 414, 418, 420, 667-9
 Arabs 1, 130, 323
 Aramaic 4-6, 8, 78, 108, 285, 292, 316, 323, 337, 410
 Aramites 133
 archaeology 4
 article, the 75-6, 125, 299, 349, 379
 Asia Minor 4, 7
 Assyria 131, 323
 atavisms 8, 301, 348, 412-13, 424-6
 Athens 20, 134
 augment 16

 Baal 123-6, 128, 304-12
 Babylon 300, 323
 Ben-Shlomo, Ze'ev 132
 Ben Yehuda Dictionary, the 329
 Bible, the xxv, xxxii, 1-2, 4-8, 11, 14, 17-18, 26-7, 129-30, 300, 319-20, 324-5, 332-3, 354, 379, 403, 405, 427, 633, 646, 663, 667, 668, 670
 borrowing 6, 8, 11-12, 43, 94-8, 301, 413
 Canaan 2-4, 8, 134, 303, 379, 674
 Capernaum synagogue 10
 Caphthorim 3
 Captivities, the 131, 323
 Cecile Yehuda xxv
 Champollion 19
 cherubim 301-4
 China 14
 Christianity 5, 9, 670
 Cimmericians 8, 129, 670
 circumcision 666-7
 compounds 76-7, 122, 125-7, 129, 295, 297, 311, 325, 335, 344, 347, 380, 385, 390-1, 396, 406-7, 418-20, 633, 639, 663
 construct, the xxix, 16, 82-3
 context 13, 15-16, 107, 112, 122, 127, 133, 302, 303, 321, 324, 328-9, 332-6, 343-52, 354, 377, 380, 383, 385, 390, 392, 396, 400, 406-9, 413, 418-19, 427, 636, 653, 659, 661
 corroboration 13, 306-7, 112, 117, 125, 127, 637, 640, 644-5, 647, 661
 cryptograms 14, 17-18, 55, 112, 122-3, 295, 328, 348, 669
 Cuny, A. 7
 customs 8, 17, 122, 329-31, 349, 415, 666, 672-3, 675
 Cyprus 132

 dative case 16, 83
 Delos 131
 dialects 8, 11-13, 16, 18, 20-2, 25-7, 113, 124, 126, 633, 643-4, 649-51, 663-4
 dilemmas 113, 326, 636
 diphthongs 12, 22, 112
 Duce, the 658

 economic organization 678-9
 Eden, the Garden of 303
 Egypt 2-4, 10, 118, 129, 132
 Emanuel, Gerald F. 11
 epenthesis 111, 424
 Ephraimites 14, 660
 etymology 111-12, 127, 288, 293, 317, 319, 327-8, 332, 336, 340, 350-1, 375, 385, 388, 390-2, 394, 407-8,

etymology (*cont.*):

- 410, 416, 418-20, 425, 427, 643-4, 655, 659, 661, 664, 667-8
- exhaeresis 24, 26, 58-66, 109, 112, 114, 116, 124, 381, 385-6, 387, 390, 406, 408-9, 411, 416, 422-3, 425-7
- future tense 16
- Gandhi 295
- gender 14, 101, 108, 346, 349-50, 376, 387, 393, 407, 411, 654
- Gergashites 3
- Gibraltar 654
- Gordon, Professor Cyrus H. xxvi, 7, 115, 132, 326, 678
- grammar 4-5, 8, 12-13, 16, 654
- Greece 8-9, 131-2, 323, 678, 680
- Greek 4-14, 17-18, 24, 26, 43, 313-21, 324, 380-1, 388, 392-3, 405, 410, 418, 631-3, 635, 647-8, 654-5, 657, 666, 669-70
- Asiatic 7-8, 17, 132, 379, 389, 412-13, 424-5, 666
- Modern 16, 21, 115, 122
- Greeks xxv, 1-2, 5, 7-8, 10-11, 17-18, 129-32, 313-14, 316-17, 415, 666, 669-70, 672, 675
- Ham 1
- Hebrew xxv, xxx, xxxii, 1, 4-6, 8, 10-12, 15-18, 21, 25-6, 43, 316-17, 324, 326, 345-6, 348, 380, 391, 410, 412, 415, 420, 631, 633, 635, 654, 657
- Hebrews 1-4, 7-8, 17, 317, 632, 654, 655, 670, 675, 680
- Chosen People 670
- Israelites 3, 4, 8, 118, 132, 672, 675, 678, 680
- Jews xxv, 1-2, 6, 8, 11, 632, 673
- Hellenism 2, 5
- Heiots 8, 131-2
- Hepiru 7
- Herodotus 680
- Hiram 323
- Hitler 658
- Hittites 1, 3
- Hivites 3, 131-2
- Homer xxv, xxix, 6, 11, 16, 333, 388, 662-3
- homologues xxvii, xxx, xxxii, 8, 13-14, 17, 24-6, 28, 106, 340, 343, 350-1
- complete and incomplete 92-3, 644
- concatenated 285-94, 660-1

equivalent and identical 91-2

- genitive 13, 114, 134, 285-7, 379, 400, 403, 663
- Græco-Arabic 99-101
- hybrid 89-91, 327, 640-6
- kindred 257-84
- mixed 13, 327
- multiple 93, 285
- primary and secondary 327
- homonyms 8, 13-14, 93, 122, 124, 285, 290-2, 309-10, 328, 348, 350, 383, 385, 390, 394, 396, 403-4, 408-9, 412, 417-18, 420, 422, 424-7, 646, 648, 649, 646-7, 655
- homophones 13, 15, 122, 420, 641, 644, 646-7, 655, 661, 673
- Hourmouzios, Christodoulos xxv

Ibn Ezra 353

imperfect tense 16

India 129, 669

- interchanges xxx, 12-13, 18, 24-7, 91, 94, 98, 100, 108-9, 112-15, 122, 124-6, 282, 289, 292, 298-9, 302, 308, 316, 322, 326, 330, 332, 335, 338, 349, 347, 349, 377-380, 382-3, 385-6, 389-90, 392-3, 395, 399, 400-3, 406, 409-11, 417-18, 420, 422-4, 426-7, 631-4, 636-7, 639-40, 643-4, 648-50, 657, 664

biblical 27-37, 41-2

dialectal 37-41

Græco-Hebrew 45-53

other 42

Iraq 8, 341, 668

Mesopotamia 4, 8, 668

Islam 9, 307, 325, 423, 668

Japhet 1

Jebusites 3

Jerusalem 663, 680

Jesus 304, 432, 673

Job 325

Joseph 116, 132, 647

Josephus xxv, 1-2, 6, 680

justice 675-7

Khabiru 7

Koran, the 7, 322-5, 668-9

language 1, 3-4, 7, 18

Aramaic 4-5, 8, 21, 24, 407, 410

Aramite 3, 322

Aryan 6-7, 11, 23, 323

- Ashdodite 3, 8
 Assyrian 323
 Canaanite, Phoenician 3
 Chamito-Semitic 7
 Chinese 9
 English 5, 7, 313, 381, 611
 French 5, 348
 Gothic 343
 Judean 3, 8
 Latin xxviii, 5, 10, 341, 343, 348,
 381, 391, 399
lingua primaeva 6
 Semitic xxviii, xxx, 5-7, 11, 316, 391,
 416, 425
 Levin, Professor Saul 7
 Mahomet 130, 324-5, 668
 Mazhar, Sheikh Muhammad Ahmad 6
 Mecca 323, 668
 metathesis 20, 112, 126, 308, 326, 346,
 400, 406, 409, 412-13, 656, 645, 649,
 665
 Middle East 7, 129, 669
 MV 16, 115, 316, 425
 MV 2 xxviii, 10, 16, 92, 100-1, 118,
 135-67, 313, 327, 338, 341, 349, 393,
 402, 412, 423, 427, 639-40, 644-5,
 659, 664
 Midianites 322-3
 military matters 262-4
 Moabites 323, 325
 Moloch 304-13
 monotheism 313
 morphology 4, 14, 111, 326, 328-9,
 336-7, 347, 349, 631-2, 636-7, 654,
 667
 Moses 325, 671
 Muss-Arnolt, W. 6
 Nazarene 118-20
 New Testament 6, 10
 nouns 8, 75, 77-84, 168, 395
 proper 121-34
 Number 16, 75
 numerals 264-6
 Olympus 303
 On 312
 oxygen 15
 Pakistanis 341
 palimpsest 19, 43
 parallelism 13-14, 322, 352
 Parkhurst, Revd. John 6
 Patriarchs, the 3-4
 Paul 670
 Perizzites 3
 Pharaoh 132
 Philistines 3-4, 8, 18, 132, 134, 307, 379
 philology 4-5, 7, 18, 106, 115, 126-7,
 129, 132, 295, 317, 323, 326, 375, 385,
 398, 407, 424, 427, 631-2, 644, 653-
 4, 657-8, 668
 phlogiston 15
 Phoenicians 8, 18, 124, 131-2, 307, 388,
 393
 phoenix 303-4
 phonetics 4, 13-14, 43, 55, 111, 114,
 293, 309, 314, 316, 324, 328-9, 341,
 347-8, 376, 378, 380, 420, 631, 635,
 637, 641, 650, 654, 669
 politics 675
 prefix-suffix phenomenon xxviii, xxix,
 13, 16, 55, 70-3, 82, 84-5, 90, 92, 94,
 96, 100, 105-6, 125-6, 129, 289, 309,
 311, 316, 327, 338, 341, 346-7, 350,
 384, 392, 400-1, 415, 427, 634, 639-
 40, 645, 650, 659, 662, 666
 priests 118, 312
 pronoun 75-7
 pronunciation 8, 14, 16, 18-24, 40-4,
 109, 117-18, 125, 288-9, 302, 345,
 347, 352, 378-9, 385, 388-9, 395,
 411-15, 420-1, 423-5, 631-2, 635,
 641, 648, 654-5, 658, 660
 Ashkenazi 9, 12, 20-3, 108-9, 127,
 305, 320, 632, 651, 660
 Baghdadi 9, 20, 22-3
 Sephardi 9, 22-3, 322, 411
 Yemenite 9, 22-3, 632
 Propositions xxvii, xxviii, xxx-xxxii, 14,
 19, 26, 42-3, 55, 99, 286, 292-4, 328,
 420-1, 425, 632, 639-40, 644, 646,
 649
 prosthesis 66-7, 100, 113-14, 118, 398,
 403, 423, 640, 644
 relatives 261-2
 religion 1, 4-5, 8, 17, 122, 266-84, 313,
 662, 666-74
 Renaissance 6
 research xxv, xxvi, 4, 7, 11-15, 17-18,
 115-16, 122, 124, 127, 312, 335, 377,
 389, 391, 410, 415-16
 Romans 10
 Samaritans 301
 Sanskrit 7, 295

- Sassoon, Revd. Rabbi Solomon D.
xxvi, 304, 672
- Scales 14, 16, 102, 107-8, 112-13, 115-18, 168, 329, 345, 391, 419, 426, 640, 646
- scribes 114, 133, 309, 330, 384-5, 403, 406, 415-16, 419, 427
- Scythians 8, 129-30, 670
- semantics 4, 13, 97, 111-12, 115, 117, 124, 332, 337, 347-53, 376, 378, 391, 396, 407, 416, 420, 631-2, 635, 637, 642, 654-5, 659, 662, 668
secondary meaning 396
- Septuagint xxv, xxviii, 5-7, 11, 13-15, 20, 24, 86-7, 115-18, 126-7, 304-5, 320-2, 325, 329, 332-3, 336, 350-4, 375, 384, 387-8, 391-4, 399, 404-5, 414, 416, 648, 664-6
- Sheba, the Queen of 323
- Shem 1
- Shepherds, the 2
- Shiloh 323
- Simon, Sir Leon xxvi, 325
- Solomon, King 323
- Solomon, Rabbi Dr. Norman 672
- Sparta 1-2, 5, 109, 131, 415
- speculation 122, 380, 405, 413, 415, 421
- Spirit, the 670, 673-4
- spirits 673
- syncope 56-7, 109, 636, 639
- synonyms 15, 124-5, 133, 413, 626
- Syria 7-8, 323
- Talmud, the 6, 8, 10, 324
- terminal letters 12, 16, 26, 67-9, 100, 112-13, 117-18, 124, 346-7, 386-7, 390, 399, 402-3, 411-12, 417, 421, 423, 632-3, 640, 644, 646, 649
- tests xxxii, 13, 25-6, 106, 122, 326-54, 636-7
- Traialgar 654
- Troy 11, 412, 669
- verbs 84-8, 135-68, 240-56
compound 16, 87-8, 107, 110, 113
heteroclitc 92, 108, 111-12, 330, 615
in -šw 16, 240-56
- vestiges 92, 114, 405
- vocalization 18-19, 22-4, 99, 122, 633, 653
- worship 4, 8, 266-84
- Yahuda, Cecile xxvi
Isaac Benjamin Ezekiel 10
Solomon 10

P. 12. Note the terminal מ' in $\mu\bar{u}$ מִיּוּ, and the terminal נ' in $\nu\bar{u}$ נִיּוּ.

P. 16. I have just been informed by my Greek Cypriot friend and colleague, Mr. George Adonis, that in South Cyprus $\mu\alpha\iota$ is pronounced $\mu\alpha\iota$ —the usual way—whereas in the North it is pronounced $\mu\alpha\iota$!

Pp. 27-37. Note that, with one or two exceptions, all the various words listed in support of Proposition IV—which were not selected for homology—have Greek homologues.

P. 60.

4. I

אֵן $\alpha\iota\acute{o}s$

אֵלֶּיךָ $\alpha\lambda\acute{o}\upsilon\rho\eta\mu\alpha$

אֵלֶּיךָ $\gamma\alpha\lambda\eta\acute{o}s$

5. N

סֹד $\sigma\acute{o}\delta\omicron\varsigma$

סֹדֶיךָ $\sigma\alpha\upsilon\delta\acute{o}\omega\varsigma, \sigma\alpha\upsilon-$

סֹדֶיךָ $\sigma\upsilon\gamma\kappa\lambda\acute{i}\tau\eta\varsigma$

P. 339. $\alpha\rho\iota\theta\mu\acute{\epsilon}\omega$: *number, count, reckon up* חֲסַבָה Job 3. 6 חֲסַבָה Ps 55. 24 חֲסַבָה Job 14. 5 חֲסַבָה Nu 31. 49; *reckon, account* חֲסַבָה Job 19. 11 [cf. $\psi\acute{\epsilon}\phi\omega$] חֲסַבָה Prov 12. 27 חֲסַבָה Job 28. 17; *Pass., to be reckoned* חֲסַבָה Ps 88. 5.

P. 364. $\kappa\alpha\lambda\alpha\iota\rho\omega$: *cleanse, purify* חֲטַהֵר Nu 31. 20 חֲטַהֵר; *purify, refine* חֲטַהֵר Mal 3. 3; in religious sense, *purify* חֲטַהֵר Lev 14. 52 Nu 19. 19 חֲטַהֵר Lev 13. 34, 14. 48, 16. 19 Jer 33. 8 Ez 24. 13 Mal 3. 3 Ps 51. 4 Neh 13. 30 IICh 34. 8; by fumigating with sulphur חֲטַהֵר Jer 44. 3 חֲטַהֵר Ex 30. 7-8, 40. 27 Nu 17. 5 IS 2. 28 [cf. $\theta\upsilon\mu\iota\acute{\alpha}\zeta\omega$; Lev 16. 11-17]; *purify oneself from blood* חֲטַהֵר Nu 31. 19; *purify oneself* חֲטַהֵר Ib 19. 20, 31. 19 חֲטַהֵר Lev 14. 7; *get purified* חֲטַהֵר Nu 31. 23 חֲטַהֵר Lev 11. 32, 13. 34, 15. 28, 22. 4, 7 Nu 19. 19, 31. 23 IIR 5. 13 Ez 24.

13, 36. 25 Prv 20. 9; of menstruation טְהֵרָה Lev 15. 28; of the afterbirth טְהֵרָה Ib 12. 7-8; cf. καθαρεύω: *to be clean or pure* טְהֵרָה; καθαρῖζω: *cleanse*, of the menses; of persons, *purify*.

The penultimate paragraph of p. 635: Then consider 'a version of the Lord's Prayer in the English of King Alfred's time, which may serve as a kind of measure of the changes which have taken place in the language . . .

Uren Fader dhic art in heofnas,
 Sic gehalged dhin noma,
 To cymedh dhin ric,
 Sic dhin uuilla sue is in heofnas and in eardho,
 Uren hlaf ofer uuirthe sel us to daeg,
 And forgef us sculda urna,
 Sue uue forgefan sculdgun urum,
 And no inleadh uridk in costnung,
 Ac gefrig urich from ifle.'

(transcribed from *The English Bible and its Story* (pp. 28-9) by James Baikie)

